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BAR-HEBRÆUS
COMMENTARY ON THE GOSPELS

GREGORY ABU'L FARAJ

COMMONLY CALLED

BAR-HEBRÆUS

COMMENTARY ON THE

GOSPELS

FROM THE

HORREUM MYSTERIORUM

TRANSLATED AND EDITED BY

WILMOT EARDLEY W. CARR, B.D.

Rector of Oving, Aylesbury

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1925

A.D.M.G.
et
In memoriam
uxoris peramatae et
amantissimae

Justorum animae
In manu Dei sunt
Et non tanget illas
Tormentum mortis.

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PREFACE

The edition of the Gospel portion of the commentary of Bar-Hebræus known as the Horreum Mysteriorum, or Storehouse of Mysteries, set forth in the present volume represents a labour extending over several years. No translation has hitherto been made, and portions of the original had to be deciphered from manuscripts in the British Museum and in the University libraries of Oxford and Cambridge, and I take the opportunity of acknowledging with thankfulness the courtesy which has always been shown by the authorities of those libraries, without whose permission the work could not have been carried out.

My interest in the Syriac language and literature is of long standing, and when many years ago the University of Dublin conferred on me the degree of B.D., I consulted the then Regius Professor of Divinity, the late Dr. John Gwynn, as to the direction my studies should take with a view to a thesis for the doctorate. Hearing of my interest in Syriac, he at once enlarged upon the vast field of research which at present lay unexplored in Syriac literature, and the interest which the question of the comparative dates of the extant versions of the Syriac New Testament and especially of the Gospels was arousing. Consulting some years later, the Rev. G. Margoliouth, of the British Museum, whose recent death is such a severe loss to the cause of the study of Semitic literature, he advised me that the great desideratum in that quarter was a complete edition of this work of Bar-Hebræus. This, combined with Dr. Gwynn's advice, led me to embark on the task of which the present edition is the outcome. It has taken all the longer in that the number of students pursuing this branch is but small, and anyone thus engaged is left much to his own resources. I have, however, to acknowledge with sincere thanks the help occasionally given me by Professor Burkitt, Professor W. Emery Barnes of Peterhouse, Cambridge, the late Rev. G. H. Gwilliam, fellow of Hertford College, Oxford, and a few others. The work in its earlier stages was much lightened and encouraged by the assistance of a devoted partner and helper now called to her rest, and it has provided just such an interest and incentive to study and research as the rural incumbent needs to save him from intellectual stagnation.

Although the Author is to be regarded as belonging rather to the mediæval than to the patristic age of the Church, his preservation of the exegesis of earlier writers and his detailed knowledge of the grammar and syntax of the language in which he wrote, which had long ceased to be to any extent vernacular at his period, makes his commentary of peculiar interest to Biblical students. As Professor Eberhard Nestle says, much useful material may be gathered to illustrate the history of the transmission of the sacred text in Syriac, even from so late a scholar as Bar-Hebræus. This has been recognized in other countries, especially in Germany, where most of the portions of this work which have hitherto seen the light have been published; also in America efforts have been made to provide a complete edition. In the introduction to his edition of Deuteronomy from this commentary, published about A.D. 1897, Professor G. Kerber, of Berlin, gives vent to the optimistic hope that a complete edition will shortly be forthcoming (*American Journal of Semitic Studies and Literature*, January, 1897). Although a quarter of a century has passed by since then the work still appears to hang fire.

I have to thank my cousin the Rev. C. Howard, of S. Philip's, Cambridge, for his frequent hospitality during my visits to Cambridge for the purpose of reading in the University Library: also my nephew, Mr. Harold Carr, and my parishioner, Miss Margaret Dancer, of Pitchcott, for their assistance in the setting up of the Syriac type, which I have found it necessary to purchase and compose myself, owing to the heavy cost and labour in copying out, which committing the work to the press in the ordinary way would have involved. I have also to acknowledge with thanks the courtesy and care of Mr. A. J. Clear, printer, of Winslow, and his assistants, in dealing with a somewhat unusual and intricate task, requiring a seemingly interminable number of corrections, with that patience of which printers are such noted examples.

I venture to think that, arduous as the labour has been, any effort to throw some light, however minute, upon the text of the most interesting and ancient of all the versions of the sacred writings is well worth the task. The subject is of twofold interest to the student of the Christian faith; on the one hand the Syriac versions provide us with the first translation of the Gospels out of the original Greek; on the other hand they give us an account of the acts and sayings of our Lord and His Apostles in a language which must be very nearly akin to that which was spoken by them.

Without subscribing to the bold theory of Canon Cureton that the version discovered by him and called by his name contained the actual Hebrew "Logia" of Matthew mentioned by Eusebius, we may yet, without extravagance, surmise that many of the expressions contained in the Curetonian and other Syriac versions approximate very nearly to the actual sayings of the Gospel characters. I have endeavoured to bring forth instances of this in the chapter on the Syriac language. Bearing these considerations in mind, it is impossible to exaggerate the value of the Syriac versions of the New Testament, and any contributions which our author may be able to make towards the elucidation of that version will well repay the labour spent in the study of his commentary. It is with this hope that the present edition is now issued.

Oving, W. E. W. Carr.
July, 1925.

INTRODUCTION.

CORRIGENDA.

P. *21*. l. 37. For "singular" read "plural"
P. *43*. l. 11. Before "freed" insert "and we shall be"
P. *47*. l. 26. For "Moses the son of Cephas" read "Moses Bar-Cepha"
P. *59*. l. 6. For "and especially" read "namely"
P. *69*, l. 16. For "Apollonius" read "Apollophanes"
P. *73*, l. 14. Omit "he says." Add "says" after "John"
P. *120*. l. 35. Before "whom" insert "of"
P. *138*. l. 33. For "reach" read "read"
P. 85, l. 13. For ܒܐܘܣ read ܒܪܒܝ
P. 113. l. 8. For ܘܐܡܠܟܘܗܝ read ܘܐܒܠܟܘܗܝ
P. 114. l. 8. For ܒܬܦܘ read ܢܒܬܦܘ
P. 153. l. 7. For ܠܠܡܐ read ܠܠܠܐ
P. 194. l. 8. For ܘܝܠܘܢ read ܗܘܝܠܘܢ

the mule hired to draw the baggage, on being yoked to the burden, kicked violently and eluded the muleteers in charge. The pursuit of the beast excited the interest of the young men of the city, who gathered at the gate to endeavour to obtain some share of the spoil whenever the baggage should pass out. This accident led to the abandonment of the journey and proved eventually to be a supreme stroke of good fortune for Aaron and his promising son, as it led to the latter's being brought under the notice of Archbishop Dionysius. Under the pressure of a common danger, Christians and Mohammedans alike assembling in the great Church of the city, bound themselves by an oath at Aaron's suggestion to obey the Archbishop and carry out his plans for the safe-guarding of the city from the atrocities of the Tartars. In the good providence of God, however, the enemy never entered Melitina, being awed by the determined and united preparations for resistance exhibited by the inhabitants.

But the following year, Saurnavinus, a Tartar general, when ravaging Syria, sought for a physician to heal him from a disease from which he was suffering. Having found Aaron, they went away together to Khartabirt, where the disease was healed. Soon after this, Aaron and his family settled down at Antioch. At this time Bar-Hebræus appears to have commenced the life of an anchorite living in a cave near Antioch, where he was visited by Ignatius, patriarch of Saba. This we gather from his Liber Carminum. From this place he proceeded to Tripolis, a city of Phoenicia, where, as he states in his Chronicon Syriacum, Ignatius ordained him to the bishopric of Gubos (near Melatiah), in the twentieth year of his age, on Holy Cross Day (ܒܥܐܕܐ ܕ. ܠܒܝܒܐ ܦܘܪܩܢܐ) September 14, 1246, and the following year translated him to Lakhabin. On his taking the part of Dionysius, patriarch of Angur in the schism which arose between him and John Bar-Maadan in 1252, the former promoted him to the see of Aleppo, which was the main scene of his labours. The patriarch Ignatius, or Joshua, promoted him from this to be Maphrian or Primate of the Eastern Church, a post which he held till his death in 1286. In the presence of the King (Aytonus), his sons, the chief men, several Bishops and doctors, and a large multitude of people, the said Patriarch Ignatius, a man of saintly and approved character, who, since his elevation to the episcopate in 1264, had set his mind to supplying the needs of the Church in the east, proclaimed Bar-Hebræus primate of the east in the Church of the Deipara. The newly enthroned Primate preached before the multitude on the words: "Thou hast made me and laid Thine hands upon me," Theodore, a monk of Siside, interpreting into Armenian.

The Church of that district was much disturbed by strife and invasion. First, the Arabs of Assyria and the Ninevites invaded the homes of the Christians of Bagdad and Aleppo, and the whole of Syria and Mesopotamia. These in time were scattered by the Tartars, and the Church continued in a state of bereavement for six years. It was during this period that Ignatius was appointed Patriarch by the synod of Bishops assembled in Cilicia, which also elected Bar-Hebræus Maphrian of Tagrit and of the east. Every effort was made to gain the unanimous consent of all sections of the Christian community to the election, and for the sake of courtesy, even Halachus, King of the Tartars (styled King of kings), was invited to be present. A wonderful portent seemed to favour the harmony of the occasion. The vessel, which contained the holy oil of the chrism, though it had been far from filled to its utmost capacity, was found, when the consecration was completed, to be overflowing, and the sacred liquor would have spilled had not a portion of it been poured into another.

But the happy event was not to pass off without one jarring note. The Nestorian faction, although at first sympathising with the election, on hearing the Maphrian haled as "Catholicus," a title which the Nestorians held as their own peculiar, burned with envy, and plotted to disturb the harmony of the welcome accorded to Bar-Hebræus as Maphrian, but the sudden seizure of their own Catholicus at the time with sickness and death, was looked upon as a divine interposition on behalf of the orthodox.

The life of Bar-Hebræus as Maphrian seems to have been marked by a faithful and diligent discharge of his episcopal duties. He first set in order the Church in Bagdad, ordaining deacons and consecrating as Bishop a monk Joshua, of the Monastery of Mar Ananias, who assumed the name of Timotheus. To the church of the city of Adorbiganum, he consecrated the monk Dencha Bar-Hamra, of the Monastery of S. Matthew. This man, who had been attached to the Court of the King of kings, was raised the following year to the position of Catholicus, at the suggestion of Queen Dokuscaton, Machica, the former Catholicus, and King Halachus, having both died that year. This Queen had wished Dencha to have the appointment before, but the bribery and slander of Machica had hitherto succeeded in thwarting her intentions. Now amid the assembly of the Bishops of the province, Dencha was solemnly consecrated to the office of Catholicus, in the town of Bagdad.

In the year 1268 Bar-Hebræus visited the "west" as the Syrians termed the region of Mesopotamia and Syria. Here, he was appealed to by the Patriarch of the city of Arghis, by the lake of Arabestia, to permit a legal inquiry to be made into the conduct of a certain physician and presbyter named Simeon, as to his business transactions with the monastery of Mar-Barsuma. But Bar-Hebræus refused apparently on the ground of the inexpediency of washing one's dirty linen in public, and ordered that the matter should be arbitrated by the faithful themselves without having recourse to the tribunals of the "barbarous Huns" (ܗܘܢܝܐ ܒܪܒܪܝܐ). This council did not please the said patriarch, who accused the Maphrian of partiality towards the presbyter in question. Bar-Hebræus wishing to satisfy the man accepted his invitation for a personal interview, which seems to have been unsuccessful in dissuading this litigious prelate from bringing the matter before the heathen tribunal. About the same time, Bar-Hebræus was seized with a severe attack of dysentery and inflammation of the liver, which nearly ended fatally, but by the mercy of God, he declared, he was spared to receive the warm congratulations of the above-mentioned prelate, who thanked God for his recovery. Being restored to health, he went to visit the man at the monastery of Mar-Barsuma, and was enabled to reconcile the contending parties. Glad to get away from the dispute, he departed to Maraga, where he remained for some time expounding the elements of Euclid in the new monastery there.

While diligent and anxious for Church extension, he appears to have been careful to protect the dignity and purity of the episcopate, refusing to consecrate a Bishop for the city of Tabriz, on the ground that the people were ill-instructed in the doctrines of Christianity, and children in matters of morality. He committed them to the care of Severus Archimandrite of the monastery of S. Matthew, who was honourably received, and urged to set about the building of a Church worthy of their city. This man was eventually consecrated Bishop of the city, and died in 1277, a monk called Joseph, who took the name of Dionysius, being consecrated by Bar-Hebræus in his place.

The same year Bar-Hebræus went to Bagdad for Easter, ordaining several men to the diaconate, including some of the nobility (ܥܠ ܒܢܝܐ ܕܡܕܒܪ̈ܐ) and consecrating the chrism in the Church of S. Thomas the Apostle, at the gate of Muchul, and conducting further ordinations in the Church of the Deipara, within the gates of the city. Hearing of the approach of the Maphrian, the Catholicus sent out the Bishop and many of the nobles of the city to give him a cordial welcome Turning, on his arrival to the assembled multitude, which included Jacobites and Nestorians alike, he exclaimed: "Blessed are the people to whom such treasures belong." He was similarly received in a visit to Tagrit, the chiefs of the town rejoicing the more in that no Maphrian had entered the city since Ignatius had left, an interval of sixty years. After two months in that city he repaired to Nineveh, where he consecrated four Bishops, only one of whom appears to have been placed in actual charge of a diocese, viz., Michael, to the see of Beth-raman; the others being appointed for episcopal duties in monasteries, but in one or more cases taking titles from the names of districts around, according to the manner observed in some branches of the Church at the present time. The late Dr. George Stokes in the fifth of his lectures on " Ireland and the Celtic Church " speaks of a similar system being in vogue in the early ages of the Irish Church, where the plan was monastic rather than diocesan, bishops being often employed by the Abbots to perform episcopal functions in their monasteries. They were thus under the Abbot as regards the rule and organization of the monastery but his acknowledged superiors in the discharge of purely ecclesiastical functions.

An incident illustrating the confidence that was reposed in Bar-Hebræus took place in A.D 1280. John, Bishop of Gozarto Cardoa, dying in that year, after a long illness, disposed of all his possessions at the approach of death, and redeemed out of bondage as many captives as the value of the proceeds permitted. All of these he sent to Bar-Hebræus to be trained in the monastery under his control, not leaving behind him at his death one single coin.

The completion of the new Church at Tabriz was an object very dear to the heart of Bar-Hebræus. Journeying thither with that purpose, he was stopped on his way by hearing of the death of Abaca, the king of kings. He immediately turned aside his course to Tazacum to be present at the enthronement of the King Achmed. Pleased with his attention Achmed gave orders for the building of various Churches in Assyria and Mesopotamia. Then proceeding to Tabriz, he completed the Church there with much beauty and perfection, constructing gateways of hewn stone, cells for the use of pilgrims, and a cemetery for the departed. Since there was no residence for the Bishop except a small apartment under the threshold of the Church, he provided a summer porch and a winter residence, with fire-grate and other appurtenances which he considered necessary to the dignity of an episcopal establishment.

In the year 1283, Bar-Hebræus also showed the purity of his rule in an incident which should not be left unnoticed. Mar Ignatius, the patriarch, having died, Rahan Simeon, a physician earnestly sought from Bar-Hebræus that he would assent to the appointment of his nephew to the vacant seat. This request Bar-Hebræus refused, declaring that from ancient times the holy fathers of the Church had declared that it was not lawful that a patriarch should be appointed apart from the Maphrian, nor a Maphrian apart from the Patriarch. He refused to hold communication with those who were plotting for this appointment, as they were prevaricating the law and canons of the fathers. In consequence, Rahan Simeon went off offended. When the son of the physician whom Bar-Hebræus had taught and educated, and whom he loved as his own son, came to plead on behalf of the candidate, supported by certain magnates who accompanied him, Bar-Hebræus yet gave his vote to another (Philoxenus), protesting before the assembly that it was no ambitious desire of attaining the dignity for himself that led him to be contumacious. He had no desire but to spend the rest of his life in quiet. Moreover, why should he desire a diocese of the west when the devastations committed there had been so complete that scarce any sheep remained there to shepherd? The ground of his objection was entirely the irregularity of the proceeding, carried out as it was without the consent of east and west.

About this time, Bar-Hebræus set two medical men, who had been pupils of his, to dwell in Tabriz and Maraga, showing that he understood the great importance of the cure of the bodies of men, as well as of their souls, and the close connection between gifts of healing and the Holy Spirit's work, avoiding on the one hand the heresy called in modern times "Christian Science," which would refuse all recognition of medical skill as savouring of an acknowledgment of the supremacy of matter, and on the other, that which would regard the work of the Church to be entirely confined to the oversight of the spiritual in man. The medical missionaries of our societies for the spread of the Gospel will appreciate the value of his action.

Proceeding to Nineveh, the Maphrian found that the ancient Church dedicated to the name of the martyr, S. John Bar-Nagore, had been sacked by robbers. He determined to build a new Church to the north of the field of Bar Teli. The completion of this was celebrated with great rejoicings in the year 1285, and a celebrated painter, patronised by the Christian Queen, Bina-Catona, daughter of the Emperor of Constantinople, was brought to adorn the building with sacred emblems. The relics of the martyr however, notwithstanding diligent search, were not to be found. And to certain of the faithful the martyr himself appeared in a dream declaring that unless Bar-Hebræus came the relics would not be found. Putting little trust in such fanciful talk, the Maphrian pleaded sickness and shut himself up in his cell, spending the time in fast and prayer. After some days a shining youth appeared to him, as it were in a trance, between sleeping and waking, telling him the coveted treasure was to be found under the Altar of the ancient Church. He immediately repaired to the ancient site and gave orders to excavators to dig below the site of the ancient altar. When they had done so to the depth of about a man's stature, they discovered a vessel crowned by a dome, and under the dome within the vessel a marble chest, in which were discovered the sacred relics. With great joy they brought them to the new Church and deposited them in the shrine which had been erected in the Church.

Bar.Hebræus now considered his work was done. "The year in which Saturn and Jupiter were in conjunction in Aquarius was that in which I was born. Again, twenty years later, when they were in conjunction in Libra, I was consecrated Bishop. After another twenty years, when they were in conjunction in Gemini, I attained the rank of Maphrian, and after another twenty years, when they are again in conjunction in Aquarius, I think my time has come to depart from this life."

At the advice of his brother, he withdrew to the city of Maraga, where his last work was to comply with the request of some of the notable Arabs of the city that he would translate his Syriac Chronicle into the Saracen language, that they might have the pleasure of reading it. This work was completed, except about three folios, when the fatal sickness seized him. The physician attempted to relieve him with medicine, but he refused, saying his hour was now come. On attempting to write directions for his disciples his hand failed. "You brought me here to escape death" (from the hands of the bandits infesting the district of Nineveh,) he said to his brother, "but lo thy flight from it is of no avail." Remaining bright and smiling through the whole day of his death, not as other men, broken in countenance or terrified, at last he bade Saidus, the deacon and physician, to write what he should say. "As for man his days are as grass, and he flourisheth as a flower of the field." He then made his confession, and set forth two "orders" (ܒܣܐ) one concerning the seat of the Patriarch, the other concerning that of the Maphrian and for the rule of his own cell, which he handed over to his brother, and gave final commands to his disciples: "Abide in love, and be not separated from each other, for when ye are gathered together in charity, I will be in the midst of you While they were weeping and mourning he remained cheerful and of bright countenance, until like a lamp that burns out he breathed his last on July 30th, 1286.

On his decease the Catholicus Tahab Allaha gave orders that no business should be done in the market of Maraga, and that shops should be closed. A funeral was arranged on a vast scale by the Catholicus and Bishops, and all the population of Greeks and Armenians attended. After each of them had discharged the customary office, they laid the sacred body of their much-beloved leader by the little Altar, where he was wont to pray and offer oblations whenever he came to Maraga. The tomb was seen by the Rev. George Percy Badger in 1834.

His brother, Bar-Suma, who continued his work, speaks in the most glowing terms of the honour in which the deceased Maphrian was held by all. His loss is declared to be an irreparable one to the Jacobite people. No one is now left who could answer any stranger's inquiry about Church matters, or secular science, or any question whether easy or difficult, or who had such power of writing thoughtful, courteous and polished letters, as this man whom God had endowed with such marvellous talents and knowledge. So much was this the case that one of the Arabs at Maraga declared: "When I hear any question dealt with by the Maphrian, it seems to me as if I were learning wisdom at the mouth of Aristotle, his great aim being to propound sound sense, not troubling about the sophisms which the teachers of our own times are apt to be obsessed with." He may also be said to be an excellent model for our modern primates and prelates, in that with all the time he spent in writing and study he never neglected the practical side of his work, and paid much attention to the beautifying of Churches and to the restoration of such as had fallen into ruin. At his first appointment to the see of Aleppo, he commenced the work of building and restoration, and built the large hospice (ܦܘܬܩܐ) at the side of the Church of that city. Wherever he happened to be staying, even for a week, he would not depart thence without seeing that a suitable building was erected there for public worship, or other purposes. He was equally true to the Apostolic precept, " a Bishop should be . . . . . no lover of filthy lucre." During his forty years' episcopate he was never known to have received a farthing from anyone. When the faithful brought purses of money to him as a means of expressing their thanks. he always refused to receive them, and if they were left in his chamber he would say to the first of his disciples who happened to come : " Take these things out of my sight." Some seized the opportunity when kissing his hand to slip the purse under his coverlet (ܦܪܣܐ). At the same time, the modicum of money which he did possess, he was careful and thoughtful to lay out to the best advantage. He appears to have aimed at following the great Apostle to the Gentiles in more senses than one. He sought to be " chargeable to no man " and therefore supported himself by his own scholastic ability, giving his labours freely to the cause he loved. He possessed the Jewish whole-heartedness and love of thoroughness in the discharge of his work. He was a man whose religious zeal was founded upon conviction which had only taken root in his soul after the deepest upheavals and fierce struggles with despair and unbelief (V. Book of the Dove). He knew how to tackle the most delicate situations in the spirit of the true gentleman. He was possessed of a saving sense of humour (V. Fabellæ Ludicræ) and knew the importance of the occasional relaxation of the mind from the strain imposed by work and study. While his own mind was clear and resolute on the matter of the doctrine and discipline of the church, theological and ecclesiastical disputes were his abomination. The fact that he has won the commendation of such writers as Gibbon and Renan is sufficient proof that his work was carried on in no narrow sectarian groove. The former (Decline and Fall of Rom. Em. viii., 353) describes him as "an elegant writer of the Syriac and Arabic tongues, a poet, physician, and historian, a subtle philosopher and a moderate divine." The latter (De philos. peripatet. ap. Syros, p. 67) speaks of his Socratic Dialogue called *Bona Lex sed Melior Philosophia* as worthy of a wider publication than it has hitherto received and regards his works as embracing the whole system of learning which was in vogue in his age, specially commending his "Butyrum Sapientiæ," which he says covers the whole of the teaching of the Peripatetic school. The respect in which he was held by the Mohammedan body who would naturally be most opposed to his belief shows that his powers were felt to be exerted for the moral and spiritual betterment of those who came under his influence. Had such faithful, diligent, broad-minded and charitable pastors continued we cannot but think the Church of the east might have been spared the awful calamities which were shortly to fall upon it. But Bar-Hebræus had no successor who was in any way his equal in mental,moral, or spiritual power, or to whom the title Abou 'L-Faraj (Father of Comfort) could be so aptly applied; and the community he represented, although it long continued and still continues to exist as a separate body, ceases from this period to occupy any prominent position in Christendom.

CHAPTER II.

HIS CHRISTOLOGY.

Bar-Hebræus being a bishop and metropolitan of the West Syrian Jacobite Church, is careful to avoid all doctrine savouring of the Nestorian heresy which had taken root in the east, and also the extremes of the Eutychians. Although nominally a Monophysite, a study of the Horreum Mysteriorum leads one to suppose that the principles which led to the separation of that community had long ceased to limit his faith just as, to take a parallel example, the articles of the Westminster Confession have ceased to limit the faith of our brethren of the Scottish Establishment. It is probable that the wall of partition which separates Monophysitism from Orthodoxy had long ceased to be of a theological or ecclesiastical nature, and was mainly a matter of geographical or national import. The only points in the work which seem to identify him with the community he represents are (1) the acceptance of the Monophysite canon of Holy Scriptures, and (2) the choice of the fathers of that body as authorities for his comments for the most part. He states his own belief thus :

> " We believe that one of the Persons of the Holy Trinity came down from heaven although he did not cease to dwell in the bosom of the Father : that He dwelt in the womb of the virgin, and was incarnate of the Holy Ghost and of the Virgin Mary, and was made man, while still continuing to be God, and was united to flesh of the same substance as ours and endued with a rational and living soul. Nor was it that He took up the tabernacle of the flesh first, and then the Word dwelt in the same. Whence it is believed, not that man became God, but that God became man : nor is He merely a wise man who is proved to be perfectly righteous by His actions : nor did He

bring for Himself a body from heaven nor appear in this world in mere seeming or phantasm; but one of the Persons of the Holy Trinity being Himself essentially God descended from His own highest heaven and became man of His own grace and was born of the virgin Mary and became incarnate, as the Apostles' creed teaches us. And so there are two natures in our Lord, divinity and humanity. Moreover the union of His deity with His humanity is transcendant and ineffable without admixture, without change, without confusion, without conversion, but with clear distinctness of either nature in one Son and in one Christ."

So far Assemani has no fault to find with our writer. Anyone would consider him, judging by these expressions, to be of the strictest orthodoxy. But, alas, the taint of the poison of the heresy which Bar-Hebræus has imbibed is "vomited forth" (Assemani declares) in the words which follow wherein he states that there is one substance, one person, one likeness (ܦܪܨܘܦܐ), one will, one power (ܚܝܠܐ), one energy (ܡܥܒܕܢܘܬܐ), according to the teaching of S. Athanasius and S. Cyril.

The above refers to the saying of these two fathers that there is one incarnate nature of the Word. This presentment of the doctrine of the incarnation had been the watchword of Eutyches, and Assemani considers the Monophysites twist it into the heresy of one nature, one energy, one will. He admits, however, that our author is saved from setting forth this heresy in two of his works, viz., the Candelabrum Sanctorum Radiorum, and the Horreum Mysteriorum. An examination of a few passages of the present work will serve to establish the strict orthodoxy of our author on the subject of the dual nature, but single Person, of Christ.

Matt. i., 23. "The junction (ܟܢܝܫܘܬܐ) of the two natures"—a somewhat weak word for a professed Monophysite to use, remembering the strong emphasis laid by their early leaders upon the "fusion" of the two natures into one, but quite in keeping with the milder language of the "Henoticon" of Acacius which the later Monophysites adopted.

Matt. iv., 2. The *hungering* of Christ is said to be "for the confirmation of His humanity."

Matt. viii., 10. *Marvelled*—"in His human nature, since the divine nature doth not marvel at anything."

Matt. xxvi., 39. *Nevertheless, not as I will, but as Thou wilt*—"This saying is in respect of his human nature, because in respect of His divine nature His own will and His Father's were one."

Matt. xxvii., 46. *My God, my God, why hast Thou forsaken me?* "Our Lord says this in His human nature, in that He wore the flesh and discharged its debt."

Mark xiii., 32. *Neither the Son.* In this passage where we might have expected an allusion to the limited knowledge of our Lord as to His humanity we find the words explained away in a manner which will scarcely seem satisfactory to our ideas of His moral perfection.

Luke i., 35. *The Holy Ghost shall come upon thee.* Here the union of the God-head with the soul and body is stated to have accompanied these words according to the teaching of the Greek divines, while the Syriac father Philoxenus of Mabug is quoted in contradistinction as teaching that at this moment the divine Word was united with the flesh, but not with the rational soul till forty days later when the body was completely formed.

Luke xxii., 43. *There appeared to Him an angel from heaven strengthening Him.* This is stated to be a proof of His true humanity, fulfilling the prophecy—"Thou hast made Him a little less than the angels." In his commentary on Psalm viii., our author is careful to note on the original of these words that they are to be interpreted as a prophecy of our Lord and as referring to the human nature as distinct from the divine. The editor of that portion (R. G. F. Schroeter) even goes to the extent of concluding the words cannot have been written by Bar-Hebræus the Monophysite.

Luke xxii., 44. *His sweat was as drops of blood.*—"And this is to certify His manhood."

John i., 14. *The Word became flesh and dwelt among us*—"Its union in nature and person with manhood is signified."

John v., 19. *The Son cannot do anything of His own will.* On this text while our author deduces the "harmony" (ܗܝܒܕܗܝܝܘܬܐ) of the will of the Son with that of the Father, he yet by his illustration of the necessity of the existence of the earth as well as of the sun in order that the latter may give light dissociates himself from a monism which would so identify the Father and the Son as to assert the Patripassian heresy.

John vi., 51. *The bread which I will give is my body.* Interpreting on the authority of S. Chrysostom the bread of life as indicating both the God-head and the manhood of our Lord, he adds—He speaks as concerning one because of the joining (ܢܩܝܦܘܬܐ) of the two of them by means of the physical and hypostatic union (ܚܕܝܘܬܐ ܟܝܢܝܬܐ ܘܩܢܘܡܝܬܐ).

John x., 30. *I and my Father are one*—"in power and in substance."

John xvii., 3. *He whom thou hast sent is Jesus Christ.* He condemns the interpretation of Theodore of Mopsuestia that this saying refers only to the manhood, since the word "Christ" he considers to be the name of the God-manhood.

John xix., 34. "Came forth blood and waters." The most remarkable of the comments on the dual nature is found on these words, which are stated to signify that He was living in His Godhead and dead in His manhood.

CHAPTER III.

HIS WRITINGS.

The writings of Bar-Hebræus embraced the widest possible sphere including treatises on Commerce, Logic, Science, Philosophy, Astronomy, Theology, Ecclesiastical Law, Aristotelian Philosophy, Law, Medicine, Poetry, Humorous Fables, Devotions, History. The following is a brief account of those which in the main deal with Christian theology.

1. Liber Candelabri Sanctuarii (Menarath Qudshe). This work, which is extant both in Arabic and Syriac is divided into twelve " Foundations " (ܫܬܐܣܬܐ) and each Foundation into chapters and sections. The subjects of these cover a wide range, and the only divisions which need be noted here are those which give a clue to the particular dogmas held by our author.

After speaking in the second Foundation of the custom of the Church in keeping the fasts and festivals from the first vesper on the preceding day he discusses in the third the nature of God. The first thing which he declares it necessary to predicate of the Creator is seeing and hearing, arguing that these senses, being natural to man and only wanting in an imperfect nature where the defect is rightly termed deafness or blindness, must exist in God in whose nature there is no imperfection. If it be objected that the soul can only possess such powers through the medium of the organs of the body, and the Creator is incorporeal and therefore without such organs ; he replies that the soul has need of them only because of its own imperfection, and the Creator being perfect has no such need. Of such questions as were acridly debated amongst the Nestorians, as to whether, *e.g.*, the humanity of Christ was able to behold His divinity the author speaks with scorn in his book, adducing texts of scripture which sweep away all such irrelevancies. Had these controversialists possessed the wisdom to distinguish between the eyes of the body which cannot behold that which is immaterial and the eyes of the soul which can, they would not have been so consumed with rancour each against the opposite party.

Discussing the question of the procession of the Holy Spirit from the Father he asks why, since procession is a prerogative (ܕܝܠܝܬܐ) of the Holy Spirit, it should be said, "He shall receive of mine." He replies that in the method of His manifestation to created beings it may especially be said that the Spirit receives of the Son, but condemns the opinion that He is the recipient of power or authority or will. Many of the Syriac fathers, however, have taught that the Holy Spirit has not only a temporal or external manifestation, but an eternal and essential procession from the Son.

The question so fundamental to the Jacobites of the one nature in Christ is fully discussed in the fourth Foundation. Here he confounds the term "Person" with "Nature," asserting that every substance is a nature (ܟܝܢܐ) and every nature a substance (ܐܘܣܝܐ) according to the teaching of the Jacobite Church, which refuses to predicate Nature of "accidents," but asserts that the accidents exist (ܡܬܩܝܡܝܢ) in nature. But according to the more generally received doctrine every substance is a nature, but not every nature is a substance, because even the accidents differ in their own nature from one another. It is, however, universally agreed that nature is either common (ܓܘܢܝܐ) or singular (ܒܠܚܘܕ) and the latter is termed "person" (ܩܢܘܡܐ). And therefore Nature cannot exist without person in operation or action (ܒܡܥܒܕܢܘܬܐ), but only in the imagination or reason (ܒܗܘܢܐ). And it is not, indeed, impossible for many persons to subsist in one nature which is able to contain them.

Assemani asks, since in this the Jacobites agree with the Catholic Church in that they believe a singular nature to have been assumed by the divine Word, what else could Bar-Hebræus infer than that one human nature was assumed by the divine Word, as also all Catholics acknowledge? For Christ did not assume the divine nature but being divine became man. Thus we see two natures that which assumes and that which is assumed. But Bar-Hebræus being obsessed with the error of his sect abuses this true supposition to establish a false position as follows:—

We say that the two natures being united into one signifies this—that from this mutual conjunction arose one nature. And it cannot be that this resultant nature should be a name without any meaning. Otherwise Christ would be nothing which is absurd. It remains therefore that the name signifies a real matter (ܣܘܥܪܢܐ

Now this matter is either substance or accident. And since it cannot be accident it must be substance. And this substance must be either common or singular. And it cannot be common, or it would follow that Christ could be predicated of many species (ܐܕ̈ܫܐ) and many persons which would be absurd, because then each one of these species or persons could be said to be Christ, since that is a common substance which has a name and definition suitable to all things which are denoted by it, which is not true. It remains therefore that that substance be a singular substance. And it is manifest that a singular substance can be no other than a singular nature or person. Christ, therefore, since He is something and not nothing, since He is substance and not accident, since He is singular and not common has one nature and person.

A point is made by our Author of a rendering of the Peshitta version of Hebrews ii., v. 9, which runs thus—ܗܘ ܓܝܪ ܐܠܗܐ ܒܛܝܒܘܬܗ ܚܠܦ ܟܠܢܫ ܛܥܡ ܡܘܬܐ. "For God Himself" by His goodness tasted death on behalf of all men," a verse which appears to obliterate any distinction between the divine and impassible and the human and passible natures. In this case the Nestorian vs. which renders the passage ܣܛܪ ܡܢ ܐܠܗܐ "apart from God" draws much nearer the original and is indeed evidently a rendering of the reading "choris theou" which is found in the Greek MSS. M and 67 instead of the "chariti theou" of the received text. The Syriac appears to have been corrupted by Monophysite influence at an early date, which corruption still clings to the Peshitta text. In controverting the Nestorians when putting forth their rendering "apart from God" in support of their doctrine of the double personality of our Lord, B.H. says: "In all codices extant among the Greeks, Romans, Syrians, etc., yourselves alone excepted, the rendering "God Himself" is found. Now that all these are false which you alone are true is an absurd opinion!" He is, however, here evidently using the word "Greek," etc., in the sense he uses it throughout his commentary, viz., of the later Syriac vss., which were compiled in order to present a more absolutely literal rendering of the original but whose compilers in some instances could not yield a point in favour of their own particular tenets even for the sake of faithfulness to the principles on which in general they proceeded.

At the end of Fund. iv. a mentions a curious heresy of Eusebius of Edessa who had certain old disciples who taught that those who followed them would be so gifted with the Spirit as to be past feeling with regard to the natural appetites of the flesh. He also mentions the heresy ascribed to Stephen Bar-Sudaili who taught that the punishment of the wicked was not eternal but purgatorial (ܒܘܪܢܐ ܡܛܪܒܝܢ) even evil spirits finally attaining salvation, according to the teaching of S. Paul "that God may be all in all." He distinguishes, however, between the more extravagant heresies which mingle heathen teaching with Christian dogma which are now, praise be to God, rooted out, and the divisions of those who hold orthodox opinions concerning the Trinity and the completeness of the two natures, merely contending amongst themselves as to the manner of expressing these truths. Thus as he states in the Chronicon Syriacum the differences between the Nestorians and the Jacobites was no barrier to their meeting together for inter-communion ; and further, on the decease of the Maphrian Ignatius at Tripoli, the Latin presbyters and monks joined with the Jacobites in celebrating his obsequies.

He notes the peculiar opinion of the Romans, that is to say the Franks, that the Holy Spirit proceeds both from the Father and the Son ; also that of the Maronites who while acknowledging the two natures attributed to the two only one will and one operation.

His teaching concerning the Eucharist is set forth in Fund. vi. Just as the human nature of our Lord not by nature but on account of its union with the divine nature is called and is God ; so also this bread and wine are not *by nature* body and blood but on account of the grace of the Spirit which is infused into them (ܕܒܠܗܘܢ ܡܠܝܐ) are called the body and blood of Christ. If it is objected that by this reasoning the bread and wine must be themselves God, he answers that this conclusion could not be avoided if we acknowledged that the bread and wine were by nature the body and blood of Christ, but since we say they are so not by nature but by the grace of the Holy Spirit, therefore the objection does not hold.

The teaching of our Author concerning the condition of the souls of the departed is set forth in Fund. viii. and xii. The Paradise which was once inhabited by Adam and Eve he states to be now peopled by the souls of the righteous,—Patriarchs, Prophets, Apostles, Martyrs, etc., Enoch and Elijah still inhabiting it in the body. But after the Resurrection, when these souls depart to the heavenly realm, there will be many who are neither worthy of that state of bliss nor contrariwise of the eternal pains prepared for the devil and his angels. Some of these he thinks may be destined to dwell eternally in Paradise, alleging our Lord's words : In my Father's house are many mansions. May not one of those mansions be Paradise ? He controverts the opinion of Moses Bar Cepha that it will then become a vast barren desert.

2. Liber Radiorum. This is a short work divided into ten parts. The manner of the union of the two natures in our Lord is again discussed and further elucidated. The gist of the teaching on the subject appears to be that our Lord possessed a double nature rather than two natures as it was formally expressed by the Catholics. Other portions of it deal with the subject of Angels, Evil Spirits, the Soul, the Priesthood and its functions, Free Will, the End of the World.

3. Liber Directionum. This work has to do partly with

ecclesiastical and partly with secular laws. In the former part the Author deals with questions such as Baptism, Holy Eucharist, Fasts and Festivals, Ordination, Marriage, Burial, Confessions, etc. He has made therein plentiful use of other writings such as the Didascalia, the Clementine, Arian, and Macedonian works, and many Greek and Syrian fathers, setting down the heretical decrees of the Arians and others, in addition to the acknowledged canons of the orthodox Church.

4. De Virtutibus et Vitiis. This work is extant in the Library of Andreas Scandar. There is also an Arabic version translated by John Gariri, a presbyter of Damascus and written in Syriac script. The work is divided into four parts, the first dealing with such subjects as Prayer, Canonical Hours, Liturgy, Study and Meditation, Almsgiving, Genuflexion, Vigils and Sleep, Psalmody, Fasts. Concerning this last he says there are five chief fasts observed by the Syrian people, besides those of the fourth and sixth days. First that of Lent, next of the Apostles, next of the Assumption (ܨܘܡܐ ܕܫܘܢܝܐ), next of the Nativity, last of the Ninevites. The fast of the Apostles is from the second week day after Pentecost until the 29th day of June, when the Festival of SS. Peter and Paul is celebrated by the westerns, but the easterns keep it until the completion of fifty days. The fast of Lent since it is followed by the week of the Passion continues eight days beyond the forty. The Fast of the Assumption is kept from the Kalends of August up to the fifteenth day of that month. The Fast of the Nativity is kept by some from the fifteenth day of November for forty days, by others from the Kalends of December for twenty-five days, by others from the tenth of December for two weeks. Finally the Fast of the Ninevites is kept from the second week day which precedes Lent by three weeks up to the fifth week day.

The second part deals with the rule of the body in the matter of the ordinary laws of life, touching on food and drink, marriage, virginity, purification of the body, the regulation of the various ages and conditions, boyhood, adolescence, manhood, old age, labour, commerce, giving of alms and tithes.

The third part treats of the cleansing of the mind from corrupt affections, *e.g.*, gluttony, luxury, anger and hatred, lapse of the tongue, voluptuousness, love of money, vain glory, hypocrisy, pride.

Part iv. takes up the subject of adorning the soul with virtues, doctrine, admonition, faith, penitence, confession, patience, thanksgiving, hope, fear of God, poverty, contempt of the world, confidence, brotherly love, recollection of God, purity of thought, love of God, recollection of death.

5. The Book of the Dove. This is a work of religious philosophy which will well repay study as it sets forth the character of Bar-Hebræus as a Mystic. The heavy activities of his life and the practical nature of his work as a diocesan Bishop travelling diligently throughout the length and breadth of his diocese might incline one to suppose that the tendencies of Martha were more strongly developed in his life than those of Mary. A perusal of this work will however reveal to us the deep under current of spiritual life which underlay his activities, and which he ever contrived to cherish throughout the periods in which his practical work was most pressing. Moreover we have the advantage in the case of this work of an excellent translation into English by A. J. Wensinck and published at Leyden in 1919 by E. G. Brill.

The work begins with a chapter in praise of the monastic life and separation from the world, the blessedness of penitence and confession, the Christian graces of humility, charity, truthfulness and self-control. Chapter ii. deals with asceticism, devotional exercises, manual labour, ruling of the passions, pilgrimage, preparedness for death, and the exercises which combine generally to make the perfect anchorite. Chapter iii. deals with going on to perfection, the growth in the knowledge and love of God, the stages through which the soul must pass on its journey to perfection, and the dangers of falling away. Chapter iv. contains the author's own spiritual autobiography, the visions that were granted to him, the dark times through which he had passed, the longing for light, the sure reward of the patient seeker, the blessedness which comes to the thirsty soul when it no longer drinks from earthly pitchers but from Him who is the Fountain Head.

6. The "Ethikon" of which some have supposed the "Book of the Dove" to be an abridged edition was written in A.D. 1278. It deals largely with the love of God, defining, analysing, contrasting, and illustrating it. Love is defined as the desire of the soul towards something which it understands and which may be attained by means of any of the five senses, or of the rational understanding. It is said to be due to five causes,—desire of continuation of existence, of doing well, outward beauty, inward beauty, inner resemblance of the object loved. These are shown to result by nature in the love of the Creator and Preserver, the One who alone is and does good, who is pourtrayed to man's mind through that visible beauty of creation which transcends all other beauty, the One whose omniscience, power to impart knowledge, and intrinsic excellence is revealed to those who are initiated, the One in whose image man was first created, the One whose sweetness so enchants the spiritual palate that nothing less can again satisfy it. The power of the love of God is illustrated by the story of one of the faithful who in the persecution of the Emperor Maximin received a thousand blows without weeping; answering to one who

had inquired why he had not wept—"I saw standing by me the Christ for whose sake I was suffering, and He looking upon me exhorted me not to weep."

The interesting chapter of the "Ethikon" upon music begins with combating the theory that every bodily delight which is not necessary for the preservation of the body emanates from the Devil. The author admits that there are demoniacal songs which arouse impure passions in the breast, but that music both vocal and instrumental is pleasing to God he proves from the place it holds in the sacred writings, bringing forward the case of the songs of Moses, of Miriam, of David the shepherd boy with his flute and harp. He speaks somewhat disparagingly of that instrument known as the "pipe-organ" and sometimes found in Roman Churches. He gives an interesting account of the first introduction of music into the liturgical worship of the Syrian Church. Ephraim the celebrated Syrian writer is said to have begun sacred songs against the heresies of his time. Later on Severus translated hymns from Greek into Syriac. The employment of music is recommended as providing a pleasure which eases the labour of austerities, just as an infant crying in pain is frequently soothed by the soft melodies of its mother; also as a help to the understanding of the words of devotion and praise. The taste of the Syrian Church for a variety of musical forms, antiphonal chanting, counter-part, processions, strophical division of hymns with verse and refrain was wisely used by Ephraim* as a means of instructing the people in the mysteries of the faith and the sacraments, and religious duties, he himself accompanying them on the harp.

The close resemblance there is between the teaching of Bar-Hebraeus in "The Book of the Dove" and the "Ethicon," and that of Ghazali the Moslem mystic, in his work entitled "Ihya" is shown by Wensinck in the edition mentioned above. Both teach that repentance consists of three parts—knowledge, will, and practice. Sin acts as a veil between the soul and God. The knowledge of sin or insight into its deadliness from the pain it causes leads the will to reject the sin and this results in the practice of abstention from it. Both divide the penitent into different classes, viz., those repenting (1) through fear of torment, (2) for hope of reward, (3) for the sake of the love of God. The reader will notice a similar division in the comment of Bar-Hebraeus on the different grades of fruitfulness in the seed falling on the good ground (Matt. xiii. 23). The true renouncer of the world will (according to both authors) avoid possession of goods beyond what is necessary for the present day or month, or in some cases of commercial rather than manual labour for the year. Curiously it is the Moslem teacher who brings forward the story in this connexion of the rich man whom Jesus bade sell all that he had. The same rules are applied to the possession of food, shelter, and furniture. Fasting is recommended as tending to generate the virtue of patience. Both writers agree in recommending the quieting of the sexual desires by means of their lawful outlet, matrimony. The duty of loving one's neighbour as oneself is shown to be fulfilled in three degrees. (1) by placing him above oneself and providing for his wants before one's own. (2) by treating him equally with oneself and sharing one's possessions with him. (3) by placing him on the level of a servant and supplying his needs from what is left after satisfying one's own. Speech and silence are also examined in both the Ethikon and the Ihya. The careful control of the tongue by avoiding all slander, profanity, impurity, scornfulness, and unprofitable inquiry is recommended. The Moslem while agreeing with the Christian on the importance of truth yet speaks of certain cases of permissible falsehood. Both allow jesting provided there is no unholy element therein. The causes that lead to slander and backbiting are carefully enumerated by both, viz: vent to anger, jealousy, love of ridicule, love of conversation, companionship in sin, zeal for the right, desire of self-exaltation at the expense of others, compassion for the fallen, excitement or wonder at the sins of others. Both writers speak of the benefits of intercourse as tending to teaching, useful interchange, practice in enduring the presence of boring people (!), mutual guidance, reward for assisting others, humility, wisdom.

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* A fine translation of one of Ephraim's hymns is No 194 of the "English Hymnal."

Wakeful nights are lauded by both as an object to be sought after by (1) fasting, (2) avoiding over exertion in the day, (3) midday siesta, (4) freedom from wrath, (5) fear of the future, (6) knowledge of the excellence of vigil and the harmfulness of sleep, and above all (7) the love of God.

Labour (including commerce) is warned by both against speculation, counterfeit money, praising the goods to be sold, concealing their defects, deficient weight or measure, unfair prices, deception as to price vendor has himself paid.

The duties of both teachers and taught are enlarged upon by both. Teachers should be meek, working gratuitously, recognizing the value of other subjects of knowledge than their own branches, mindful of the peculiar aptness of each of their pupils, avoiding subtilities, practising what they teach. Pupils must be lovers of purity, free from worldly cares, humble and not exalting themselves above their teachers, avoiding uncertain questions, choosing the most profitable of all the branches of knowledge, making the best of this short life to study the main principles, having a sense of the proportionate value of the several branches, and a desire to adorn the soul with the richest ornaments.

CHAPTER IV.

THE "HORREUM MYSTERIORUM."

The work that is called by the above name contains a commentary on the whole of the Old and New Testament Scriptures and on portions of the Apocrypha. It was compiled by the Author A.D. 1277-8. It is also furnished with ten tables as follows—(1) The forty-two halting places of the children of Israel (2) A chronological table from Adam to Moses, in which the Author follows the numeration of the Greek rather than of the Hebrew or Syriac Bible, and reckons the period to amount to 3,882 years (3) A chronology from Joshua to King Saul (4) Ditto from Saul to Zedekiah (5) Ditto from Nebuchadnezzar to Vespasian (6) The Eusebian canons of the harmonies of the four Evangelists (7) The genealogy from Abraham to Christ, according to S. Matthew (8) The names and sufferings of the Apostles (9) The genealogy from Adam to Christ according to S. Luke (10) The names of the seventy disciples of Christ.

The main object of the work is to present a correct text of Holy Scripture in the Syriac language, to show wherein the readings in common use in the Peshitta Syriac version differ from the Greek or from the other Syriac versions, to provide vowel points for the text where they are needed to rescue it from ambiguity or error, to expound difficult passages, to preserve the comments of Syriac and other divines who are held by the Author to be authorities. Of these the writers from which he draws most freely are Ishodad of Merv, Theodore of Mopsuestia and Dionysius Bar-Salibi. The extent to which he employs the works of these and other fathers has led some writers to speak of him as a compiler rather than an author in this work. No doubt the perishable nature of manuscript writing and the limited circulation of which it admitted rendered the copying of the works of earlier writers of value far commoner and more permissible than at the present day, but making allowance for this we must admit that we owe a great debt to our Author for the care and judgment with which he has singled out passages of writers which might otherwise have perished. Moreover the amount of original matter in the Horreum Mysteriorum is by no means inconsiderable, and many of the interpretations of the parables are in that mystic strain which was characteristic of Bar Hebraeus. His knowledge of the Greek language is shown to be limited especially in his attempts at etymology in the comment on John ix. 2, wherein he endeavours to establish an etymological connexion between σώματα (bodies) and κοίματα (tombs), which he likens to that between ψυχή (soul) and ψῦχος (cold). His references to the "Greek" renderings are to the later and more literal Syriac versions, viz: that translated from the LXX by Paul, bishop of Tela, and the Philoxenian version translated from the Greek of the New Testament by Philoxenus, bishop of Mabug at the beginning of the sixth century and afterwards revised by Thomas of Harkel a century later. The so called "Greek" renderings of the Author correspond with rare exceptions with J. White's edition of that text. The Author also refers in this work to the renderings of the Septuagint version with those of Aquila, Symmachus, Theodotion, the Pentapla, the Hexapla. There are sixty-three references to variations in the Nestorian pointing in the Gospels alone, the variants in some cases being recommended as correct, in others deprecated, and in others merely mentioned. The writers he quotes in support of his readings or exegesis are generally those of the Monophysite school, though he does not exclude others. The canon of Holy Scripture which he follows in this commentary is also that accepted by the Monophysites, and he further exhibits his bias in favour of that sect by his preference for the Syriac version which was generally held in highest esteem by its adherents. While he takes as the basis of his commentary the Peshitta versions of both Old and New Testaments as most generally received, he gives instances to show the superiority of the later and more literal versions mentioned above. His own quotations from the O.T. are generally found to coincide with the former. The MS. of the Peshitta which he considers of highest value is that of Michael, patriarch of the Jacobites.

In the portion of this work which relates to the Gospels the Author refers occasionally to the "Diatessaron" and frequently to those who compiled the "canons of cinnebar" which I have generally rendered "rubrical canons." He speaks in the preface to S. Matthew of the harmonizing method of Ammonius who caused "confusion" by making all the Gospels conform to the pattern of S. Matthew, working havoc with the order of the other three. Eusebius avoided this by dividing each Gospel into sections and compiling a list of ten canons, each of which contained a list of the sections of the class it represented. The sections were numbered in black, and under each the number of the canon to which it belonged was described in red. He gives the following list of twelve possible canons which however is reduced to ten by the fact that canons viii and ix have no sections to represent them.

i. Sections common to Matthew, Luke, John.
ii. ,, ,, ,, Matthew, John.
iii. ,, ,, ,, Matthew, Mark, John.
iv. ,, ,, ,, Matthew, Luke.
v. ,, ,, ,, Luke, John.
vi. ,, ,, ,, Matthew, Mark, Luke.
vii. ,, ,, ,, Matthew Mark.
viii. ,, ,, ,, Mark, John.
ix. ,, ,, ,, Mark, Luke, John.
x. ,, ,, ,, Mark, Luke.
xi. ,, ,, ,, all four Evangelists.
xii. ,, peculiar ,, one Evangelist.

Our author appears here to have confused the work of Tatian with that of Ammonius, the former being the harmony commencing with "In the beginning was the world" and on which Ephraim wrote his commentary. For an account of the various harmonies mentioned here see Salmon's Introduction to the New Testament. p. 82 etc. 4th edition.

The following is a list of passages wherein the reading of B.H. differs from the Textus Receptus of the Peshitta —

P BH

Matt. iii.4. ܕܩܡ̈ܨܐ — ܡܢ ܩܡ̈ܨܐ
,, ,, 10. ܕܝܢ — ܓܝܪ
,, ,, 16. ܐܬܦܬܚܝ ܫܡܝܐ — ܐܬܦܬܚܘ ܫܡ̈ܝܐ
,, iv 8 ܟܠܗܝܢ — omit
,, ,, 12 ܠܗ — omit
,, ,, 21 ܕܡܬܰܩܢܝܢ — ܕܡܰܬܩܢܝܢ
,, v 18 ܠܐ — add ܐܬܝܬ
,, ,, 12 ܝܘܕ ܚܕܐ ܠܐ ܢܥܒܪ — ܐܦܠܐ ܝܘܕ ܚܕܐ ܥܒܪ
,, ,, 19 ܕܝܢ — ܓܝܪ
,, ,, 20 ܬܬܝܬܪ — ܬܬܝܬܪܘܢ
,, ,, 39 ܡܢ — ܗܘ
,, ,, 42 ܘܡܢ — add ܕܨܒܐ
,, vi 7 ܕܡ̈ܠܐ — ܕܡܠܠܝܢ
,, ,, ,, ܗܘܝܬܘܢ — ܬܗܘܘܢ
,, ,, 8 ܬܬܕܡܘܢ — ܬܕܡܘܢ
,, ,, 25 ܗܘܬ — ܗܐ
,, vii 4 ܫܒܘܩ — add ܘܐܝܬ
,, ,, 14 ܩܛܝܢ — add ܗܘ
,, viii 2 ܘܐܡܪ — add ܠܗ
,, ,, 17 ܕܗܘ — ܘܗܘ

	P		BH	
Matt. ix 1	ܘܐܬܐ	—	ܐܬܐ	
” ” 16	ܡܳܠܝܳܐ	—	ܡܳܠܳܝܐ	
” ” ”	ܬܬܘܦ	—	ܬܬܘܦܝ	
” ” 30	ܘܟܐܐ	—	add ܗܘܐ	
” ” 36	ܕܠܱܐܽܝܢ	—	ܕܠܱܐܰܝܢ	
” x 19	ܬܻܐܨܦܘܢ	—	ܬܱܐܨܦܘܢ	
” xi 10	ܗܘ	—	ܗܢܘ	
” ” 23	ܬܬܚܻܬܝܢ	—	ܬܬܚܱܬܝܢ	C
” ” 25	ܐܢܝ̈ܢ	—	ܐܢܘܢ	
” xii 11	ܢܳܦܰܠ	—	ܢܰܦܰܠ	
” ” 25	ܕܬܬܦܠܓ	—	ܕܬܬܦܠܓܝ	
” ” ”	ܬܚܪܒ	—	ܬܚܪܒܝ	
” ” 32	ܢܫܬܒܱܩ	—	ܢܫܬܾܒܩ	C
” ” 34	ܡܢ	—	ܘܡܢ	
” ” ”	ܡܡܠܠ	—	ܡܠܠ	
” ” 36	ܕܒܠ	—	ܒܠ	
” ” 39	ܬܬܝܗܒܝ	—	ܬܬܝܗܒ	
” xiii 6	ܟܕ ܕܢܚ ܕܝܢ	—	ܘܟܕ ܕܢܚ	
” ” ”	ܘܡܛܠ	—	ܡܛܠ	
” ” 15	ܘܠܥܝܢܝܗܘܢ	—	ܘܥܝܢܝܗܘܢ	
” ” 29	ܡܓܒܐ	—	ܡܓܒܢ	
” ” 32	ܠܡܢ	—	ܠܡܝ	

			P		BH
Matt.	xiii	44	ܟܠ	—	ܟܠܡܐ
,,	,,	47	ܟܰܢܫܬ	—	ܟܶܢܫܬ
,	,,	52	ܠܓܒܪܐ ܡܪܐ	—	ܠܡܪܐ
,,	xiv	3	ܦܝܠܝܦܘܣ	—	ܦܶܝܠܝܦܘܣ
,,	xv	13	ܬܬܥܩܪ	—	ܬܬܥܩܪܝ
,,	,,	21	ܠܬܚܘܡܐ	—	ܠܬܚܘ̈ܡܐ
,,	,,	27	ܐܟܠܝܢ	—	add ܡܶܢ
,,	,,	39	ܠܬܚܘܡܐ	—	ܠܬܚ̈ܘܡܐ
,,	xvi	3	ܝܕܥܝܢ ܐܢܬܘܢ	—	ܝܕܥܬܘܢ
,,	,,	6	ܘܙܕܘܩܝܐ	—	ܘܙܕܘܩܝܐ
,,	,,	13	ܡܢܘ	—	ܕܡܢܘ
,,	,,	17	ܕܡܰܳܐ	—	ܕܺܡܳܰܐ
,,	,,	18	ܕܐܢܬ	—	ܘܐܢܬ
,,	xvii	9	ܬܐܡܪܘܢ	—	ܢܐܡܪܘܢ
,,	,,	15	ܐܓܪܐ	—	ܐܓܪ̈ܐ
,,	,,	17	ܘܡܥܩܡܬܐ	—	ܘܡܥܩܠܬܐ
,,	,,	20	ܬܐܡܪܘܢ	—	ܕܬܐܡܪܘܢ
,,	,,	25	ܡܠܟ̈ܐ	—	ܡܠܟ̈ܝܗ
,,	,,	27	ܘܗ̣ܒ	—	ܘܗܒ
,,	xviii	7	ܐܢܫܐ	—	ܐܢܫ
,,	,,	19	ܕܐܢ	—	ܐܢ

			P		BH
Matt.	xviii	22	ܠܫܒܥܝܢ	—	ܠܫܒܥܐ
,,	,,	24	ܟܟܪܝܢ	—	ܟܟܪ̈ܐ
,,	,,	33	ܠܟ	—	add ܐܦ ܐܢܬ
,,	xix	3	ܥܠܠܬܐ	—	ܥܠܬܐ
,,	,,	7	ܢܫܪܝܗ̇	—	ܢܫܪܝܗ̇
,,	,,	9	ܐܚܪܬܐ	—	ܠܐܚܪܬܐ
,,	,,	12	ܕܡܫܟܚ	—	omit
,,	,,	13	ܘܟܐܘ	—	ܘܟܐܘ
,,	,,	18	ܬܣܗܕ	—	ܬܣܗܕ
,,	,,	24	ܠܓܡܠܐ	—	ܕܓܡܠܐ
,,	,,	28	ܟܘܪܣܘܢ	—	ܟܘܪܣܘܬܐ
,,	xx	8	ܟܕ	—	ܘܟܕ
,,	,,	17	ܒܝܢܘܗܝ	—	ܒܝ̈ܢܘܗܝ
,,	,,	24	ܕܝܢ ܫܡܥܘ	—	ܫܡܥܘ ܕܝܢ
,,	,,	,,	ܗܘܢ	—	ܗܠܝܢ
,,	xxi	2	ܗܕܐ	—	omit
,,	,,	3	ܡܬܒܥܝܢ	—	ܡܬܒܥܐ
,,	,,	4	ܢܬܡܠܐ	—	ܕܢܬܡܠܐ
,,	,,	15	ܐܬܐܒܫ	—	ܐܬܒܐܫ
,,	,,	44	ܬܦܠܐ	—	ܬܦܠܝ
,,	xxii	5	ܘܐܙܠܘ	—	ܐܙܠܘ

P BH

Matt. xxii 7 ܚܝܠܘܬܗ — ܚܝܠܘܬܐ ܕܝܠܗ
„ „ 11 ܠܒܘ̈ܫܐ — ܠܒܘܫܐ
„ „ 28 ܗܟܝܠ — omit
„ „ „ ܡܢ ܗܠܝܢ ܫܒܥܐ — ܡܢܗܘܢ
„ „ 34 ܫܡܥܘ — ܚܙܘ
„ „ 38 ܪܒܐ ܘܩܕܡܝܐ — ܩܕܡܝܐ ܘܪܒܐ
„ xxiii 12 ܢܬܬܪܝܡ — ܡܬܬܪܝܡ
„ „ 15 ܒܪܰܗ — ܒܪܳܗ
„ „ 23 ܘܫܒܩܬܘܢ ..... ܗܝܡܢܘܬܐ — ܘܕܝܢܐ
ܘܚܢܢܐ ܘܗܝܡܢܘܬܐ ܕܐܝܬܝܗܘܢ ܝܩܝܪ̈ܬܗ ܕܢܡܘܣܐ ܫܒܩܬܘܢ ܐܢܬܘܢ،
Matt. xxiii 26 ܘܕܐܶܒܩܪܐ — ܘܕܐܳܒܩܪܐ
„ „ 35 ܐܕܡܐ — ܘܐܕܡܐ
„ „ 37 ܕܟܢܫܐ — add ܬܘܒ
„ „ 39 ܒܪܝܟ ܗܘ — ܒܪܝܟܘ
„ xxiv 2 ܬܣܬܬܪ — ܬܣܬܬܪܝ
„ „ 15 ܕܚܳܙܝܢ ܐܢܬܘܢ — ܕܶܚܙܝܬܘܢ
„ „ 26 ܕܗܐ ܒܬܘܢܐ — ܗܐ ܒܬܐܘܘܢܐ
„ xxv 1 ܕܡܐ — ܬܕܡܐ
„ „ „ ܠܦܓܥܗܝܢ — ܠܦܓܥ̣ܗܝܢ
„ „ 29 ܗܘ — ܘܗܘ
„ „ 34 ܡܠܟܘܬܐ — add ܗܝ

			P		BH
Matt.	xxvi	3	ܐܬܟܢܫܘ	—	ܘܐܬܟܢܫܘ
,,	,,	,,	ܕܡܬܘܪܐ ܥܡܐ	—	ܕܥܡܐ
,,	,,	4	ܥܠ ܝܫܘܥ	—	ܥܠܘܗܝ
,,	,,	7	ܕܒܣܡܐ	—	omit
,,	,,	19	ܐܝܟܢܐ	—	ܐܝܟܡܐ
,,	,,	36	ܓܕܣܳܡܢ	—	ܓܕܣܰܡܢ
,,	,,	61	ܐܶܡܪ	—	ܐܳܡܪ
,,	xxvii	6	ܕܕܡܐ ܗܘ	—	ܕܕܡܐ ܐܝܬܘܗܝ
,,	,,	9	ܡܢ ܒܢܝܐ	—	ܒܒܢܝܐ
,,	,,	20	ܕܢܫܪܐ	—	ܕܢܫܐܠܘܢ
,,	,,	26	ܘܢܓܕ	—	ܘܢܓܕܗ
,,	,,	,,	ܒܦܪܓܠܐ	—	ܒܦܪ̈ܓܠܐ
,,	,,	27	ܘܟܰܢܶܫܘ	—	ܘܟܶܢܶܫܘ
,,	,,	28	ܘܐܫܠܚܘܗܝ	—	add ܡܢܘܗܝ
,,	,,	29	ܕܟܘ̈ܒܐ	—	ܕܟܘܒܐ
,,	,,	,,	ܒܪܶܫܗ	—	ܒܪܰܫܗ
,,	,,	35	ܦܰܣܳܐ	—	ܦܰܣ̈ܐ
,,	,,	39	ܘܡܢܝܕܝܢ	—	add ܗܘܘ
',	,,	48	ܫܩܠ	—	ܫܩܠܗ
,,	,,	54	ܕܚܠܘ ܛܒ ܘܐܡܪܘ	—	ܐܡܪܘ
,,	,,	60	ܐܪܡܝܘ	—	ܘܐܪܡܝܘ
,,	,,	61	ܕܥܠܡܐ	—	ܕܕܥܠܡܐ

			P	BH
Matt	xxviii	2	ܕܡܠܐܟܐ	add ܡܢ
,,	,,	8	ܘܳܪ̈ܗܰܛܝܢ	ܘܰܪ̈ܗܰܛܝܢ
,,	,,	13	ܓܢܒܘܗܝ	ܘܓܢܒܘܗܝ
Mark	i	2	ܕܗܐ	ܗܐ ܐܢܐ
,,	,,	5	ܒܘܰܪ	ܒܘܽܪ
,,	,,	6	ܠܽܪܘܰܬܐ	ܠܽܪܳܘܬܐ
,,	,,	10	ܕܣܠܩ.	ܣܠܩ.
,,	,,	19	ܕܡܳܬܩܳܢܝܢ	ܕܡܳܬܩܢܝܢ
,,	,,	23	ܛܳܡܰܐܐ	ܛܳܡܶܐܬܐ
,,	,,	42	ܐܙܠ	ܘܐܙܠ
,,	ii	3	ܫܩܝܠ	ܫܩܝܠܝܢ ܠܗ
,,	iii	17	ܣܡ	ܘܣܡ
,,	iv	24	ܡܬܬܟܝܠ	ܘܡܬܬܟܝܠ
,,	,,	32	ܬܫܟܢ	ܬܫܟܢܢ.
,,	,,	37	ܘܪܘܚܐ	ܕܪܘܚܐ
,,	,,	38	ܒܾܣܕܝܐ	ܒܻܣܕܝܐ
,,	v	27	ܐܾܬܬ	ܐܻܬܬ
,,	,,	34	ܐܚܝܬܟܝ	ܐܚܝܬܟܝ
,,	,,	13	ܒܝܡܐ	ܒܝܡܐ
,,	,,	15	ܘܚܙܐܘܗܝ	ܘܚܙܘܘܗܝ
,,	vi	23	ܕܬܫܐܠܝܢܢܝ	ܕܬܫܐܠܝܢ

			P	BH
Mark	vi	27	ܐܣܦܘܩܠܛܱܪܐ	ܐܣܦܘܩܠܛܴܪܐ
,,	,,	33	ܩܕܡܘܗܝ	ܘܩܕܡܘܗܝ
,,	vii	28	ܡܢ ܬܚܝܬ ܦܬܘܪܐ ܐܟܠܝܢ ܦܪ̈ܬܘܬܐ	ܐܟܠܝܢ ܡܢ ܦܪ̈ܬܘܬܐ
,,	,,	34	ܐܬܻܦܰܬܱܚ	ܐܬܻܦܰܬܚ
,,	,,	35	ܐܬܦܬܚܘ	ܐܬܦܬܚ
,,	viii	7	ܗܘܘ	ܗܘܐ
,,	,,	11	ܘܐܢ ܠܐ	ܘܠܐ ܐܢ
,,	,,	25	ܐܝܕܗ	ܐܝܕܘܗܝ
,,	,,	,,	ܟܬܩܢ	ܘܬܩܢ
,,	,,	32	ܠܡܟܐܴܐ	ܠܡܟܐܴܐ
,,	,,	33	ܘܰܟܐܴܐ	ܘܳܟܐܐ
,,	ix	42	ܪܻܚܝܐ	ܪܱܚܝܐ
,,	x	19	ܬܻܣܗܕ	ܬܱܣܗܕ
,,	xi	9	ܒܪܝܟ ܗܘ	ܒܪܝܟܘ
,,	xii	14	ܫܠܝܛ	ܐܢ ܫܠܝܛ
,,	,,	31	ܪܚܡ	ܪܚܡܐ
,,	,,	39	ܡ̈ܰܘ ܬܻܒܐ	ܡܘܬܳܒܐ
,,	xiii	11	ܬܩܕܡܘܢ	add ܠܐ
,,	,,	34	ܘܰܠܬܱܪܳܥܴܐ	ܘܰܠܬܪܥܴܐ
	xiv	4	ܗܘܘ	ܗܘܐ

			P		HB
Mark	xiv	4	ܕܐܬܐܒܐܫ	—	ܕܐܬܒܐܫ
,,		44	ܘܐܘܒܠܘܗܝ	—	add ܦܩܘܕܐܝܬ
,,	xv	16	ܦܪܛܘܪܝܢ	—	ܦܪܛܘܪܝܘܢ
,,	,,	25	ܐܝܬ ܗܘܐ	—	ܐܝܬܘܗܝ
,,	,,	36	ܘܡܠܐ	—	ܡܠܐ
Luke	i	26	ܕܐܫܬܐ	—	ܕܫܬܐ
,,	,,	29	ܗܝ	—	ܘܗܝ
,,	,,	36	ܕܐܫܬܐ	—	ܕܫܬܐ
,,	ii	8	ܗܘܘ	—	omit
,,	,,	14	ܘܥܠ	—	ܥܠ
,,	,,	27	ܗܘ	—	ܘܗܘ
,,	,,	35	ܬܥܒܪ	—	ܬܥܒܪܝ
,,	,,	44	ܐܢܫܝܗܘܢ	—	ܐܢܫܘܬܗܘܢ
,,	iii	1	ܕܛܪܟܘܢܐ	—	ܕܛܪܟܘܢܐ
,,	,,	,,	ܕܐܒܝܠܝܢܐ	—	ܕܐܒܝܠܝܢܐ
,,	,,	2	ܕܚܢܢ ܘܕܩܝܦܐ	—	ܚܢܢ ܘܩܝܦܐ
,,	,,	5	ܢܬܡܟܟܘܢ	—	ܢܬܡܟܟܘܢ
,,	,,	8	ܘܠܐ	—	ܠܐ
,,	,,	14	ܐܦܣܢܝܬܟܘܢ	—	ܐܦܣܘܢܝܬܟܘܢ
,,	,,	15	ܡܣܒܪ	—	ܡܣܒܪ
,,	,,	16	ܢܥܡܕܟܘܢ	—	ܕܢܥܡܕܟܘܢ

			P		BH
Luke	iii	17	ܕܐܚܝܕ ܪܦܫܐ	—	ܕܪܦܫܐ
,,	iv	18	ܒܡܛܠ ܗܢܐ	—	ܡܛܠܗܢܐ
,,	,,	21	ܒܐܕܢܝܟܘܢ	—	ܕܒܐܕܢܝܟܘܢ
,,	,,	23	ܠܗܘܢ	—	ܠܗ
,,	,,	40	ܒܡܟ̈ܐܒܝܢ	—	ܡܟ̈ܐܒܝܢ
,,	vi	38	ܕܡܟܝܠܝܢ ܐܢܬܘܢ	—	ܕܡܟܝܠܝܬܘܢ
,,	vii	2	ܥܒܕܗ	—	ܥܒܕܐ
,,	,,	20	ܠܐܚܪ̈ܢܝܢ ܗܘ	—	ܠܐܚܪܢܐ
,,	,,	44	ܒܣܥܪܗ	—	ܒܣܥܪܐ
,,	viii	2	ܕܡܬܩܪܝܐ	—	omit
,,	,,	27	ܡܢ	—	omit
,,	,,	30	ܡܽܢ	—	ܡܳܢ
,,	ix	10	ܠܐܬܪܐ	—	ܘܠܐܬܪܐ
,,	,,	13	ܘܙܒܢ	—	ܘܙܒܢܢ
,,	,,	31	ܗܘܐ	—	omit
,,	,,	33	ܡܽܛܠܠܝܢ	—	ܡܛܠܠܝܢ
,,	,,	41	ܡܥܩܡܬܐ	—	ܡܥܩܠܬܐ
,,	,,	58	ܘܠܦܪܚܬܐ	—	ܘܠܦܪ̈ܚܬܐ
,,	x	13	ܬܒܘ	—	ܬܒܝ
,,	,,	18	ܠܗ	—	omit
,,	,,	25	ܡܐ	—	ܡܢܐ

	P	BH
Luke x 25	ܡܠܦܢܐ	add ܛܒܐ
,, ,, 30	ܟܕ	ܘܟܕ
,, ,, 35	ܝܗܒ	ܘܝܗܒ
,, ,, ,,	ܝܗܒ	ܦܪܥ
,, ,, 42	ܬܬܢܣܒ	ܬܬܢܣܒܝ
,, xi 7	ܒ̈ܢܝ	ܘܒܢܝ
,, ,, 8	ܚܨܝܦܘܬܐ	ܚܨܝܦܘܬܗ
,, ,, ,,	ܘܢܬܠ	add ܠܗ
,, ,, 17	ܬܬܦܠܓ	ܬܬܦܠܓܝ
,, ,, ,,	ܬܚܪܒ	ܬܚܪܒܝ
,, ,, 42	ܢܢܐ	ܠܢܢܐ
,, ,, ,,	ܘܦܓܢܐ	ܘܦܝܓܢܐ
,, xii 19	ܐܺܫܬܝ	ܐܶܫܬܝ
,, ,, 42	ܦܪܿܣܐ	ܦܿܪܣܐ
,, ,, 51	ܦܠܓܘܬܐ	ܦܠܓ̈ܘܬܐ
,, xiii 8	ܘܿܐܙܒܠܝܗ	ܘܙܿܒܠܝܗ
,, ,, 9	ܠܦܐ ܕܝܢ	ܠܦܢܝܢ
,, ,, ,,	ܬܦܣܩܝܗ	ܐܦܣܩܝܗ
,, ,, 16	ܗܢܐ ܐܣܘܪܐ	ܐܣܘܪܐ ܗܢܐ
,, ,, 23	ܕܚܝܐܝܢ	ܕܚܝܝܢ
,, xiv 5	ܢܦܠ	ܢܿܦܠ

I.

Luke xiv 11 ܘܟܠ ——— ܟܠ
,, ,, 21 ܦܘܩ ——— ܦܘܩܘ
,, xv 11 ܓܒܪܐ ——— ܠܓܒܪܐ
,, ,, 12 ܠܗ ——— add ܗܘ
,, ,, 15 ܠܗ ——— omit
,, ,, 17 ܒܝܬ ——— ܒܒܝܬ
,, ,, 22 ܪܝܫܝܬܐ ——— ܪܫܝܬܐ
,, ,, ,, ܐܠܒܶܫܘܗܝ – ܐܠܒܫܘܗܝ
,, ,, 26 ܡܢܘ ——— ܕܡܢܘ
,, ,, 27 ܕܦܛܡܐ ——— add ܡܛܠ
,, xvi 1 ܪܒܒܝܬܐ ——— ܪܒܝܬܐ
,, ,, 8 ܠܪܒ ܒܝܬܐ – ܠܪܒܝܬܐ
,, ,, 9 ܒܡܛܐܠܝܗܘܢ – ܒ̈ܡܛܠܠܝܗܘܢ
,, ,, 21 ܡܬܐܝܒ – ܡܬܐܒ
,, ,, 23 ܘܰܚܙܳܐ ——— ܘܰܚܳܙܐ
,, ,, 24 ܘܰܢܪܰܛܒ ——— ܘܰܢܪܛܷܒ
,, xvii 7 ܡܚܕܐ ܥܒܕ – ܥܒܕܐ
,, ,, 17 ܗܠܝܢ ——— ܗܢܘܢ
,, ,, 35 ܟܚܕܐ ——— ܐܟܚܕܐ
,, xviii 1 ܬܐܡܳܢ ——— ܬܐܡܰܢ
,, ,, 20 ܬܣܷܗܰܕ ——— ܬܱܣܶܗܕ

Luke xix 5 ܐܣܬܪܗܒ — ܐܣܬܪܗܽܒ

.. ., 8 ܕܛܠܡܬ — ܕܥܠܬ ܚܕ

., ,, 13 ܥܣܪܐ — omit

,, .. 26 ܐܦ — ܘܐܦ

,, .. 29 ܦܓܐ — ܦ̈ܓܐ

,, ., 34 ܠܡܪܢ — ܕܠܡܪܢ

,. ., 38 ܒܪܝܟ ܗܘ — ܒܪܝܟܘ

.. xx 9 ܕܢܨܒ — ܢܨܒ

,. ., 18 ܬܦܠ — ܬܦܠܝ

.. .. 31 ܟܗܟܘܬ ܘܐܦ — ܗܟܘܬ ܐܦ

.. xxi 13 ܠܣܗܕܘܬܐ — ܣܗܕܘܬܐ

,, .. 25 ܘܟܘܟܒܐ — ܘܒܟܘܟܒܐ

., .. 34 ܡܫܬܘܘܢ — ܫܬܘܘܢ

,, xxii 20 ܕܝܬܩܐ — ܕܝܬܩܝ

,, ,, 35 ܟܕ — ܘܟܕ

,, ,. 53 ܗܘܝܬ — ܗܘ

,, xxiii 48 ܚܕ̈ܝܗܘܢ — ܚܕܝܗܘܢ

,, ., 53 ܒܒܝܬ — ܒܝܬ

., ,, 56 ܫ̈ܠܝ — ܫܠܝ

,, xxiv 28 ܕܐܙܠ — omit

,, ,, 36 ܒܡܨܥܬܗܘܢ — add ܐܡܪ

			P		BH
John	i	29	ܗܐ	——	ܗܢܘ
,,	ii	25	ܒܪܢܫ	——	ܒܪܐܢܫ
,,	iii	1	ܢܝܩܕܝܡܘܣ	—	ܢܝܩܘܕܝܡܘܣ
,,	,,	5	ܕܢܥܘܠ ܠܡܠܟܘܬܐ	—	ܕܢܚܙܐ ܡܠܟܘܬܐ
,,	,,	14	ܠܡܬܬܪܡܘ	—	ܠܡܬܪܡܪܡܘ
,,	,,	29	ܗܕܐ	——	add ܠܡ
,,	iv	4	ܡܚܝܒܐ ܗܘܬ ܠܗ ܕܝܢ ܕܢܐܬܐ ܢܥܒܪ ܥܠ	——	ܡܚܝܒܐ (C ܡܬܒܐ) ܗܘܬ ܠܗ ܕܢܥܒܪ
John	iv	6	ܕܡ̈ܝܐ	——	omit
,,	,,	8	ܓܝܪ	——	ܕܝܢ
,,	,,	,,	ܠܗܘܢ	——	omit
,,	,,	21	ܗܝܡ̂ܢܝܢܝ	—	ܗܝܡܢܝܢܝ
,,	,,	35	ܕܚܘܪܘ ܘܡܛܝܘ	—	ܕܚܘ̈ܪܝܢ ܘܡܛ̈ܝܢ
,,	v	1	ܥܕܝܐ	—	ܥܐܕܐ
,,	,,	4	ܓܝܪ	——	ܕܝܢ
,,	v	19	ܡܕܡ ܡܢ ܨܒܘܬ ܢܦܫܗ	—	ܡܢ ܨܒܘܬ ܢܦܫܗ ܡܕܡ
,,	vi	19	ܝܡܬܐ	——	ܝܡܐ
,,	,,	37	ܠܐ	——	ܘܠܐ
,,	,,	63	ܦܓܪܐ	——	ܘܦܓܪܐ
,,	,,	67	ܠܡ̂ܐܙܠ	—	ܠܡܐܙܠ
,,	vii	6	ܒܟܠܥܕܢ	—	omit

			P	BH
John	vii	14	ܦܠܓܘܗ	ܦܠܓܘܗ
”	”	22	ܡܛܠ	ܕܡܛܠ
”	”	43	ܒܟܢ̈ܫܐ	ܒܟܢܫܐ
”	”	47	ܛܥܝܬܘܢ	ܛܥܝܬܘܢ
”	viii	33	ܘܡܢ ܡܬܘܡ ܠܥܒܕܘܬܐ ܠܐܢܫ	ܘܡܢܡܬܘܡ ܠܐܢܫ ܠܥܒܕܘܬܐ
John	”	41	ܗ̱ܘܝܢ	ܗܘܝܢ
”	”	54	ܗ̱ܘܐ	ܗܘܐ
”	ix	4	ܠܝ	add ܕܝܢ
”	”	10	ܐܬܦܬܚ	ܕܐܬܦܬܚ
”	x	1	ܐܚܪܬܐ	ܐܚܪܝܬܐ
”	”	8	ܘܓܝܣܐ	ܘܓܣܐ
”	”	10	ܘܡܕܡ	ܡܕܡ
”	”	18	ܐܢܐ (last)	omit
”	”	30	ܐܢܐ	ܘܐܢܐ (C)
”	”	35	ܡܠܬܗ	ܡܠܬܐ
”	”	38	ܒܐܒܝ	ܒܗ
”	xi	1	ܠܥܙܪ	ܠܠܥܙܪ
”	”	18	ܚܡܫܬܥܣܪ	ܚܡܫܬܥܣܪ
”	”	44	ܘܐܦܘܗܝ	add ܐܦ̈ܝܢ
”	”	49	ܕܝܢ	omit
”	xii	3	ܪܫܝܐ	omit

			P	BH
John	xii	14	ܝܫܘܥ	omit
,,	,,	32	ܟܠܢܫ	ܟܠ ܐܢܫ
,,	xiii	4	ܡܢ ܚܫܡܝܬܐ	omit
,,	,,	23	ܚܕ	ܗܘ
,,	xiv	22	ܠܢ	ܕܠܢ
,,	xv	5	ܫܒܶܫܬܐ	ܫܒܺܫܬܐ
,,	,,	26	ܕܐܳܬܐ	ܕܐܶܬܐ
,,	xvi	4	ܕܡܐ	ܡܐ
,,	,,	7	ܦܪܘܩܠܝܛܐ	ܦܪܘܩܠܛܐ
,,	,,	14	ܢܳܣܶܒ	ܢܰܣܶܒ ܘܢܚܘܝܟܘܢ
,,	,,	21	ܒܰܪܢܫܐ	ܒܳܪܢܫܐ
,,	xvii	11	ܡܟܝܠ	ܘܡܟܝܠ
,,	xviii	28	ܠܦܪܛܘܪܝܢ	ܠܦܪܛܘܪܝܘܢ
,,	,,	,,	ܢܬܛܘܫܘܢ	ܢܬܛܫܘܢ
,,	xix	30	ܐܡܪ	ܘܐܡܪ
,,	,,	36	ܕܐܡܰܪ	ܕܐܡܳܪ
,,	,,	39	ܕܡܘܪܐ ܘܕܥܠܘܝ	ܡܘܪܐ ܘܥܠܘܝ
,,	xx	17	ܕܟܝܠ	omit
,,	xxi	9	ܚܙܘ	ܘܚܙܘ
,,	,,	17	ܕܬܠܬ	ܬܠܬ
,,	,,	24	ܐܢܝܢ	omit

NOTES ON THE ABOVE VARIANTS.

A considerable number of the above variants are of only trifling importance and may be due to a slip of the commentator's pen. Many of them have already been noted in Gwilliam and Pusey's edition of the Gospels of the Peshitta Syriac New Testament, published by the Clarendon Press in 1901. These however have been taken by Gwilliam entirely from the edition of variant readings in the Syriac Gospels compiled by R. Jones in 1805 (who appears to have based his comments on the Oxford M.S. of B.H.) and, as to S. John's Gospel, also from the edition of R. Schwartz of the commentary of Bar-Hebræus on that Gospel. Some of these are only to be found in the Oxford MS. (C) and have been rejected in the present text. Many of the variants here noted have been passed over by both Jones and Gwilliam, while some noted by the former editor have been passed over by the latter. Some of the readings which Bar-Hebræus chooses will be found in both the Old Syriac version (Evangelion Da Mepharreshe) and in the Harclean, some coinciding with one or other of these two. This will not of course lead us to the conclusion that B.H. had anything in the nature of an Old Syriac MS. before him, though he may have used a MS. to which some of the readings of the old version still clung. The following abbreviations are used in the notes P. (Peshitta), B.H. (Bar-Hebræus), O.S. (Old Syriac), Harc. (Harclean). For P. the edition of Bagster has been taken as basis ; for O.S. those of Burkitt and Lewis ; for Harc. the edition of Joseph White.

Matt. iii. 4. Here B.H. agrees with Harc.
„ „ 16. „ „ „ „ „ and O.S.
„ iv. 12. „ „ „ „ „

„ „ 21. B.H. here amends the received reading so as to place the verb in the *Aphel* instead of the *Pael*, which latter form he considers would mean "constructing" rather than "repairing." It will be noticed that here as elsewhere he regards the substantive instead of the verbal as the root form.

Matt. v. 17. Here B.H. agrees with Harc.
„ „ 42. „ „ „ „ Harc. and O.S.
„ vi. 7. „ „ „ „ Harc. and O.S.
„ „ 8. „ „ „ „ O.S.

„ vii. 4. This interesting variant is unnoticed by Jones or Gwilliam. The addition of the one word considerably strengthens our Lord's rebuke, and further justifies the term "Hypocrite," since it represents the speaker as conscious of the beam in his own eye.

Matt. vii. 14. Here B.H. agrees with Harc.
„ viii. 2. „ „ „ „ O.S.
„ xi. 10. „ „ „ „ O.S. and Harc.
„ xii. 11. „ „ „ „ Harc. placing the verb in the imperfect, instead of in the participle.

Matt. xii. 34. Here B.H. uses the perfect tense—"hath spoken" implying that the saying is a rebuke to the words uttered by the Pharisees rather than a general principle.

Matt. xiii. 29. The reading of B.H. is also that of the Nestorian Massoretic MS., Add. 12138, and is adopted in Gwilliam in the Clarendon Press edition.

Matt. xiii. 47. B.H. follows the Harc. here in placing the verb in the *Peal*.

Matt. xv. 21. The Harc. also uses the plural though with a different word.

Matt. xv. 27. B.H. here follows O.S. and Harc.

„ xvi. 3. Several similar cases to this of slight variations through joining or separating verb and pronoun occur, which I have passed over. In actual speech the pronunciation would probably be the same in either case.

Matt. xvii. 9. The "*oratio obliqua*" used here by B.H. is the language of S. Mark (ch. ix. 8) and probably due to the use of a harmonized MS. In the Diatessaron the text of P. of S. Matthew is used.

Matt. xvii. 17. The word used by B.H. here occurs in the parallel passage of S. Luke (ch. ix., 41).

Matt. xvii. 27. B.H. uses the same verb as O.S. and Harc.

„ xviii. 22. Add. 17115 has a similar reading.

„ xix. 9. Here B.H. agrees with Harc.

„ „ 24. Harc. also has imperfect instead of infinitive.

„ „ 28. Here B.H. agrees with Harc.

„ xxi. 4. „ „ „ „ O.S. and Harc.

„ xxii. 11. „ „ „ „ O.S.

„ „ 28. B.H. takes this variant from the parallel passage in S. Mark (ch. xii., 23) and S. Luke (ch. xx., 33). In the Diatessaron the passage is as in P. of S. Matthew.

Matt. xxii. 34. Here B.H. agrees with O.S.

„ „ 38. „ „ „ „ Harc.

„ xxiii. 12. The variant here, which is supported by no other authority that I can discover, is interesting, the present participle implying that the very act of self-abasement is ennobling.

Matt. xxiv. 2. Here B.H. agrees with Harc.

„ xxv. 34. „ „ „ „ „

„ xxvi. 7. „ „ „ „ „

„ xxvii. 9. „ „ „ „ O.S.

„ „ 20. „ „ „ „ O.S. and Harc.

Matt. xxvii. 27. The *Pael* form is more in accord with the Greek verb which is transitive.

Mark i. 2. Here B.H. agrees with Harc.

„ i. 5. This is also the reading of the Walton Polyglot.

Mark ii. 3. This is also the reading of the Schaaf Syriac N.T. and of the Nest. Mass. MS. Add. 12138.

Mark iv. 37. Here B.H. agrees with Harc.

„ v. 13. This reading is that of the Nest. Mass. M.S. Add. 12138. Both O.S. and Harc. use the word "sea," but in another form.

Mark vii. 28. Here B.H. agrees with O.S.

„ „ 35. „ „ „ „ „

„ viii. 7. „ „ „ „ Harc.

„ „ 14. „ „ „ „ „

„ „ 25. „ „ „ „ „

„ xii. 34. „ „ „ „ „

„ „ 39. The singular appears in one MS. (Add. 17, 115) in the parallel passage in Matt. xxiii., 6, also in this passage in both MSS. of the O.S.

Mark xiv. 4. Agreeing with reading of Codex Add. 12137.

„ xv. 36. Here B.H. agrees with O.S. and Harc.

Luke ii. 44. This is also the reading of the Jacobite Massoretic MS. Add. 12178, and of O.S.

Luke iii. 5. This is the reading of the Jacobite Massoretic MS. Add. 12178.

Luke iii. 14. Here B.H. agrees with O.S.

„ „ 15. The *Pael* form with which B.H. here replaces the *Aphel* of the received text, which he assigns to the Nestorians, is considered by him to indicate a more doubtful state of the people's mind. Payne Smith (Thesaurus) represents the *Pael* by "*moratus est*," the *Aphel* by "*professus est*."

Luke iii. 17. Here B.H. agrees with Harc. against P. and O.S.

„ „ 40. „ „ „ „ O.S.

„ vii. 2. „ „ „ „ Harc.

„ „ 20. „ „ „ „ „

„ viii. 30. This is the reading of the 2nd "Crawford" MS.

Luke ix. 33. The punctuation of the Massoretic Jacobite MS. Add. 12178.

Luke x. 25(a) Here B.H. agrees with O.S.

„ x. 35. This more literal rendering of the Greek agrees with O.S. and Harc.

Luke xi. 8(a). This is also the reading of the Oxford Dawkins Codex, Nestorian Dawkins Codex, O.S. and Harc., and is followed by Gwilliam in the Clarendon Press edition.

Luke xi. 42. In both variants of this verse B.H. follows Harc.

Luke xii. 42. This is also the reading of the Walton Polyglot.

Luke xii. 51. Here B.H. agrees with O.S.

,, xiii. 8. The *Pael* is also found in the 2nd Crawford MS. and is followed by Gwilliam in the Clarendon Press edition.

Luke xiii. 9(a). The reading of the Mass. MS. 12178, which is also followed by Gwilliam. The omission of the *nun* and division into two words, of the received text represented in Bagster's edition, makes the rendering—"And if not, why should it live ? "

Luke xiii. 9(b). Agreeing with the reading of Cod. Add. 14669.

Luke xv. 11. Agreeing with O.S. which is also the reading of Gwilliam.

Luke xv. 27. Agreeing with the reading of the Oxford Codex of Dawkins.

Luke xvi. 24. The *Aphel* form is also found in the Dawkins Codex.

Luke xvii. 7. B.H. appears alone to have preserved the correct rendering of the Greek word for *servant*. The Syriac text appears to have followed a M.S which incorrectly read *rish* for *nun*.

Luke xix. 5. The punctuation is that of the Nestorian edition of New York.

Luke xix. 8. The verb used by B.H. agrees with O.S. It is also followed by Gwilliam in the Clarendon Press edition.

Luke xx. 9. Here B.H. follows O.S. and Harc.

,, ,, 18. ,, ,, ,, Harc.

,, xxi. 13. ,, ,, ,, O.S.

,, xxii. 20. ,, ,, ,, Harc.

,, xxiii. 48. Agreeing with the Crawford MS.

John iii. 14. Here B.H. agrees with Harc.

,, iv. 6. ,, ,, ,, ,, ,,

,, ,, 8. In both these variants B.H. follows Harc. The former is also the reading of the Oxford Dawkins, 2nd Crawford, and other MSS.

John iv. 35. The *Pael* form (which is noted in Payne Smith's Thesaurus) denotes the imminence of the harvest.

John v. 1. B.H. here follows the spelling of the 2nd Crawford MS.

John v. 4. The reading of Add. 17119, also Tetraevangelium Vaticanum.

John vi. 19. Here B.H. agrees with Harc. according to White's edition, although in his comment he notes that Harc. has " vamto " (*i.e.*, the reading of P.). This is also the reading of Add. 17119.

John vii. 14. Following the punctuation of the 2nd Crawford MS.

John vii. 43. The reading of Tetraevangelium Nestorianum (Dawkins xxvii.).

John vii. 47. Following the punctuation of the 2nd Crawford MS.

John x. 1. Here B.H. agrees with O.S.

„ „ 35. „ „ „ „ O.S. and Harc.

„ „ 38. „ „ „ „ Harc.

„ xi. 44. This word is inserted by Gwilliam, but is absent from the original edition of Widmanstadt.

John xiii. 4. Here B.H. agrees with O.S.

„ xiv. 22. „ „ „ „ Harc.

„ xv. 5. Agreeing with the punctuation of the Massoretic Jacobite MS. Add. 12178.

John xvi. 21. The punctuation employed by B.H. is that of the 2nd Crawford MS. and is followed by Gwilliam in the Clarendon Press Edition.

John xviii. 28. The spelling here is that of the 2nd Crawford MS. and of Add. 14449.

John xxi. 24. B.H. here agrees with the Bodleian MS. *Syrorum Occidentalium Testamentum Novum* which Gwilliam considers closely resembles in writing the 2nd Crawford MS. which Dr. Gwynn assigns to the end of the twelfth century.

CHAPTER V.

The Monophysites.

This chapter can only touch briefly on the original causes of the schism known by this name.* Its main object is to give a short account of the history, customs, ritual and disciplinary, of the sect, the districts where it prevailed, the prestige it had acquired at the period of our Author and its gradual decline.

The sect took its rise from the controversies which raged concerning the nature and person of our Lord from almost the beginning of the Christian era, and which appear to have continued to wax hotter until about the period of the Mohammedan rising. The denial to our Lord of a human soul, which was the main point of the heresy of Apollinarius, led to a variety of theories attempting to expound in terms accordant with the human reason, the manner in which He was both human and divine, without compelling the logical conclusion that there were here two separate persons. The Nestorians saw no other way out of the difficulty and were expelled from the Church as guilty of the heresy of teaching a double personality. It could not be denied, however, that the theory of which they were the exponents had the great advantage of setting forth in a definite form the truth which the theory of Apollinarius had attacked, viz., that there was a real human soul united with the divine Word in the person of Jesus Christ. Various modifications of the doctrine were put forth, drawing together large numbers of adherents, but no sooner was one particular phase embodied in a definite formula, than an outcry was raised that it savoured of the Nestorian heresy. This naturally led to extremes on the other side, and at length an Archimandrite monk named Eutyches, gave forth the expression, " One incarnate nature of God the Word." This formula had already been used by Athanasius and by Cyril of Alexandria in his opposition to Nestorius, but in his case it had been qualified. Its employment by Eutyches was taken by the orthodox to imply that Christ was not truly man, nor was it to be believed that there were two natures in Him, that the body which He took was not in reality but only in similitude the body of a man. This teaching was first set forth in Constantinople whence it made its way by means of Dioscorus, the bishop who succeeded Cyril, to Alexandria and spread gradually over Egypt, Syria, Mesopotamia and Armenia. Barsuma, an Archimandrite who took a leading part in the council of Ephesus, was condemned for heresy at the council of Chalcedon and thereafter retiring to Syria promulgated the Monophysite teaching in that country and also in Armenia and Mesopotamia, the latter province, according to Bar-Hebræus, being especially under the influence of his disciple Samuel, who went to the extent of denying that the body and blood of Christ were of a similar nature to those of the rest of the sons of Adam and became involved in the errors of Docetism (ܡܘܠܦܢܐ· ܕܗܝܡܢܘܬܐ).

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*To those who wish to study the subject from the theological point of view, I would recommend Dr. A. A. Luce's short but valuable essay on "Monophysitism Past and Present," published by S.P.C.K., a work which will well re-pay the student of Christology for the demands it makes upon his time and study. For a detailed history of the inception of the movement, Dr. W. A. Wigram's " The Separation of the Monophysites," will be of the greatest value.

It was not until the time of Jacob Baradæus that the Monophysites began to elect patriarchs or metropolitans, thus committing themselves to a definite act of schism from the orthodox Church. It was from this man who derived his cognomen of Baradæus or Burdeanȧ from the horsecloth (bardatha) which formed his monastic dress, that the name "Jacobites" was bestowed on the members of this community, although, the term being naturally distasteful as branding them with recent origin, some claimed it as testifying their origin from James, the brother of our Lord. This man was raised to the episcopate about A.D. 540, with the title of Bishop of Edessa and the organization of the Monophysite church as a separate body was largely his work, as he went about preaching the doctrine, consecrating patriarchs and bishops and ordaining thousands of clergy, and the doctrine spread abroad among the Arabians, Ethiopians and Nubians. The perversion of the latter two nations was accomplished by Theodosius, Patriarch of Alexandria, mainly through the medium of a certain presbyter Julian, whom Bar-Hebræus states to have been afterwards raised to the episcopate. The Arabians were infected by the Syrian bishops and probably by Jacob Baradæus himself. But these races split up into as many sects of Monophysites as there were countries and languages. Bar-Hebræus relates that for a short time there was a union effected between the Jacobites of Syria and of Armenia. Attempts at further repairs of the breach were made successfully for a time, but only to be again dissolved at the death of the moving spirit. About A.D. 920, a union of the Alexandrian and Antiochian sections was effected, but only to be broken again on the subject of the mixing of salt and oil with the sacred elements in the Eucharist.

The division between Nestorians, Monophysites, Orthodox and even the Latin Church does not appear to have prevented occasional acts of Communion. Assemani relates a meeting of Latin presbyters with Jacobites in the Church of S. Behenam, to celebrate the obsequies of Ignatius the Maphrian who had died at Tripoli. He further states that the Monophysites made several requests to be admitted into the fold of the Catholic Church, but were met with the demand that they should abjure their errors, and none of their patriarchs was admitted to communion with Rome until Andreas the son of Abdalgal, who was a pupil at the Maronite college and brought about a reconciliation with Rome on the part of very many of his co-religionists, and was also received by the Orthodox bishop Peter.

In the matter of the customs, ritual and disciplinary, of the Monophysites, we note that to Baptism in the name of the Trinity, certain, but not all, of the sects composing the community attached circumcision. Confirmation as in the Orthodox Church followed immediately after Baptism. The Eucharist was celebrated with leavened bread. Holy Matrimony was considered a sacrament and indissoluble, except for the gravest causes. Auricular confession was urged and a complete form provided for the use of penitents. Some of the Patriarchs of the Egyptian Church appear to have endeavoured to abolish the penitential system. But it was earnestly contended for in Syria, especially by Bar-Salibi and Michael the Patriarch. Concerning the departed, Bar-Hebræus and others taught that the good and those least affected by the lusts of the body immediately depart to the celestial realm. Those who have fallen into the lusts of the body, but have repented, such as the thief on the cross, are transferred first to Paradise, where, after their earthly stains have been cleansed, they will at the Resurrection be raised to the kingdom of heaven. The souls of the wicked are borne by evil angels to the lowest pit. Prayers for the departed were recommended by the leading Monophysites of earlier times as able to benefit their souls, implying a belief in a purgatorial state. The same orders were observed as in the Orthodox Church (v. p. *127*), viz., Bishops, Presbyters, Deacons, Subdeacons, Readers, Choristers. The first three of these are termed " major " and the rest " minor " orders. Janitors, Acolytes, and Exorcists were included in the office of sub-deacon. Deaconesses also were set apart for their work, (which a canon of the Patriarch Michael states to be especially needed for the baptism and anointing of such women as were converts from heathenism or Judaism) by a form of consecration, although the office was not considered to be of the nature of an order. Bar-Hebræus in his " Nomocanon," quotes canons enjoining No one shall be appointed sub-deacon until he shall have attained his tenth year, and until he can say (ܡܫܡܠܐ) all the Psalms of David. Of the major orders, a bishop must have attained his thirty-fifth, a priest his thirtieth, a deacon his twenty-fifth year. Many exceptions appear to have been made to these rules, Bar-Hebræus himself being appointed bishop at the age of twenty. The essential elements in the election of a bishop, were eightfold—(1) A profession of faith written and pronounced ; (2) The presence of two or three bishops, according to the canon ; (3) The actual ministrations of the bishops in the ceremony of consecration (*i.e.*, as deacons, sub-deacons, etc.) ; (4) The reading of the Gospel upon the head of the bishop elect ; (5) The " paramenta " in which he is clad, viz , the black cowl or hood, the amice, the chasuble (ܦܝܢܐ), the orarium or large stole (ܘܐܪܪܐ). They did not, however, wear the ring on the finger nor the cross on the breast, nor the mitre on the head ; (6) The second proclamation after the laying on of hands, that A. B. is ordained bishop in the holy church of God ; (7) The second reading of the Gospel, which is recited by the bishop elect after he has been clothed with the pontifical robes ; (8) The reception of the pastoral staff.

Of the two primacies, the patriarchate and the maphrianate, the former was the higher office and may possibly have corresponded in point of influence, not of jurisdiction, in the Jacobite Church to the seat of Canterbury in our own, the occupier of which takes the title of primate of *all* England, the maphrianate being analogous to our northern primacy. The patriarch had his seat at Antioch, which continued to give its name to the holders of that office long after their connexion with the city had ceased. The deposition in A.D. 520 of Severus for the Monophysite heresy practically brought to an end the connexion with Antioch, though in 711 the Arab king gave command to the bishop Elias to build and consecrate a new Church there for the Jacobites. When the city was recovered from the Franks, the Patriarchs visited and ministered to their own people who dwelt there, and Ignatius David, Patriarch in 1246, is said to have spent the summer there and to have bought a garden from the Franks, on which land he built a church and chambers, where the Patriarch could live. But finally, the Saracens, on the expulsion of the Franks drove the Jacobite Christians also out of the city, which henceforth remained destitute of any Church or episcopal residence.

The office of Maphrian of the East, to which Bar-Hebræus was appointed in 1264, and occupied till his death in 1286 was held by the Syriac writers to have been instituted by Addai and other disciples of the Apostles. Our Author states in his chronicle that the institution of the office took place under Jacob Baradæus, who, on visiting the east, appointed Achudemes Metropolitan of that region in 559, and from henceforth there were two primates of the east, one of the Nestorians, who was termed "Catholicus," the other of the Monophysites, termed Maphrian. The primacy, however, of this man and of his two immediate successors, appears to have been of a floating nature, and it was not till the appointment of Maruthas that the seat of the primacy was definitely fixed and this man is generally regarded the first of the Maphrians. In his time twelve dioceses were instituted and bishops consecrated for them, including one for the Arab Christians whose jurisdiction was rather racial than geographical. In process of time further dioceses were formed and Assemani gives a list of one hundred and fifty seven, of which twenty-one are monasteries. The seat of the Maphrianate was Tagrit, otherwise called Martyropolis, where a Church was built of Cathedral dignity by Maruthas, the first Maphrian to reside there. This and other Churches built later in the same city bear the mortal remains of most of those who had their seat there. The authority possessed by the Maphrian was extensive. He instituted new sees, appointed and deposed bishops, consecrated the chrism, and exercised generally pontifical functions with the exception of the power of translating bishops from one see to another. With regard to his election, it was laid down by the Patriarch Athanasius Camelarius, who died in 631, that on the death of their head, the bishops of the east should meet and "ordain for themselves a head and common Father." The term "Maphrian" has been diversely derived from (ܡܐܠܦ) "one who teaches," and from the verb (ܐܦܪܝ) "to make fruitful," signifying one who creates or begets bishops as a father begets sons.

As we have seen, the Monophysite schism had its first inception in Constantinople. Thence it spread for a time over the Empire, until weakened by its divisions and repressed by the stern hand of imperial authority, it settled into a comparatively small body of dissenters from the orthodox Church. This body had its strength and headquarters in the district of Edessa and the country known as West Syria, but it also penetrated into Egypt, Nubia, and Armenia. For a time it overflowed into Persia partly through voluntary emigration, partly through raids by the Arabs and Moguls, in which members of the Jacobite body were carried captive thither. The organising work of Jacob Baradæus set it up as a compact and sturdy body which the efforts of the Roman Church to absorb from the time of the crusades and onwards have proved unavailing. This is how we find it at the period when our Author comes upon the scene. After his death a sad spectacle meets our view. Constant disputes and schisms on trivial matters so sapped its strength, that the only alternatives were the sinking of its own individuality by absorption into the Church of Rome, or an existence in such poverty and isolation that its members continued to be Christians in little more than name. The only succeeding Maphrian who appears to have made any mark on the Church is Ignatius Behenam of Hedla, who was an Arabian by nation. He was a man of singular chastity, learning, modesty, and wisdom, but too much given to the life of a recluse to render him an efficient "father in God." He might rather be called the Thomas-a-Kempis of the Jacobites. For long periods he shut himself up in a cell known as the "Turris Gehennæ," where he composed hymns of beauty (ܡܐܡܪ̈ܐ ܚܠܝܐ) till he died in 1455.

Of these multitudinous disputes, two of the most important claim our attention. The first is that of the Abrahamians and is described by Bar-Hebræus in his Ecclesiastical Chronicle. In the words of consecration used in the celebration of the Holy Mysteries, occurred the sentence—"We break the heavenly bread in the name of the Father and of the Son and of the Holy Ghost." Some considered these words hallowed by long use and containing no error should be retained in the Church. Others contended that the words "heavenly bread," implied that the consecrated element was something other than the Word and Son of God. The Patriarch George, about A.D. 790, very wisely enjoined that each one should place his own construction on the disputed words, a counsel of wisdom which might well be borne in mind by our revisers of liturgies in modern times. And notwithstanding the opposite counsel of a certain Patriarch named Cyriacus, this injunction eventually prevailed. But meanwhile discontent was smouldering owing to the action of Cyriacus in refusing to appoint Xenaia the nominee of the monks of Gubos to the see of Aleppo, which the death of Bacchus had rendered vacant. This led to the blotting out of the Patriarch's name from the diptychs by the opposing party and even to the consecration of two bishops for themselves. Cyriacus retaliated by calling a synod in which he excommunicated those who had been guilty of this act of schism, both bishops and monks. They in turn appointed a certain monk named Abraham as their Patriarch, hence their title. They meanwhile gave it out abroad that the cause of the trouble was the action of Cyriacus in tampering with the words of the liturgy. The schismatic Patriarch Abraham continued to rule from 798 to 837 and at his death was succeeded by Simeon his brother, who was consecrated for them by Philoxenus, bishop of Nisibis.

The second and more grievous of the schisms was of later date and lasted from the ordination of Ignatius Bar-Vahib up to the patriarchate of Noah Libaniota, the better part of two centuries. It commenced with the action of Athanasius VII. in refusing to acknowledge the orders of those who had been ordained by a certain bishop of Synnada, who had been deposed from his episcopal seat, but absolved after death, as Bar-Hebræus relates in his chronicle. The inhabitants of Tur-Abdin, splitting off from the main body, elected their own Patriarch whom they called by the name of Ignatius, and whose seat they fixed at Salacha, in the monastery of S. James in A.D. 1364. This schism continued until the appointment of the tenth Patriarch bearing that name, viz., Masudas, who abdicated the title in 1494, and retired into the quiet of the monastery, giving these instructions to his supporters—"From this day forward, whosoever shall arrogate to himself the position of a commander of the faith, or shall appoint a fresh Patriarch of Salacha in my place, let him be anathema, whether ordainer or ordained; and let him receive no pardon either from the holy Apostles or from me, their humble servant. For the Patriarch of the Syrians is but one; he, that is to say, who dwells at Mardin; as says our Lord in the Gospel—'that there may be one fold and one Shepherd.'" And so this tedious schism was healed, having lasted from the middle of the fourteenth century to the Patriarchate of Ignatius XII., Noah Libaniota, who succeeded to the office in 1494. This man set forth in a document the faith of the Jacobites. He held strongly to the belief that Mary was the "Mother of God" (ܝܠܕܬ ܐܠܗܐ) and wrote a homily against those who deny this and refuse to keep the Festival of the Annunciation. He also wrote a chronological sketch of the history of the world, in which he reckons the year of writing (A.D. 1496) to be 6969 years from the fall of Adam.

In the matter of the double procession of the Holy Spirit which was asserted by the Patriarch, Dionysius III., the later Syriac writers, including Philoxenus and Bar-Hebræus, although they disapproved of the insertion of the "filioque" clause, yet did not consider the matter worthy of a schism with all its attendant evils, and were content to say in their assertion of faith—"who proceedeth from thee, O Father, and receiveth of thy Son as we are taught in Holy Scripture."

Passing over the intervening period which produced no ecclesiastic writer or theologian of any note (Assemani continues the list of Patriarchs up to Isaac who took office A.D. 1725, but has nothing to say about any of them) we find a little light is thrown on the obscurity of the history of the Jacobite Church of the seventeenth century by an article in the Bulletin of the School of Oriental Studies, Vol. iii. Part iv., which gives a most interesting translation of a history of the mission of the Jesuit Fathers in Persia, conducted by Father Alexander of Rhodes. The mission reached Urfa, the ancient Edessa, in December 1654, and was hospitably entertained by the Jacobite Patriarch there, with whom the question of re-union was discussed. This Patriarch, we are told, had several Bishops under him who were present at the discussions on this subject, which resulted in the despatch of a delegate to Rome. After a long and lonely stay in Urfa, the head of the mission proceeded to Diarbekr, described as a thickly populated town containing about twenty thousand Turks and thirty thousand Christians of various denominations, including Armenians, Jacobites and Nestorians, amongst whom a Franciscan Father had been working, but laboured under the disadvantage of speaking only the Arabic tongue, which few of the inhabitants could understand. We may draw from this the inference that Syriac in some form still continued to be the language of these Christians, as no doubt the Classical Syriac of the Peshitta remained their sacred tongue.

This chapter may fitly be brought to a close with a short description of the Monophysite Church of the present day. Our information concerning this, is mainly due to Dr. Gwynn's paper published in Volume XXX. of the "Transactions of the Royal Irish Academy." From the time of the Maphrian Abraham, who was ordained to the office in 1496 the monastery of Zafaran becomes the centre of the Monophysite body, and it is to this district and to that of Tur-Abdin, now included in Kurdistan that we have now to look for what remains of the Jacobite Church. It is to a convent of this district that Dr. Gwynn considers we owe the important Crawford MS. of the Syriac N.T., the only one to contain the whole of the canonical books, and the writing of which he assigns to the twelfth century. It is here that the Rev. G. P. Badger, sent out on behalf of the S.P.C.K., visited in 1850, and met the Jacobite Bishop of Mar-Mattai who pointing his hand over the country of Tur. Abdin, exclaimed "There our strength lies." The number of families belonging to this church is very small,* there being about five thousand in the whole of the region of Tur-Abdin, one or two villages of which are entirely peopled by them. Other localities containing members of this community are Marde, Diarbekr (Amid) Mosul, Urfah. Ruins of Christian towns and villages whose inhabitants have been wiped out abound. All specific beliefs concerning the union of the two natures of Christ have of course long since disappeared, and indeed the people would be too ignorant and stunted in intelligence to comprehend such theological distinctions. In an interesting article in "The Independent Review," of April, 1905, Mrs. De Bunsen speaks of a visit she paid to Kurdistan in 1902, passing through the very district where Bar-Hebræus once carried on his diligent labours as a Christian pastor. The villages were partly heaps of mud or stones, the roofs of underground houses, partly dwellings built above ground with roofs of flat mud. There were Armenians, Chaldeans, Nestorians, Jacobites and others of different races, but all alike in poverty and wretchedness. In an ancient church which the visitors attended, mass " of the most barbaric description" was being celebrated. A priest was censing the sacred books, swaying himself to and fro with the ecstatic motions of a dervish, and followed by minute acolytes in scarlet, who continued the shrill nasal chant through all interruptions. This occurred at Jezireh, between Diarbekr and Mosul. Notwithstanding their degraded condition, there is yet surely something pathetic and touching in the thought of these oppressed and persecuted men still holding on, though it be by the merest thread, to the faith of the world's Redeemer. Their case might have been parallel to that of the Turkish nation, which Professor Mingana's interesting recent discovery of an ancient Syriac document proves to have formed a considerable branch of the eastern Church some thousand years back, but which was entirely overwhelmed in the onrush of Mohammedanism. But they have clung to the faith and are still our fellow Christians, though side-tracked and cut off from the main stream of Christian life, and only await the helping hand of their more fortunate and enlightened Western brethren to take their due and legitimate place in the one fold under the one Shepherd. While much effort appears to have been expended and with gratifying results on the ancient Eastern Syrian or Nestorian Church, whose young Metropolitan Mar Shimun joined with us and with the other eastern Patriarchs in the celebration of the sixteenth centenary of the Council of Nicæa this year, little if anything appears to have been done for the equally interesting, though scantier body of Jacobite Christians* who are one with us in the recitation of the same creed for which that council is famous. To anyone who can picture their present position, the petition will appeal with re-doubled force, "that all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace and in righteousness of life."

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* Members of the sect are also to be found in Travancore to the number of 200,000.

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* Only last year, an earnest appeal reached the hands of the British Prime Minister, stating that the Christians of Mardin are driven out, and the Jacobite Patriarch divested of his position, and entreating that Britain would not withdraw from the country (Iraq) and leave them to the fate of the Armenians.

CHAPTER VI.

THE SYRIAC LANGUAGE.

The language commonly known as Syriac, which our Author chose to be the medium of communicating his theological teaching to the Christian Church, is one of a group of Semitic languages called by Dr. William Wright the Northern Semitic, and was for the early centuries of the Christian era, the vernacular tongue of the region surrounding Edessa in Northern Mesopotamia. It is a dialect of that branch of Semitic languages which is known as Aramaic, from "Aram" or "Padan-Aram," i.e. the high country (LXX Συρια) or high-land in contra-distinction to "Canaan," the low country or Netherlands, and of all the Semitic family of languages, is the most valuable to the student of Christian Literature. It both *introduces* him (I use the word advisedly) to the language or dialects of Palestine in the time of our Lord and also opens the door for him into a very considerable field of theological and exegetical literature extending from the second to the fourteenth centuries, at which latter period it had long ceased to be to any extent a popularly spoken language. For the latter I must refer the reader to Wright's article on Syriac Literature in the Encyclopædia Britannica, published in book form by A. & C. Black. The remarks of this chapter will be confined to the former, viz: to examining what, if any, connexion mav be discovered between the language of the Syriac versions on which our Author commented and that which was in common use in Palestine in the time of our Lord.

In the first place it will be remembered by all readers of Eusebius that he quotes Papias as saying that Matthew composed the "sayings" of our Lord in the Hebrew language, a statement which Bar-Hebræus preserves in the prologue to S. Matthew in this work This document has of course entirely perished. But there is no proof that the oral teaching which was the basis of the Hebrew Matthew perished from the minds of the many Christians by whom it must have been committed to memory. It is a matter of common experience how phrases, sentences, and expressions of the old vernacular, cling to the memory, even when it has ceased to be the ordinary speech of the people, and it would not be a matter of surprise if the translators of the Gospels into a dialect which was probably closely akin to the original "Hebrew" Matthew, embodied some of these phrases in their work. Resch (Extra canonical Parallel Texts to the Gospels) expresses the belief that it is possible through the aid of Codex Bezæ, the old Latin and Syriac versions, and quotations from the Gospels in the early fathers, to get behind the text of our canonical Gospels and to reach a truer reflection in Greek of the Hebrew original in the case of many sayings recorded in the Logia of Matthew. And the close connexion between the Palestinian and Syriac branches of the Aramaic tongue is made the basis of a similar hope by Westcott. (Canon of the N.T. Early VSS.) And although later writers (Dalman "Words of Jesus," Neubauer "Dialects of Palestine in time of Christ"—Studia Biblica I) do not speak so encouragingly of the possible success of such an attempt, and Mr. Courtenay James (Language of Palestine p. iii) speaks of the attempt to render the words of Jesus from Greek into Aramaic as futile, the splendour of the goal in view is at least worthy of every effort. It has always been believed that the vernacular of the people who lived in Palestine in the time of our Lord was a Semitic dialect and no attempt to establish the theory that the popular language of the period and country was Greek, such as that of Professor Paulus of Jena or of Dr. A. Roberts (Discussion on the Gospels) has proved convincing. We may take it there is a large balance of probability in favour of the view that the Sermon on the Mount and other discourses and parables of our Lord were spoken in a Semitic dialect, and that the original "Matthew" endeavoured to preserve the actual words of these. Now bearing in mind the difficulty of expressing the thoughts and teaching which were originally given through the medium of one language in another differing widely from it: bearing also in mind the richness of the Semitic languages with their great variety of "voices" as we should term them, their method of expressing time diverging so much from that employed in western speech, their synthesis and compactness of phraseology, it must be acknowledged that the gain would be considerable if we could re-produce even a small proportion of the words originally spoken by our Lord.

We have as yet only touched the fringe of the Gospel story. There is an untold mine of wealth ready for the exploration of the diligent student. The early Semitic-speaking Churches possessed a great advantage in being brought into touch with Christ by means of a tongue which produced His teaching to some extent at first hand. The ever-advancing stream of Hellenization which had spread over Palestine and western and southern Syria appears to have reached its limit at the Euphrates boundary, and Syriac continued to be the mother tongue of that region till the conquests of Mohammed resulted in Arabic becoming the universal language of Syria and the whole of the country which passed under his sway or that of his successors, and Syriac ceased to be a medium of ordinary communication, though it long lingered and still does to day as the sacred language of the small remnant of the Christian Churches of the far East.

A study of the language will not be difficult to the student who is already acquainted with Hebrew, the form and syntax of the two having many points in common (v. W. Wright's Comparative Grammar of the Semitic languages). The term "Hebrew" in the New Testament is frequently used where some form of Aramaic is indicated. When Paul spoke to the people "in the Hebrew tongue" he spoke, of course, in that form of Aramaic speech which was vernacular among his Jewish hearers, not in the classical Hebrew of the Torah or Prophets. The course of development of pure Hebrew into the Aramaic of the first century A.D. was probably a very gradual one. The Babylonish captivity doubtless hastened it, but it was far from complete at the restoration. Later writings of the Old Testament such as Qoheleth and some of the Psalms show signs of a development which continued to mature during the following centuries. Eusebius uses the word "Hebrew" for Aramaic as shown by his speaking of the 5th word from the cross as recorded in the Hebrew tongue. The relationship between these various branches of Semitic speech is a matter of considerable interest to Biblical students and is dealt with in a very complete and scholarly manner by the Rev. J. Courtenay James in his work "The Language of Palestine," to which, together with Wright's work and G. Dalman's "Words of Jesus," (English version by D. M. Kay) I am indebted to a large extent for the material of this chapter.

Regarding the Semitic family of languages as divisible into two branches, viz: Northern and Southern; and the former branch as containing three sections, viz: Eastern, Central, and Western, the Aramaic group of languages may be placed in the second of these sections. This is divided again into (1) the dialect in use in Edessa in northern Mesopotamia, which is that of the version of the Bible on which our Author commented and which is generally known by the name of Syriac and which is further divisible into the Nestorian and Jacobite dialects. B.H. in his metrical grammar divides it into three dialects. The most elegant of these he considers to be the "Aramaean," which is the mother tongue of the inhabitants of Edessa (2) The dialect of Palestine and the country west of the Euphrates, which is that in which certain portions of the O.T. (to be found in Ezra, Daniel and Jeremiah) were written and which is called in the margin of our A.V. "Chaldee" and in the R.V. more correctly "Aramaic"; and also the various Targums, one of which viz: the Targum of Onkelos is probably the nearest approach we can get to the form of language current in Palestine in the first century A.D. A further sub-division of this dialect is that of the early Christians of Palestine for whom the Palestinian Lectionary of the Gospels (v.p. xcvii) was written.

Bearing in mind these relationships let us examine our Syriac text with a view to the discovery of words or passages where it seems to give increased significance or otherwise to suggest a nearer approach to the original words than the Greek. We may observe at the outset that it is remarkable to note the likeness between the various members of a family extending through several linguistic generations and covering a period of some 3000 years. Thus if we look back to the first use of Aramaic in the Bible, viz: the name given by Laban to the "stone of witness" set up by him and Jacob, we find at this date of 2000 B.C. the very same word which our present Author of the thirteenth century A.D. uses in his opening preface to the Gospels—"sahadutha." This encourages us to hope that, great as have been the modifications of form, matter, dialect, vocalization, and syntax in the course of the years, careful scrutiny will reveal to us similarities of expression between such distant relations as the languages of Judæa and Edessa in the earliest centuries of the Christian era, and that persevering study may result in light being cast upon words of our Lord which seem to us obscure and difficult of satisfactory explanation, revealing that the obscurity is often only the result of the inadequacy of the Greek synonyms used to preserve the original Aramaic expressions.

The most striking instances will be those of "assonance" or similarity of sound leading to such juxta-position of words as would add point to the expressions used. Our Lord, who was a true Son of David, a lover of the law and the prophets, may well have imbibed in His early education as a "Son of the Law" the habit of pointing and sharpening an argument or statement by means of the figure of speech called "paranomasia." This form of speech was, we know, very much in use amongst the Jews, e.g. Is. v. 7, "He looked for judgment (mishpat) and behold oppression (mispach), for righteousness (tsedakah) but behold a cry (tse'akah)."

Some of the instances here given have already been noted by Professor E. Nestle and other writers; others as far as I know have never yet been noted. The list could probably be very considerably extended by any diligent student of the Syriac versions.

Matthew x. 12. ܫܐܠܘ ܫܠܡܗ (shalu shalomeh)
13. ܫܠܡܟܘܢ (shalomchun)

Here we have a connexion of words in the Syriac vs. which is lost in the Greek. An English rendering might be—"Ask *peace* for the house: if it be worthy your *peace* shall rest upon it." Cf. Luke x. 5, 6.

Matthew x. 30. ܡܢܝܐ ܕܪܝܫܟܘܢ ܡܢܝܢ *mene* d'rishchun *manion* "The *hairs* of your head are *numbered.*"

Matthew xi. 17. ܘܠܐ ܪܩܕܬܘܢ ܘܠܐ ܐܪܩܕܬܘܢ (w'lo *raqedtun* w'lo *arqedtun*). "And ye have not danced . . . . And ye have not lamented."

In this case the verbal root is the same in both words, but the first which is in the *Pael* voice signifies *to dance ;* the second in the *Aphel* signifying *to lament.*

Matthew xi. 28, 29. ܐܢܝܚܟܘܢ (anichkun) "I will give you *rest.*" ܕܢܝܚ ܐܢܐ (d'nich'no) "because I am *restful.*" ܘܡܫܟܚܝܢ ܐܢܬܘܢ ܢܝܚܐ (w'meschkchin'tun niocho) "ye also shall find *rest.*"

Matthew vi. 2. ܠܐ ܬܩܪܐ ܩܪܢܐ (lo teqre qarno) "do not sound a trumpet."

Matthew vi. 25. The Greek ψυχή of which such actions as eating and drinking would not naturally be predicated is probably a translation of the Aramaic ܢܦܫܐ the word we find in P. and which has the wider meaning of "self."

Matthew vii. 13. ܘܪܘܝܚܐ ܐܘܪܚܐ (w'ruicha urcha) "and narrow is the way."

Matthew xvi. 4. ܕܬܦܪܫܘܢ (d' tepharshun) "that ye may separate them"—a word not found in the Greek. But is it possible that it may have held a place in the oral tradition of our Lord's sayings, but have fallen out in the Greek Gospel where it would have no point ? Ye call yourselves "Pharisees" (Separatists), but ye cannot "separate or "single out" any of the wonderful events ye are witnessing as a sign that the Messiah has indeed come.

Matthew xviii. 15. ܝܬܪܬ Perhaps this expression, which means "thou art superior" to thy brother (compare the colloquial expression "gone one better than"), may more truly represent the motive for acting as peacemaker which would appeal to the greater number of our Lord's audience.

Matthew xix. 12. ܡܢ ܕܡܫܟܚ ܕܢܣܝܒ ܢܣܝܒ "Whosoever is able to contain, let him contain." These words represent a rendering which is more pointedly in accordance with the instruction which has preceded.

Matthew xxi. 21. ܐܡܪܝܢ ܠܗ ܗܘ ܩܕܡܝܐ ܐܡܪ ܠܗܘܢ ܕܡܟܣܐ ܩܕܡܝܢ ܠܟܘܢ They say to him "The *preceding* (qadmoio). He saith to them. The Publicans . . . *precede* (qadmin).

Another passage which supports an Aramaic original is Matt. xiii. 13 (cf Mark iv. 11, 12) where Matthew has "because (ὅτι) seeing they see not" and Mark "in order that (ἵνα) seeing they may see and not perceive" the difference of the two Evangelists being possibly due to the variation of their interpretations of the Aramaic particle *Dolath*, which is capable of the meaning of either

Mark i. 23. The Syriac ܕܐܝܬ ܗܘܐ ܒܗ ܪܘܚܐ ܛܢܦܬܐ *in* whom was an unclean spirit may represent an original narrative which was translated into Greek by *en pneumati akartharto* "*in* an unclean spirit" which is awkward as it stands.

Luke iv. 23. ܟܒܪ "perhaps" in P sounds a more apt word in this connexion that the *pantos* of the Greek which is translated "surely." In the same verse the proverbs in P. ܐܣܝܐ ܐܣܐ ܢܦܫܟ "Healer, heal thy self" gives the connexion of the cognate noun and the verb which is lost in the Greek.

Luke v. 4. ܡܨܝܕܝܟܘܢ ܠܨܝܕܐ your nets *(catchers)* for a *catch.* The same assonance is to be noted in v. 9.

Luke xxiv. 32. For the explanation of the remarkable variant reading in this verse where for the, received text καιομένη, we have in MS. D, κεκαλυμμενη, in c *excecatum*, in e *exterminatum*, we find in the old Syriac version ܝܩܝܪ, which only differs from the Peshitta by the reading of the final radical as ܪ (rish) instead of ܕ (dolath).

John vii. 30. The punctuation of both P. and O.S. here connect the words "as the Scripture saith" with the preceding saying "He that believeth on me" and not with the following, thus getting rid of the difficulty of its referring to a quotation of which there is no trace in the O.T.

The later history of the language is connected mainly with the remnants of the ancient Churches which exist in portions of Kurdistan and Persia and the Malabar coast of India, where, Eusebius tells us on the authority of Pantænus of Alexandria (Eccles. Hist. v. 10) there was a Church founded by S. Bartholomew the Apostle, who had bequeathed to it the Gospel of Matthew in the Hebrew tongue. There are very few districts in which the language is still used as the vernacular, and in those it has a widely different form and pronunciation from the old classical language, in some cases containing an admixture of forms traceable to other branches of the ancestry of the Aramaic tongue; in others approximating to the dialect of the Palestinian Syriac version; (v.p. xcvii) in others largely leavened with an Arabic element. An article in a back number of the Quarterly Statement of the Palestine Exploration Fund (April 1890) sent me by its secretary, Dr. E. W. G. Masterman provides an illustration of this. The writer is describing the people of Ma'lula, twenty-five miles north-east of Damascus, the inhabitants of which are stated to be chiefly bakers by trade. Their language appears to be a corrupt form of Palestinian Aramaic, and the people have a tradition preserved in an ancient book that Mohammed never entered their village which with one or two neighbouring ones preserved the old original tongue against the prevalence of the Arabic language which accompanied the Mohammedan conquests, while a knowledge of the latter is of course necessary for business purposes. The writer of the article states how he repeated in the Arabic language to a youth of Ma'lula the parable of the prodigal son, and then asked the said baker boy who could neither read nor write, to repeat the same to him in his own vernacular, after he had memorised the passage. The writer then evolved from the youth an Aramaic translation which he took down and embodied in the article. I have compared the result carefully with the renderings of the parable in both the Peshitta and the Palestinian versions, and though there are not sufficient data to say that it approaches nearer to the one than to the other, it is certainly of interest to note how, though much adulterated with Arabic, many of the words correspond with both these versions and may probably be those that actually left the lips of the original Speaker: e g. Luke xv. 25, ܒܪܗ ܪܒܐ "his elder son"; this agrees with the Palestinian but not with the Peshitta, which has ܩܫܝܫܐ. Do. v. 17 ܡܟܦܢܐ . . . . ܘܐܢܐ ܗܟܐ "and I am here [perishing] from hunger," similar to the Palestinian ܒܟܦܢܐ . . . . ܘܐܢܐ ܗܟܐ "and I am here [perishing] in hunger," where the Peshitta has the more classical ܗܪܟܐ for "here." Do. v. 19. ܚܕ ܡܢ ܐ̈ܓܝܪܝܟ "one of thy hired servants" agreeing with both. There are other similar examples, while a vivid and boylike touch is the use in v. 26 of the word ܙܥܩ "he shouted" instead of the more commonplace ܩܪܐ "he called" of the Syriac versions; a form of expression which would naturally occur to a boy describing the call of a man working in the field to the nearest attendant to inquire the meaning of the unwonted noise in the house. The majority of the people in these villages belong to one or other of the Christian Churches, and it is doubtless for such as these that the Palestinian Syriac version was originally compiled.

For those who wish to compare or contrast the language as now used with that of Bar-Hebræus, the grammar of Bishop A. J. Maclean, published in 1895 by the Cambridge University Press, and some of the publications of the Archbishop's Mission to Assyrian Christians will be of value.

CHAPTER VII.

SYRIAC VERSIONS OF THE BIBLE.

The interest of the commentary of our Author centring as we have seen on the material it offers for a correct edition of the standard Syriac version of the sacred text the story of the origin and transmission of that version will be a matter of interest to the reader.

As has been stated above Bar-Hebræus took as the basis of his commentary the Peshitta version which contained the whole of both testaments and portions of the Apocrypha. And this, notwithstanding the existence of earlier and later rivals has continued to be regarded as the standard version of the various portions of the Syriac Church down to the present day, and is almost universally regarded by scholars as a revision of the Old Syriac Gospels or Tatian's harmony corresponding to the work of Jerome on the old Latin versions.

Although the present work is confined to the four Gospels yet the facts that those Gospels contain according to our Author's calculations as many as eighty-one testimonies or quotations from the Old Testament, and that his comments on the same embrace forty-four more direct quotations besides several indirect, make some examination into that portion of the version a matter of interest. And we are met at the outset by two facts, viz., that the N.T. quotations are very frequently taken verbatim from the O.T. Peshitta version: and that there is a marked similarity between the latter and the Targums. The first of these proves to us that the O.T. Peshitta was well established as a standard version in the Syriac speaking Church before the attempt was made to translate the Gospels into that language; the second that its translators made use of the material that was already to their hand in the paraphrase of the Hebrew into the vernacular of Palestine and the surrounding countries for the sake of the unlearned populace to whom the original would be as a sealed book (S. John vii. 49). Probably the version was executed by different translators and at different periods. It endeavours to keep as close to the Hebrew as possible, and Bar-Hebræus while using it as the basis of his work somewhat apologizes for doing so speaking of it as disordered (ܪܦܝܐ) and appearing to prefer as a more correct version that which was translated at a later period by Paul, Bishop of Tella, from the Greek text of the LXX., corresponding with the later and more literal Philoxenian version of the New Testament. In his larger Syriac Grammar (Liber Splendorum) he gives instances of false renderings of the Hebrew in the Peshitta which are rectified in the later version, *e.g.*, in Isaiah xxvi. 11 יֶחֱזוּ וְיֵבשׁוּ קִנְאַת-עָם is translated ܢܚܙܘܢ ܘܢܒܗܬܘܢ ܒܛܢܢܗ ܕܥܡܐ "They shall see and be put to shame at the zeal of thy people" in the Peshitta, but more correctly in the later version : They shall see the zeal of thy people and be put to shame. Again in Isaiah lxvi. 5. אָמְרוּ אֲחֵיכֶם שֹׂנְאֵיכֶם is rendered in P. incorrectly ܐܡܪܘ ܠܐܚܝܟܘܢ ܣܢܐܝܟܘܢ but correctly in the later version ܐܡܪܘ ܐܚܝܟܘܢ ܠܣܢܐܝܟܘܢ Your brethren said to them that hate you. Again in Psalm xxxviii. 13* the Hebrew וַאֲנִי כְחֵרֵשׁ לֹא אֶשְׁמָע וּכְאִלֵּם לֹא יִפְתַּח פִּיו is translated in P. ܘܐܢܐ ܕܝܢ ܐܝܟ ܚܪܫܐ ܠܐ ܫܡܥܬ ܗܘܝܬ ܘܐܝܟ ܕܘܢܐ ܠܐ ܦܬܚܬ ܦܘܡܗ where the infirmity of dumbness is applied to the ears, and that of deafness to the mouth! He then gives instances to show that the translators of the New Testament have preferred the LXX. to the Peshitta version of the O.T. in the rendering of quotations, *e.g.*, Matt. i. 23 ܒܬܘܠܬܐ ܬܒܛܢ ܘܬܐܠܕ ܒܪܐ accords with the LXX. of Isaiah vii. 14 rather than with the P. which is ܒܛܢܐ ܘܝܠܕܐ. Matt. iv 16 ܥܡܐ ܕܝܬܒ ܒܚܫܘܟܐ ܢܘܗܪܐ ܪܒܐ ܚܙܐ where the verbs are in the singular as in the LXX., both being in the plural in P. of Isaiah ix. 2.

With regard to the origin of the O.T. Peshitta version B.H. mentions the various theories which were held in his day. After relating the story of Eusebius of Cæsarea that it was found by Origen in the house of a certain widow, he proceeds to speak of the three current theories : (1) that a portion of it was produced in the days of Solomon at the request of Hiram, King of Tyre ; (2) that a priest named Asa, who was identical with the person mentioned in 2 Kings xvii. 24 as having been sent by the King of Assyria into Palestine to teach the settlers there the nature of the God of the land, accomplished the translation ; (3) that the whole of the Peshitta version of both testaments was translated for Abgarus,

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* In this instance however, the inconsistency mentioned by B.H. is not found in Lee's edition of the Peshitta O.T.

King of Edessa by Thaddæus the Apostle, who was said to have been sent to him in accordance with a promise of our Lord. None of these theories appear to carry any semblance to probability, and we are left with the conclusion of Theodore of Mopsuestia that this version was made by some one " we know not whom."

But a matter of greater interest and one more likely to repay research is, of course, the origin of the Peshitta version of the New Testament. For our guidance in such an inquiry it is necessary that we should endeavour, as far as this is possible, to gain some idea of the introduction and early history of the Christian faith in those parts of Syria which still retained a Semitic vernacular and which had been untouched by Hellenistic influences. For the history of the version is naturally bound up with that of the Church for whose benefit it was carried out.

We have no absolutely reliable account of the first beginnings of Syriac Christianity, but we know that as early as the fifth century the canonical Gospels were accessible to the Syriac-speaking Church in three forms: (1) the Diatessaron of Tatian, called frequently by the writers in that language " Evangelion da Mehallete " (Gospel of the mixed ones); (2) the " Old Syriac " Gospels referred to as " Evangelion da Mepharreshe " (Gospel of the separated ones), now represented by the MS discovered in 1842 by Canon Cureton in the Nitrian desert, commonly known as the Curetonian and described by the designation " C." ; and also the palimpsest discovered fifty years later in the convent of S. Catherine on Mount Sinai by Mesdames Lewis and Gibson and generally termed " S." ; (3) the " Peshitta " or " simple " Syriac version which was far the most widely known and used and of which there are many MSS extant in the British Museum and elsewhere. The relative dates of these versions are the subject of very divergent views of Syriac scholars. How did they come into being and what relation do they bear to each other? It is easy to understand why the first translation of the sacred books would be into a Semitic tongue. Indeed, the oral tradition from which the written Gospels were originally derived must have been in the first instance in a Semitic form, and if the historian Eusebius of Cæsarea is right in his statement quoted from Papias that Matthew compiled the " sayings " of our Lord in the Hebrew (used loosely as in the N.T. for Aramaic) tongue, it is scarcely likely that such valuable assistance in the compilation of a Semitic Tetra-evangelion would remain unused, when the time came for the needs of a monoglot Syriac-speaking Church to be considered.* The town of Edessa in Mesopotamia has always been claimed as the birth-place and head-quarters of the community using the Syriac versions of the Scriptures, and the account of the introduction of the Gospel into this kingdom as given by Eusebius in his Ecclesiastical history, and also in the doctrine of Addai, a late fourth century work, though mainly apocryphal may possibly have some foundation in fact. It is to the effect that Abgarus, King of Edessa, being afflicted with a sore disease and hearing of the wonderful works of healing performed by Jesus writes a letter beseeching Him to come down and heal the disease from which he is suffering. To this Jesus replies praising the king for his faith without sight and promising that, though unable to come Himself He will after His Ascension send one of His disciples to the king who will both heal his disease and also give to him and those who are with him a higher life and farther-reaching blessings. This promise is fulfilled in the year 340 (*i.e.*, 29 of our era) by the Apostle Thomas sending into the country Thaddæus the Apostle [one of the seventy]. The miracles of healing which this man performs reach the ears of Agbarus who sets him down as the fulfilment of the promise and sends for him to heal his disease. When this is done and others coming are likewise healed by the imposition of the Apostle's hands the king begs Thaddæus to relate before them the story of Jesus. His coming and His wonderful works. The Apostle bids him assemble all his citizens on the morrow, when he will tell them about the coming of Jesus, his mission, and for what purpose he was sent by the Father, His works, teaching, sufferings, death, resurrection, ascension, session at the right hand of power, and second coming to judge the quick and the dead. Thus he made them disciples of the Saviour's doctrine, and even to this day, adds Eusebius, the whole city of Edessa is devoted to the name of Christ.

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* Cureton, when first publishing the MS. called by his name in 1858, endeavoured to prove that the Gospel of S. Matthew in that MS., was none other than the " Hebrew " Gospel of that Evangelist!

Whether this account contains any element of truth or is merely an attempt to give the Church of that country the dignity of Apostolic foundation, there is no doubt that Christianity took root in Syria at a very early date. The Count de Vogue has shown in his " Inscriptions Semitiques de Syrie Centrale " that there are to be found in Palmyra inscriptions (of which he gives facsimiles) to the memory of Christians early in the second century (A.D. 135). We may conclude that Christianity had at that period made sufficient headway in the country to number among its adherents members of the well-to-do classes. Amongst the devout men who were gathered together at Jerusalem on the great day of Pentecost were dwellers in Mesopotamia (" dwelling between the two rivers " according to the Peshitta rendering). Some of these might be of the number of the three thousand converts of that day, and would return to tell the good tidings to their fellow-country-men. Supposing a Christian Church with definite rules, forms of worship, and observance of holy days to be established in the land the first desire would be the possession of the sacred books in the language of the country. The task of providing for this want could not be carried out in a moment. The first attempt to be made would be a translation of the Gospels as the story of the life and work of our Lord. Assuming the four canonical Gospels to have acquired their present form by the beginning of the second century this would b the material from which the translator would commence his work. Again noting the close resemblance of many of the sections of the first three Evangelists, an attempt to work out a life of our Lord in a combined form might easily occur to such a translator as a saving both of time and labour and a means of circulating the sacred story more swiftly amongst the various congregations of the rapidly growing Church. In accordance with this we find that a Harmony of the four Gospels called by the name of the Diatessaron was composed in the Syriac language by Tatian (v. the Introduction to S. Matthew in the Horreum Mystm.), himself born as he tells us in the land of the Assyrians, and a disciple of Justin Martyr about the middle of the second century. This man, Epiphanius tells us, on leaving Rome about A.D. 172 went into Mesopotamia, which appears to have been the scene of his latest labours. His teaching gave rise to a strong suspicion of his being touched with the Gnostic heresy and led to his being excommunicated as a heretic and to this fact we owe the disappearance of his most interesting harmony of the Gospels (v. *infra*). I believe the compilation of Tatian to have been the first attempt at the diffusion of the Gospels in the Syriac tongue. It is scarcely probable that, had it been preceded by the "separated Gospels" which are represented to us by the Curetonian and Sinaitic MSS it would have achieved the wide popularity and acceptance it has done rather than the version which represented the actual canonical Gospels in the form in which they were and ever since have been received in the universal Church. Dr. Salmon in his Introduction to the study of the New Testament mentions that Zahn, Professor of Theology at Leipzig, writing on Tatian's Diatessaron in 1881 states his opinion that this work was written in Syriac, being the first translation of the Gospel into that language. The resemblance between this work and the "Old Syriac" Gospels, then only extant in the Curetonian MS., now also in the Sinaitic, he accounts for by the use made of Tatian's work the translators of the first complete separated Gospels. Similar views are expressed by the late Rev. G. H. Gwilliam in "Studia Biblica," and Professor Burkitt in the Article "Text and Versions" in "Encyclopædia Biblica" and in his edition of "Evangelion da Mepharreshe," wherein he expresses the opinion that we owe this version to Palut who was consecrated bishop of Edessa by Serapion of Antioch, a man noted for his interest in the transmission of the Gospels, about 200 A.D.

The contrary view upholding the priority of the Old Syriac version is set forth by Dr. Arthur Hjelt in "Die Altsryrische Evangelienbersezung und Tatians Diatessaron." Here he endeavours to show by instances of varying translations of the same Greek expressions in the different Gospels, that the Old Syriac version is due to more than one translator, and that these expressions were used by Tatian. The discoverer of the Sinaitic version, Mrs. Lewis, in her edition of the work also upholds its priority to the Diatessaron.

Until the time of Rabbula, Bishop of Edessa 411 to 435 A.D., the work of Tatian appears to have been the version in regular use in the Syriac-speaking Church. This man, however, who was a strong opponent of the Nestorian heresy immediately set to work to dethrone the work of Tatian from the position which it had so long held in the Church on the ground that it showed symptoms of favouring that heresy, ordering that all the Churches under his control should be provided with a copy of the Evangelion da Mepharreshe. A little later Theodoret, Bishop of Cyrrhos "swept up" more than two hundred copies of Tatian's harmony which he found in use in his diocese and replaced them with the separated Gospels. Indeed, with such vigour did he wield the besom in this case that there is not a single MS. of the Syriac Diatessaron now extant, a fact which greatly adds to the difficulty of deciding on internal evidence its relationship to the two MSS. of the old Syriac Gospels. There are, however, at Rome two MSS. of an Arabic translation of Tatian's work made in the eleventh century and now in the Vatican and Borgian libraries respectively which give us some access to the celebrated harmony. This translation has, unfortunately, been deprived of its usefulness as a critical guide through being derived from an edition which had suffered revision for the purpose of bringing the text into conformity with the Peshitta. This Arabic version has been literally translated into English by Dr. J. Hamlyn Hill under the title, "The Earliest Life of Christ" and published by Messrs. T. and T. Clark of Edinburgh. Dr. Hill notes certain differences between the Vatican MS. which was acquired early in the eighteenth century and the Borgian which was brought from Egypt in 1886, the former containing the two genealogies of our Lord, the absence of which from the original Diatessaron of Tatian was one of the causes of its rejection as heretical by Rabbula and Theodoret; the latter omitting them from the text and consigning them to an appendix. He concludes the Borgian to be the older and more correct copy of the two. He also speaks of a Latin version originally discovered in the sixth century by Victor, Bishop of Capua, and now known as the Codex Fuldensis. The text of this corresponds with the Vulgate and contains the genealogies which however have evidently been added by a later hand.

We have now to ask what was the version "the Gospel of the separated ones" with which the reforming prelates replaced the heretical Diatessaron. Was it that version which we know by the name of the Peshitta or "simple," or was it one which is represented by one or both of the two "Old Syriac" MSS., which have come down to us? Professor Burkitt, noting the words of Rabbula's biographer: "Now he translated in the wisdom of God the New Testament from Greek into Syriac because of its variations exactly as it was" concludes that we have here the origin of the Peshitta version which was a revision of the old Syriac version compiled by the said Bishop that the Syriac Churches might have an accurate version of the four canonical Gospels to replace the discarded Diatessaron. The term "Gospel of the separated ones" would apply equally to the old Syriac version and to the Peshitta as it is used in contra-distinction to the Gospel of the combined four. It would seem then that in the "Old Syriac" we have an early attempt to unravel the tangled mass of Tatian's combination though this attempt, for some reason or other, was never looked upon with favour by the Church for which it was compiled; and the Diatessaron continued to hold undisputed authority until it was definitely pronounced heretical by Bishop Rabbula, whose first care would be the provision of an authorised text to justify his abolition of the work of the heretical Tatian. In any case the fact meets us that previous to the fifth century all patristic quotations from the Syriac scriptures agree with the earlier versions, while subsequently to that period they are equally unanimous in their use of the Peshitta. The high value in which this version was held by the Syriac-speaking Churches is testified by the care and accuracy with which it was transcribed and handed down, which is such that when it was decided in recent times to issue a new and critical edition of that version and for this purpose several MSS. were collated by the Rev. G. H. Gwilliam and Mr. Philip Pusey, the variations of text were found to be so few that the new edition did not differ materially from the text which has been the standard from the first printed edition onwards. The revision which took place in Rabbula's day resulting in the Peshitta corresponded apparently with that of the Latin version by Jerome which resulted in the Vulgate. Indeed, we find Westcott and Hort speaking of the Peshitta version as "the Syriac Vulgate." The universal acceptance accorded to this version by all the various sects of Syriac Christendom need not surely argue, as some have supposed, that it is the most ancient form of the Syriac scriptures, any more than the position of authority held by our own authorized version would prove anything but that the care and scholarship and soundness of judgment used in its composition were acknowledged by all.

The first printed edition of this version, and that from which all subsequent editions have been derived without material amendment including that published by S. Bagster and Sons was published by John Albert Widmanstadt in A.D. 1555. Semitic learning appears to have sunk down to a low ebb in Europe in the middle ages. From the time of Jerome to that of the Renaissance little was done to encourage the cultivation of it. The first seeds of revival were sown by the Crusaders in 1182, some of whom, discovering a remnant of a Christian Church of Syriac descent on the slopes of Lebanon, which was known by the name of " Maronite," persuaded its leaders to enter into a contract with Rome, but it was not until some four centuries later that this resulted in formal submission. In 1596 the Maronites who, although they had long ceased to use Syriac as their vernacular, still cherished it as their sacred language, offered submission to Rome on condition they were allowed to retain their Syriac Liturgy, the marriage of their priests, and other local customs. It is this community which gave to the western world the valuable services of Joseph Simon Assemani, the scholarly author of the Bibliotheca Orientalis. At the fifth Lateran Council of 1513 a learned Canon (Theseus Ambrosius) of the Lateran Church was appointed to instruct one of the Maronite representatives present in the Latin tongue, thus himself gaining in turn a knowledge of Syriac. The difficult task of instructing each other in languages of which they were mutually ignorant was accomplished with the intermediary aid of a Jew well versed in Hebrew. The interest of Ambrose being thus kindled he determined to embark on the heavy task of printing the sacred books which the Maronite representatives had brought from Lebanon. He had even cast the types, provided the matrices, and engaged the services of a printer for the work, when all was destroyed by the sack of his native Pavia in 1527. Two years later when Widmanstadt, then a young man of 22, was attending the Emperor Charles V. journeying to his coronation by the Pope at Bologna, he came across the priest Ambrose who had retired to a monastery after his loss, and spoke to him of his keen desire to study the oriental tongues. Ambrose, delighted to find one who might carry on the work he had left unfinished, gave to the young man one of the treasures of his library, a MS. of the Gospels in Syriac, charging him to follow up the work of giving it to the Church by means of the printing press. Widmanstadt was not unfaithful to the charge and for years continued diligently to devote himself to the study of the Syriac tongue. His learning won him many friends, including Pope Clement VII. By good fortune he discovered another MS. of the Syriac Gospels in Sienna, which re-doubled his determination to carry out the work which Ambrose had so solemnly committed to him, nor did all the ecclesiastical and political favours which were heaped upon him—he subsequently became Chancellor of Austria under the Emperor Ferdinand—cause him to waver from his purpose.

Another MS. of the Peshitta Gospels came into his hands under the following circumstances. In 1533 a certain Syrian priest called Moses came to Rome from Mardin in Mesopotamia, the head-quarters of the Monophysite or Jacobite Church, as a legate from the Patriarch Ignatius of that Church to Pope Julius III., filled with the same desire as Widmanstadt, that of printing the Syriac scriptures. Not meeting with the success he desired at Rome, he proceeded to Venice, the home of the celebrated printers, Aldus and Bomberg. A French traveller, Guillaume Postal, was in the same town, having recently returned from the east with a MS. of the Syriac New Testament which he had procured at Damascus for those printers. On the recommendation of this man Moses sought out Widmanstadt, who in time brought him to Vienna and introduced him to Ferdinand. The Emperor, keenly interested in the proposal, consented to bear the heavy cost of the work, and the first edition of the Syriac New Testament was at last published in 1555, printed out of type formed from tin. Further editions followed, including that of the great Antwerp Polyglot in eight large volumes, a copy of which now stands among the treasures of the British Museum. Certain books of our canonical Scriptures, viz., the second epistle of Peter, second and third of John, the epistle of Jude, the Apocalypse and the Pericope (John vii. 53—viii. 11) were not in the Peshitta, but were eventually supplied from a later Syriac version. The Old Testament Peshitta was not published till the Paris Polyglot of 1645. In 1708 Charles Schaaf published at Leyden an edition of the Peshitta New Testament which has practically remained the standard version up to modern times. Of our own countrymen, Brian Walton, Bishop of Chester, was the first to publish the Syriac version of the New Testament in his celebrated London Polyglot of 1657. In this he inserted the Pericope from a MS. belonging to Archbishop Ussher and now in the library of Trinity College, Dublin. This MS. and another belonging to Lord Crawford and containing an ancient Syriac version of the Apocalypse are the subject of an interesting paper by the late Dr. John Gwynn, Regius Professor of Divinity, at that University, which is published in Volume XXX. of the Proceedings of the Royal Irish Academy. In 1816, Professor Lee arranged an edition of the Peshitta New Testament for the British and Foreign Bible Society, and William Greenfield did the same shortly afterwards. These editions are preserved in Bagster's Polyglot of 1828, which I have taken as the basis for comparison of the text with that of Bar-Hebræus. A further edition was published by the above society in 1829 for the Nestorian Christians.

A large addition to the MS. authority for the Peshitta New Testament was made when the valuable Tattam collection of Syriac MSS. was acquired by the British Museum in the fifth decade of the last century. This acquisition and the conviction that the criticism of the text of the Peshitta version had not received the attention it deserved or that the material available warranted led Philip Pusey, the only son of the celebrated Canon of Christ Church and Professor of Hebrew at Oxford, to attempt in due time a new and critical edition. After his early death the task was continued by the Rev. G. H. Gwilliam, Fellow of Hertford, Oxford, and the result of the labours of these two scholars appears in the fine quarto edition of the Gospels in Syriac with a translation into Latin, published by the Clarendon Press in 1901. Mr. Gwilliam in compiling this edition made use of the commentary of Bar-Hebræus chiefly on the authority of Richard Jones, who had collected a large number of variants in the text of our Author and others in his work, "Textus Sacrorum Evangeliorum Versionis Simplicis Syriacæ," published in 1805. As, however, will be seen from the tables at the close of Chapter IV., several variants are unnoticed by either Jones or Gwilliam.

Passing on from the Peshitta which we might rightly term the Authorized Version of the Syriac Gospels we come to two later versions which are closely related, the latter being a revision of the former carried out a century later. These are the Philoxenian and the Harclean. A desire for a more literal rendering of the Scriptures from the Greek was the cause of a new translation being undertaken by Philoxenus, Bishop of Mabug, early in the sixth century. The aim of this translation was to observe the strictest adherence to the letter of the original, even to the extent of "torturing" the Greek idiom (as Professor Burkitt expresses it) by the reproduction of the definite article. This revision was further revised one hundred years later by Thomas of Harkel or Heraclea in Mesopotamia, at the same time as the translation of the Old Testament from the LXX., was undertaken by Paul of Tella. These versions Bar-Hebræus refers to as "Greek" or "Harclean," or "the codex of Mar Xenaias," and he makes the manifest error of confounding two distinct versions, stating in the preface to the Gospels in the Horreum Mysteriorum that an accurate version of the New Testament in Syriac was translated from the Greek in the city of Mabug in the days of the venerable Philoxenus by means of the venerable Thomas of Heraclea. In point of fact, the said Philoxenus died about A.D. 520, while Thomas of Harkel completed his edition in 616. This work has been published in the Clarendon Press by Dr. Joseph White in 1778, under the title, *Versio Philoxeniana* in two quarto volumes containing the Syriac text in full and a translation into Latin. I have compared this edition with many of the renderings given by Bar-Hebræus under the heading "Greek," and have found that with a few small exceptions the two coincide. This version contains the minor epistles, 2 Peter, 2 and 3 John, and Jude.

Syriac Massorah. Occasionally our Author refers to the "Karkaphensian" authority. Till recently this was supposed to represent still another Syriac version of the New Testament.

Assemani had supposed it to be a version according to the tradition of some dwellers on mountains (from Karkaphta *skull*) It was also supposed to derive its name from Carcuf, a city of Mesopotamia. Wiseman in his Horæ Syriacæ states that he had discovered in the Vatican Library a codex which he considered to be a MS. of this version whose existence had long been a puzzle to scholars. Later writers, especially the Abbé P. Martin in his "Tradition Karkaphienne, ou la Massore chez les Syriens" have shown how this and other MSS. in various European libraries are to be attributed to the Jacobite Massoretes or traditional interpreters who carried out for the Syriac version of the New Testament a work similar to that of the Jewish Massoretes to whom we owe the preservation of the true pronunciation of the Old Testament Hebrew Scriptures by means of the elaborate system of vowel points and other marks of punctuation which they introduced. In the various schools which abounded in Syria there were teachers of reading and elocution who taught the correct pronunciation to be employed in reading the scriptures and other sacred literature. One of these was attached to the "Convent of the Skull" (Karkaphta) near Resheina; and the Karkaphensian would represent that form of the Massorah which was favoured by the teachers of that school. In these massoretic MSS. are often to be found marginal notes indicated by the letters "Tub." This has been shown by R. Duval (La Littérature Syriaque) to refer to the teacher Tubhana and to indicate the punctuation which he preferred. Another teacher named Saba is also quoted as a Massoretic authority. Of the ten MSS. of this recension now extant, all but one preserve the Jacobite traditional pronunciation, one only (Cod. Add. Brit. Mus. 12, 138) is a Nestorian work written A.D. 899.

One other version should not be missed out, although the dialect in which it is written is more akin to the Aramaic of the Targums and the inhabitants of Palestine than to the Syriac spoken in the neighbourhood of Edessa. This is the Jerusalem or Palestinian Syriac, a version used by the Melkite Church in Egypt. The complete text of this version which included the old and new Testaments is not extant in any MS., but we have various fragments preserved in lectionaries, the largest of which, a Gospel lectionary, was discovered by Adler and described by him in "Novi Testamenti Versiones Syriacæ" in 1789. He regards it as a portion of a complete version of the Gospels made not later than the sixth century. Many more fragments have been discovered in recent years and the latest edition to be published is that of Mesdames Lewis and Gibson in 1899, they having discovered two fresh MSS. of that version in the convent on Mount Sinai in 1892 and 1893. It was probably never widely used except in remote parts of Lebanon or Galilee, and appears to be a translation made directly from the original Greek without any reference to other Syriac versions. The dialect it employs is more closely connected with that of the Aramaic portions of the Old Testament than with any other version of the scriptures. Thus, in the third person singular of the imperfect tense we find the prefix to be the letter "yud" and not as in the ordinary Syriac "nun." The version contains the "Pericope de Adultera." In an edition of it published by Count Miniscalchi Erizzo in 1864 he brings forward reasons to show that this dialect was that actually spoken by the Jews on their return from captivity. and continued to be the vernacular of Palestine in the time of our Lord and His Apostles. He would place it at a very early date of the Christian era. Thus in S. Matthew xxvii. 46 in the Aramaic words spoken by our Lord on the cross we have the word "Lama" in the Palestinian as against "Lemono" in the other Syriac versions.

Of translations of the Syriac versions into English we have: (1) The complete translation of the New Testament from the Peshitta (with the exception of those writings that are wanting in that version, viz., the Pericope de Adultera, 2 Peter, 2 and 3 John, Jude and the Apolcalypse which are supplied from the Philoxenian) made by Dr. James Murdock, the American scholar and Professor in the Theological Seminary of Andover, Massachussetts, in the year 1846, and published by Hastings of Boston, and Marshall Brothers of London. To the valuable and interesting historical introduction to this work I am indebted for much information concerning the later history of this version. (2) The work of Professor F. C. Burkitt, entitled Evangelion Da-Mepharreshe, the Curetonian Version of the Four Gospels, with the readings of the Sinai Palimpsest and the early Syriac patristic evidence edited collected and arranged by him in two volumes, the first containing the Curetonian Syriac with English translation interleaved and Apparatus Criticus, the second containing the editor's introduction, description and plates of the MSS., discussion of its relation to the other Syriac versions, and notes on select readings; published by the Cambridge University Press in 1904. (3) The translation of the Sinai Palimpsest made by Mrs. Lewis, its discoverer and published by the Cambridge University Press in 1896. (4) In 1910, Dr. J. Hamlyn Hill published an English translation of the Diatessaron of Tatian under the title of "The Earliest Life of Christ," which represents the form in which that harmony was accessible in the Syriac language, though the complete loss of all MSS. of the work in that language rendered the translator dependent upon the MSS. of the Arabic translation of it now extant, and the Latin Codex Fuldensis.

CHAPTER VIII.

Manuscripts of this Work.

A. This MS is numbered Add. 21,580 in the British Museum collection. The folios of which there are 199, measure 12½ × 8½ inches, some being very worn and defective and much torn at the edges. Each page contains generally three columns of about forty-three lines each. The paper used is fairly thick, of a good quality, and well preserved, and the ink is clear and black. The MS contains the whole of the Horreum Mysteriorum together with the metrical grammar of Bar-Hebræus and certain other patristic works, and some notes containing deeds of sale of the book to various possessors. The occurrence of fresh paragraphs and renderings of the Greek and other versions are announced in red, also the beginnings and endings of the books commented on. A certain number of vowel and diacritic points have been added where necessary for purposes of distinction, and there are several side and foot notes added by a later hand. The following is the title of the Horreum—"Imploring the help of God in support of our weakness, we write the book of the *Storehouse of Mysteries*, an interpretation of all the holy Scripture from the writings of our father Mar Gregorius, Mephrian of the east." The date inscribed is A.D. 1478, about 200 years after the death of the author. The portion relating to the four Gospels commences on the verso of p. 140 and ends on the verso of p. 178.

I have made this MS the basis of the present edition not because it is either the oldest or the most accurate of those to which I have had access, as I consider MS B to be superior in point of age and C in point of accurate transcription. But while the former of these is unsuitable to take as an exemplar through the carelessness with which it has been transcribed and the latter through the relative lateness of its date, MS A appears to combine the necessary elements of antiquity and accuracy in such proportion as to give it the greatest claim to respect. An examination of its style leads me to suppose it has escaped the hands of the reviser or the abbreviator, *e.g.*, we often find the particle ܕܝܢ preserved here in passages where it has been excised from later MSS, in particular when coming after the expression ܗ (translated *N.*) introducing the author's comments (v. p. 9, 1, 7 : p. 19, 17). Again the omission of the word ܥܣܪܐ in p. 168, 1, 10 with the consequent omission of ܩܪܘܝܢ in the following line seems more likely to be accounted for by its transcription from an autograph of the author in which these words were wanting than by mere clerical error which would not be consistent with the thoughtfully studied omission of the former word as resulting from that of the latter. Probably the first copies of the work may have gone forth without these additions and then the author may have wished to include in his later copies another order of the ministry which he had originally left unnoticed and therefore added the word ܩܪܘܝܢ which, bringing the number of orders up to ten may have led him to insert " ten " before " servants."*

The MS appears to be a late acquirement of the British Museum and is not quoted by any other editor as far as I am aware. There is a note on the fly-leaf—Purchased of the Rev. F. W. Linstedt 11th Oct. 1856, and on the reverse side " 199 Folios—A.G. January 1868." It belonged formerly to the monastry of Al Za'faran as may be seen from notes on folios 2, 9, and 198. For neatness of script it comes far behind any other of the MSS of this work I have seen.

The following is a translation of the side and foot notes on the pages which contain the Gospels—P. 144 b (on S. Matt. vii. v 6) " Of John of Constantinople—He calls those dogs who are incurable in their wickedness : and concerning whose turning to what is good there is no hope. He calls those swine, who are literally wallowing in vain and heathen ways, whom He singles out from all mankind and shows that they are not worthy to hear such tidings as these."

P. 147 b (on S. Matt. xii. v. 40) " From the commentary of Barsalibi on the Revelation of John the Apostle—Son of Man—God the Word is called by this name when He became flesh in accordance with what He was made. He is now called Son of Man, although He is God, because He became man without change.

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* An alternative theory is that the MS. may have been transcribed under Nestorian influence, and therefore enumerates the nine orders at all times acknowledged by that body.

Again He is called Son of Man, because He was the son of that new man who existed before the transgression of the commandment. For the body and soul that Adam had before the transgression of the commandment, the Word assumed when He became flesh."

"He calls Himself—'Son of Man' and not 'Man' because the term 'Man' is predicated of whoever is born of human seed like the rest of mankind. Again He says 'Son of Man' showing that He had no individual father in His manhood like the rest of mankind, but was Son of the first Man. N. even of Adam the father of the race."

P. 149 (on S. Matt. xv. v. 5, much obliterated and in places undecipherable): "What Corban means—If a father should ask of his son that he should provide for his needs and the son is not willing to honour his father in any way he resorts to saying—What should be thine is a gift to God and I am unable to give thee. And again if a man should honour his parents just as if he had no sons, and afterwards he has sons, there is no authority for him in this case to honour his father, and that which is given him by his son is by goodwill and is a gift and not a debt. Thus it is written in the book Philo wrote."

P. 150 (on S. Matt. xviii. v. 7): "The word 'offence' which is called in Greek 'skandalon' (slip) which is interpreted as a leading of the foot from out of the straight way the Syrians do not use, but rather 'cause of falling' and not 'slip of the feet' which would be according to the Greek 'stumbling block.'"

P. 151 (on S. Matt. xxi.): "Of Barsalibi. Our Lord instituted discipleship when He caused them to sit down and washed the feet of His disciples, priesthood when He broke the Body and poured forth His blood, the episcopate when He breathed on the face of the disciples and said, 'Receive ye the Holy Ghost,' the patriarchate when ascending to heaven He lifted up His hands upon them blessing them."

P. 152 (on Matt. xxiii. v. 5): "According to the book of grammar 'maphtein' [Peal] and 'm'phatein' [Pael] both come from 'phatiutha.' But the Syriac is 'widening [Peal] their tablets': the Greek 'widening [Pael] their phylacteries.'"

P. 153 (on S. Matt. xxv. v.14): "Even if a man quietly preserve that which he has received he shall not be exempt from punishment in that he did not trade with his talent. So much the greater will be the punishment of him who does not even preserve the gift which he received but rather wastes it in sin."

"Of Father Isaiah. Let us strive earnestly therefore against idleness and not conceal the money of our Lord. And if we return it to Him with interest only, He will receive us into His joy."

P. 156 b (on S. Matt. xxvii. v. 60) : " Our Lord was lifted up on the cross on Friday, and rested in the grave on Saturday : on the first day of the week He arose from the dead. But note, if He had not ascended the cross of suffering and tasted both the sweet and the bitter, He would not have entered into the rest that follows suffering. nor been worthy of the rising again that follows the fall."

(On S. Matt. xxviii. v. 1) : " 'Now in the evening of the Sabbath when the first day of the week began to dawn.' Of Zadok the Teacher—' There are many changes in the Greek language when it is rendered into the Syriac tongue. For as written amongst the Greeks—' One in the week ' is ' first of the week-days,' and instead of ' two in the week ' and ' three in the week ' as it is expressed amongst us, they say ' second of the week-days ' and ' third of the week-days '—and fourth and fifth. And the Sabbath day they call " Sabbaton " in the singular, which means " the Sabbath " and not ' sabbata ' in the plural. In like manner they say ' first of the sabbata ' (mia sabbaton) which means of the week, and ' second of the sabbata ' and so on throughout all their collection of seven days of the week. Again it is a characteristic of their speech that they neither use the word ' sabbata ' as it is in the Gospel, nor ' sabbaton ' to wit ' sabbath ' as we say, but ' week.' For instead of ' second or third week ' (shaba) as we say, they say ' second week ' (shabuoa) and ' fourth week ' and ' many weeks.' And so again when it is said the guard was set ' in the eve of the Sabbath ' it is not evening according to them, but as the word is used amongst the Greeks."

P. 157 b (on S. Mark iv. v. 3) : " He calls the soul the soil ; the seed the Gospel : the way-side the hard heart which is not held in the fear of God fully : birds evil spirits. ' He that hath ears to hear ' N. pure thoughts that set aside what is mean and foul."

P. 167 b (on S. Luke xi. v. 17) : " In three ancient Greek manuscripts I have noticed that it is thus written here in this paragraph but not in any manuscript of the Ausar Araze—' But He, when He knew their vain musings, said to them—Every kingdom which is divided against itself is desolated." (And these are approved manuscripts.)

P. 169 (on S. Luke xv. v. 32 and 16) : "lemechdo (to rejoice) derived from chadhta : kerata (husks) from keration—Cornubius is my name."

P. 169 b (on S. Luke xvi. 26—*between us and you*) : " In all the approved Greek manuscripts it is written ' bainot '—*with nun.*"

" In other Syriac manuscripts of the Ausar Araze it is written ' between us and you ' ' in the midst of us and you there is a gulf ' : ' beit ' and not ' bainot ' is written, and I have not seen ' bainot ' (with nun) placed in any manuscripts of the Ausar Araze." Socin.

P. 170 b (on S. Luke xix. v. 12 etc.): "Mar Dionysius Barsalibi in the commentary on the Gospel of Luke says—The sons of his city—N. the Jews—were hating him. That we do not wish that this man should reign over us. N. before Pilate they cried—We have no king but Cæsar. And when he received the kingdom he returned. N. He is referring to His second appearing. He commanded those servants to be called to him. N. by this He makes known to us that the Lord will judge us according to our works. Bring them and slay them before me. N. the slaying indicates the devastation and captivity which those Jews suffered at the hands of the Romans for their boldness in crucifying the Heir. Also He points out the punishment that is laid up for them at the end of this world. Again He is speaking of the evil things they suffered from the Romans, or the Franks, after forty years through Vespasian and his son Titus, king of the Romans."

P. 171. (on S. Luke xxii. v. 10): "Qarmsa without yud is written in two ancient codices. Qarmisa = water-pot."

P. 176 b (on S. John xi. v. 48): "All men will be believing on Him. This came over them in that they were moved by Him. For after the crucifixion all men did believe on Him. And the Romans will come and take away our land. N. They spake this concerning the destruction which was coming upon them, and not because the signs that were taking place were any care to them, but because they did not believe on Him. (Miriam.)"

"It is expedient that one man should die instead of the nation, and not that the whole people should perish. Now this he said not of his own will, but because he was high priest for that year, he prophesied etc. N. the priesthood of this man was not legal, in that he was not of the ancient lineage, the priests being appointed by buying and selling. Every year one was appointed because they purchased the priesthood by means of a levy, from the Romans. Wherefore it was that between them they brought about that each one should be appointed priest for one year."

MS B.

B. This MS is written on parchment much worn at the edges and contains the Horreum Mysteriorum up to the Epistle to the Ephesians. It is numbered 7186 in the "Rich" collection of the British Museum having been acquired at Mosul by Mr. C. J. Rich, British Consul at Bagdad in 1820. The present number of leaves is 220, the first and last portions of the codex being lost including the notes on Genesis, most of Exodus, part of Ephesians, all of Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews. Any note which may have been made by the Scribe throwing light upon its history is therefore wanting. It is described in Rosen and Forshall's catalogue of Syriac MSS in the British

Museum, wherein it is numbered XLV, as apparently of the fourteenth century. The ink is much faded and some of the pages are injured by damp. They contain each a single column of writing measuring 8½ by 5 inches, and a few of the necessary vowel points are added. The paragraph headings, numerals, and the framework of the tables are in red ink. It shows traces of careless transcription and has many errors. On this account I have not taken it as the basis of my printed text, though it is of earlier date than A. It appears to have a close relationship to the MS Sachau 324 as is shown by its coincidences with Dr. Steinhart's published text of the portion relating to S. Luke. These two *e.g.* of all the MSS I have been able to consult quote the word "ten" before "servants" in S. Luke xix. v. 13 and add the word ܡܪܩܝܢ to the list given in the comment thereon, thus making up ten types of servants. But errors evidently due to lack of intelligence or of understanding of the language on the part of the scribe meet us at the very outset, such as on the first page the substitution of "thirty" for "twenty." Several trifling variants which are obviously due to error I have left unnoticed. Of idiosyncracies of B apart from scribal errors we have the insertion of "the mighty" in Luke i. 52; the omission of the words "to set forth and" in comment on Luke iii. 31; "their possession" in Luke viii. 3 in place of "their possessions"; the insertion of the word "Christ" before "the Sun of Righteousness" in comment on Luke x. 35; ܒܥܠܕܒܒܟ for ܒܥܠܕܝܢܟ in Luke xii. 58. In S. Matthew this MS shows remarkable affinity to C, as many as thirty-three variant readings from A being supported by their united testimony. Some of the most remarkable of these are noted in the account of C. Further instances are the addition in Matt. v. 11 of the words "The word evil here is not a masculine adjective in that the word . . . ."; the insertion of "Thou shalt not kill" after "The Law says" in comment on Matt. v. 21. Further instances of such agreement in other Gospels are "sufferers" instead of "relatives" (on Luke viii. 2) the omission of ܕܡܬܐܡܪ ܬܐܡܐ (on John xi. 16).

MS. C.

C. Codex Bodleianus. This MS. is preserved in the Bodleian library at Oxford where it is indicated by the shelf mark—Hunt. i. It is one of a number of Oriental MSS. presented to that library by Dr. Robert Huntington who went to Egypt about 1678, was chaplain to the Levant Company at Aleppo, became subsequently Provost of Trinity College, Dublin, and a liberal contributor of MSS. to that university in the porch of whose chapel his body now rests. He was appointed bishop of Raphoe in 1701. No date is assigned to this MS., and it is probably not earlier than the seventeenth century. But the excellency of its writing and preservation and the care and accuracy with which the Scribe has carried out his work give it a value out of proportion to the comparative lateness of its date. It is spoken highly of by most editors who have produced other portions of the Horreum Myst., and appears to have been used as exemplar by A. Loftus and R. Jones, the only English editors who have hitherto attempted the work. R.B.F. Schroeter in the preface to his edition of certain portions of the Psalter says: "Codex Bodleianus pluris aestimandus est quam priores." The portion of the MS. containing the four Gospels commences on the first column of page 104 and ends on the third column of page 133. The whole is written on a type of parchment paper, rather thinner than the generality of more ancient MSS., and slightly torn at the edges occasionally. The bulk is enormous, aptly described in Payne Smith's Catalogue as "insana mole," the written portion of the folios measuring 19 inches by 12, and each containing four columns of about seventy lines each. Many leaves are wanting in the later portions of the work, but the Gospels are absolutely intact.

Its internal character seems to approximate to Codex B, especially in the first Gospel. Thus these two MSS. alone of all that I have been able to collate contain the words on Matt. I. 17—"besides those three which he has omitted, to wit, Ahaziah and Joash and Amaziah," and in the same passage omit the words "Holy Scripture terms as families and generations every person who begat and of whom any-one is begotten. And as to the expression 'family,' it is from lineage; but 'generation' is forty or eighty years." Similarly in the following verse the words—"Joseph. And Saint Severus says that he espoused her as it were for conjugal intercourse" which are wanting in the other MSS. and the German edition of I. Spanuth, are found in these two; but the omission is obviously due to homoeoteleuta. Other and more minute agreements are "lebria" for "lebra" in v. 15., and the Shaphel for the Pael voice "memalin" in Matt. v. 12, addition of "lo" in comment on Matt. vi. 13. Both MSS. agree in the omission of the words "and thine own aunt" in the comment on Luke i. 36; also in the reading "menugta" (suffering) for "mezugta" (related) in Luke viii. 2. Of idiosyncrasies of this MS. the only one of any importance that I have noticed is in the quotation from S. John Chrysostom on John vi. 35, where the word "not" is inserted, reading "not His Godhead."

The MS. also contains the work of Bar-Hebræus known by the name of "Kethabha dhe Yauna" (the Book of the Dove) which describes the Author's own religious experiences and convictions.

MS. D.

D. This MS. is in the library of the University of Cambridge and is one of the collection (which was presented to the University in 1887 by the S.P.C.K.), of MSS. which had been acquired for them by the celebrated traveller in the east, the Rev. George Percy Badger, about the year 1842. It is written with larger letters and superior legibility than any others I have consulted. There are two columns in each page and the writing is about 14 inches by 7. The points and notes are often written in red: likewise also all the titles of the paragraphs and the notices of Greek, Nestorian, and other variants. It contains (with A and C) the short sentence about Judas in the comment on Matt. xxvi. 23. "And Judas was shamelessly stretching forth along with Him" which is omitted in B and E, also in the printed edition of S. Matthew by I. Spanuth. The portion of the codex dealing with the Gospel commences on page 220, ending on 287. A label inside the volume bears the legend "Add. 2009. Bar-Hebræus Ausar Raze MDCCL." The material is a somewhat stout type of paper, and the binding of red leather over what appears to be a wooden board of some $\frac{1}{4}$ or $\frac{1}{2}$ inch thickness. The MS. seems to have been written with great care, the slightest errors in spelling from the exemplar being rectified. It bears considerable resemblance to A and most of the corrections placed in the margin of that MS. it embodies in the text, while omitting those which are mere comments of the reviser. In some cases, however, these are embodied in the text, and surrounded with a red line by a reviser. A curious phenomenon appears on fol. 256 b, where the order of the sentences differs from A, and six lines of the text are repeated in the second column of the folio, exactly in line with their previous appearance in the first column.

The following is the description in Wright and Cook's catalogue of Syriac MSS. in the Cambridge University Library: "Add. 2,009. Paper about 12$\frac{3}{4}$ inches by 8$\frac{1}{2}$; 319 leaves, of which 89, 99 and 109 are injured by damp: 32 quires (signed with letters) of 10 leaves except the first which has only 9: two columns of 33 lines. The writing is a good regular Jacobite serta of the xvth century. Folio 319 is a modern supply of an indistinct date, apparently A.Gr. 2145, *i.e.*, A.D. 1834."

The volume contains the whole of the "Horreum Myst." and ends with the following subscription: "Finished is the Epistle to the Hebrews by Paul and by its completion is closed the holy book of the Storehouse of Mysteries, from the work of our father the holy Mar Gregorius, holy Maphrian of the whole of the east. Pray to be preserved among the faithful. Amen. Glory be to the Father of power and to the Son of assistance and to the Holy Spirit of perfection and completion. In the year 2145—Greek."

On the recto of the first folio is a table and the words—"Pray for me Mark Al Chaqir of the village of Bakhudaida beside Mosul on whom for this labour may God have mercy. Amen."

MS. E.

E This MS. is number Add. 23,596 in the British Museum collection and is ascribed to the year A.D. 1720. It is clearly written and easy to decipher, and is pointed with many Greek and Syriac vowels. It is written on stout paper, very clean and well-preserved without apparently a single flaw or tear. It contains little beside the Horreum Mysteriorum and as an appendix a list of the works of the author. A note states that the book was written by a certain priest when Mar Ignatius was patriarch of Mosul, Mar Basilius catholicus of the east, and Isaac-ben-Azar maphrian. A later note in Arabic states that "I the Maphrian Elias purchased the book of the Storehouse of Mysteries and gave it to Colonel Taylor ('the great chief Mister Tali') A.D. 1829." The MS agrees generally with A and often in S. Matthew with the printed text of I. Spanuth, which probably represents the Göttingen MS. It frequently agrees with R. Schwartz's printed edition of S. John, which he asserts in his preface to be founded on the Göttingen MS. together with that of Berlin of the year 1647. Only once does it support the combined testimony of B and G in a variant reading, viz., Luke xxii. 1. It agrees with B and the printed edition of I. Spanuth in omitting the sentence about Judas in the comment on Matthew xxvi. 23. Of idiosyncracies of this MS. apart from obvious clerical errors such as the omission of ܕܢܩܘܐ John xxi. 22 the following is the only one I have noted—"that they who see might see" (John ix.39).

The title of each book of the Bible, the announcements of variant renderings in other versions, the names of commentators, and the numbering of the paragraphs are all written in red ink bright and clear.

At the close of the Old Testament portion the following note occurs: Finished is the book of Daniel with the rest of the Old Testament from the book of the Storehouse of Mysteries. Much glory be to God who hath strengthened and helped and poured out His bounty upon my wretchedness—praise for ever—Amen—by the hands of Siluba Saleiman son of the holy Musa of the habitation of Salia and along with him the holy Clebius and his brethren Abraham and his servant the holy Elias and Joseph and Elia in the year of the Greeks 2015 I pray for every brother the pouring out of wisdom upon them through the redeeming love, and that he who forgives may be forgiven through the prayers of Mary the mother of God (ܕܝܠܕܬ ܐܠܗܐ) and of all the saints So be it. Amen.

OTHER MSS.

Of other MSS. the following are extant:—

Codex Sachau 326. This is generally adjudged to be the most valuable of all the codices of this work. It is ascribed by Max.

Loehr in his edition of the Pauline epistles of this work as a product of the sixteenth century, but S. Kaatz (Ecclus.) and A. Heppner (Ruth, etc.) ascribe it to the end of the thirteenth or beginning of the fourteenth. N. Steinhart takes it as his basis for S. Luke, and thus I have been able to note its close affinity with MS. B. It was acquired by the national library at Berlin at the hands of Dr. Edward Sachau in September 1888., It is octavo in shape and contains 263 leaves, some of which at the end of the volume are unfortunately very badly preserved. The subscription at the end is illegible.

Codex Sachau 134. This MS. was written at Tur-Abdin in 1626 A.D., whence it was brought by Dr. Sachau and presented to the Berlin library. It consists of 376 leaves in sets of four. Some leaves are lost, and the first is supplied by a later hand. It contains but few of the diacritic points and none of the vowels. It embraces the whole of the commentary of Bar-Hebræus.

Codex Petermann I. 10. This is a MS. dating from the middle of the seventeenth century, containing two hundred and sixty-eight folios with double columns small clear and complete, brought by Professor Petermann from Damascus to Berlin and placed in the royal library there. It contains the following note by the scribe :—" This book replete with spiritual life was completed in the days of our blessed fathers, patriarchs of noble memory, our father Mar. Ignatius [This is the Ignatius mentioned by Assemani in B.O. ii. p. 482 as patriarch of the Jacobites] the patriarch who held the apostolic seat of Antioch and also called Simon, and our father Mar Basilius Catholicus of the East which is the mother of light, the same is Joshua of the city of Amida secure in God. This book is written with the pains and care of our holy and blessed father full of virtue and holiness, the father and fosterer of monks, the friend of the poor and strangers Mar Basilius above mentioned. From my own examination and inquiry I unclean and impure lost and foolish and ignorant and defiled more than all outcasts from Adam even unto the end, in name indeed presbyter and monk but in very deed far removed from the name and title Behenam the defiled have described the work. This was written in the year of the Greeks 1956 which is 1645 of our Lord in the cloister of the crown of the martyr of martyrs the holy Mar Behenam, north of the metropolitan seat which is known as the monastery of Zaphran, that is the monastic seat of Mar Ananias and Mar Eugenius." This MS. was considered by R. G. F. Schroeter in his edition of the Scholia on Psalms viii. xl. xli. l.

Codex Göttingen. This MS. was written in the year 1738 A.D and has been used by all editors of the text of the Gospel portion of the Horreum Myst. It is adjudged by Steinhart to be of a later generation of codices than either of the Sachau MSS. and to have had a common original with Petermann I. 10. Max Loehr considers that notwithstanding its more recent date it is of greater value than some of the earlier MSS. owing to its close connexion with Sachau 326.

The Vatican MS. numbered 282 is one of the most ancient authorities for this work. It is stated by Renaudot to have been the result of an Arabic codex re-translated into Syriac and corrected to the autograph of the author. It has the following notes appended :—

" Finished is the Epistle to the Hebrews with which also is completed the book of the Treasury of Secrets written by the hand of the author himself the blessed Bar-Hebræus, which he commenced in the middle of the month of December 1277 at the close of the fourth day of the week : it was finished on the third day of the month of August.

" This book was written A.D. 1354 by a certain venerable priest and monk whom God glorify in His heavenly kingdom. And this book was corrected to the autograph of the author himself our blessed father the maphrian. Praise to God for ever and ever. Amen."

A third note in the Arabic language though in Syriac script invokes mercy for John the son of Abdallah-ibn-Garir, who wrote and copied the work A.D. 1635. The MS. is furnished with many diacritic points and has useful punctuation notes in the margin, and is described by Schroeter as carefully copied and generally free from errors.

Another Vatican MS. is number 170. It was written and supplied with diacritic points. It is, however, seriously imperfect, ending in the middle of Psalm 36.

Florentine Codex. A MS. of the work is preserved in the Medicean library at Florence indicated by the number xxvi. It is of quarto shape and contains 250 pages. It commences with the following title :—" The book of the Storehouse of Mysteries from the writings of our father the blessed Mar Gregory, Bar-Hebræus, Abu l'Faraj Maphrian of the east." It has also two notes at the end, the first declaring that the book of the Storehouse of Mysteries is completed with the epistle to the Hebrews at the hands of the author himself, the blessed Bar-Hebræus. " In the middle of the month December in the year A.D. 1271 it was begun and it was completed on the ninth day of July."

The latter note says : " This codex was completed on the twenty-fourth day of the month of August A.D. 1277 by the sinner John surnamed Sarvensis. God pardon him ! " The date however is manifestly incorrect inasmuch as the word " blessed " (ܡܢܝܚܐ)

is ordinarily only applied to the dead, and B. H. was still living in 1277. (Schroeter on Ps. v. 26.) This codex, like B described above, appears to have been written with much carelessness and haste and suffers from many omissions. No editor of this work appears to have used it or made any allusion to it with the exception noted above.

Later MSS. of quite modern times are :—(1) Br. Mus. Or. 4083 —" Ausar Araze or Storehouse of Secrets, a commentary on the Old and New Testaments by Gregory Bar-Hebræus.

(2) Or. 9351 Ditto.

(3) The Harvard codices (H and h) on which an interesting article is written in the American Journal of Semitic Languages and Literature for January 1925, by Mr. W. C. Graham of the Wesleyan Theological College, Montreal.

c.

CHAPTER IX.

PUBLISHED EDITIONS.

The commentary of Bar-Hebræus has received far less attention than it merits. The only attempt which has been made to render any portion of it into English is that which was made by Dudley Loftus in 1695 and published in Dublin that year. This consists of a few extracts from the portion dealing with the Gospels and is headed—Gregorius, the Syriac Scholiast called "Maphrian" on the four Gospels. Translated by Dudley Loftus, Doctor of Law, Master in Chancery, and Judge of their Majesties Court of Prerogative in Ireland. Printed at Dublin by Samuel Lee, in Skinner Row, 1695. The same volume contains also extracts from the commentary of Dionysius Bar-Salibi and other Syriac fathers.

In 1805 R. Jones, Rector of Llanychan, Wales, published in the Clarendon Press a work entitled Textus Sacrorum Evangeliorum versionis simplicis Syriacæ, juxta editionem Schaafianam, collatus cum duobus ejusdem vetustis Codd. MSS. in Bibliotheca Bodleiana repositis, nec non cum Cod. MS. Commentarii Bar-Hebræi ibidem asservato, a Ricardo Jones. In this he gives the variant readings and punctuations adopted or suggested by Bar-Hebræus in this work. The volume does not contain text or translation but merely a list of variant readings. This list is, however, by no means a complete one, and I have endeavoured to supply what is missing above in the Chapter on the Horreum Mysteriorum.

In February, 1858, Dr. Frederic Ferdinand Larsow of Berlin issued a prospectus of a work which was to be divided into three parts and embrace the whole of the commentary of Bar-Hebræus—viz. i., Old Testament, ii. New Testament, iii. Translation and exegesis of difficult passages and variant readings. This work was dedicated to "Her most Gracious Majesty Queen Victoria of Britain" and was to celebrate the union of the kingdoms of Prussia and England through the nuptials of the crown prince Frederic William with the Princess Royal Victoria. Unfortunately the work was never carried out and no second part appears to have followed the original number published. Editions of isolated books have however been published from time to time in Berlin, Leipsig and Göttingen, including three on the Gospels, viz., I. Spanuth's edition of the text on S. Matthew at Göttingen in 1879, without note or comment or translation : N. Steinhart's edition of that of S. Luke, published in Berlin in 1895 by S. Calvary and Co., in which he has diligently compared the readings of various MSS., viz., Petermann i. 10, Göttingen 18, Sachau 134 and Sachau 326, giving the preference in most cases to the last of these; this edition also contains a few explanatory notes along with the Apparatus Criticus : R. Schwartz's edition of the author's S.John, published at Göttingen in 1878, containing the text and a short preface, in which the Editor states that he has made use of the Göttingen MS. mentioned above and also the Petermann MS. of Berlin, giving preference to the latter. A few notes of variant readings and other points of interest are provided at the end of the book.

The following have also been published :—

Preface. H. Wiseman. Horæ Syriacæ. 1828.
Job. Bernstein. 1832.
Psalms 5 and 18. Rhode. 1832.
Song of Deborah. Winkler. 1839.
Pss. 1, 2, 22. Tullberg. 1842.
Isaiah. 1842.
Jeremiah. Koraen and Sundberg. 1852.
Ps. 68. Knobloch. 1852.
Pss. 8, 40, 41, 50. Schroeter. 1857.
Exodus, Deut., Judges (portions). Schroeter.
Pss. 23 and 29. Fuchs. 1871.
Acts. Klamroth. 1878.
Chronicles. Lagarde. 1879.
Minor Prophets. Moritz. 1882.
Writings of Solomon. Rahlfs. 1887.
Pauline Epistles. Loehr. 1888.
Ruth and Story of Susannah. Heppner. 1888.
Ecclesiasticus. Kaatz. 1892.
Daniel. Freimann. 1892.

Joshua and Judges. Krauss. 1894.
Ezekiel. Gugenheimer. 1894.
Leviticus. Kerber. 1895.
Samuel. Schlesinger. 1897.
Genesis. Uhry. 1898.

In the American Journal of Semitic Languages and Literatures for January, 1897, the whole of the commentary on Deuteronomy is contained both in Syriac and English. The writer has made use of the four MSS. Sachau 326 and 134, Petermann i., 10, Göttingen 18 a.

In the present edition of the Gospels the following designations have been used :—

Spanuth	S. Matthew	F.
Steinhart	S. Luke	G.
Schwartz	S. John	H.

CHAPTER X.

AUTHORITIES QUOTED.

It is unnecessary in this chapter to give more than a short sketch of the less notable of the authors quoted in this work, the influence of many of whom did not extend beyond the confines of the Monophysite body. In some cases the quotations which Bar-Hebræus draws from their works are the only evidence that remains of their writings. In others there are documents still extant which only await the work of the student of Syriac literature to bring them before the theological world and to enable them to contribute their light upon the past history of the Eastern Church. For the details mentioned here I am mainly indebted to Assemani's *Bibliotheca Orientalis*, Wright's *Syriac Literature*, and Smith and Wace's *Dictionary of Christian Biography*.

Africanus of Emmaus. The author here referred to is Julius Africanus, who lived at the beginning of the third century in the town of Emmaus, about twenty-two Roman miles from Jerusalem. He is referred to by Assemani as Bishop of that town, but there seems to be no evidence that he was ever raised to the episcopate or even to the presbyterate. He appears to have been a great traveller, and to have written an important treatise on chronology. His epistle to Aristides, in which he deals with the discrepancies between the genealogies of our Lord as preserved by S. Matthew and S. Luke, is quoted largely by Eusebius (*H.E.*, i, 7), from whom B. H. obtains his material for this comment.

Severus. The person of this name, so frequently quoted by Bar-Hebræus, was Patriarch of Antioch from A.D. 512 to 519. He was an extreme and rigorous Monophysite, and is said to have stirred up a fierce religious war in Alexandria, and afterwards to have fled to Constantinople in the year A.D. 511. In the following year the Emperor Anastasius placed him in the patriarchate of Antioch, from which he had deposed Flavian. Here he worked steadfastly for the triumph of the Monophysite cause, anathematizing the Council of Chalcedon and all who held the doctrine of the two natures in our Lord. On the accession of Justin, however, to the imperial power, Monophysite bishops were everywhere replaced by orthodox. Severus fled to Alexandria, where he was warmly received by the Patriarch Timotheus. From this time he and his followers definitely seceded from the Church.

The writings of Severus are extant chiefly in Syriac (V. Wright's *Catalogue*). He wrote commentaries on the Gospels; also *Answers to Questions on Holy Scripture*, in which he deals with apparent discrepancies between the Evangelists; also a large number of Sermons and Homilies. In one of the Jacobite Liturgies which is called by the name of Severus, it is remarked by Renaudot that the invocation of the Holy Spirit is continuous with the words of institution. In his works he makes much of the singleness of the will of Christ, denying that any discrepancy existed between the human and divine wills, and asserting that any expressions tending towards the contrary conclusions, such as the prayer of submission in the garden, were due to an apparent, not real, difference, and recorded in such terms for the benefit of Christian people. The "epistolæ enthronisticæ," from which B. H. quotes on Mark xvi, have been published in part in Vol. XII of Graffin and Nau's *Patrologia Orientalis*. They are a series of sermons delivered from the Patriarchal throne in the Church of S. Ignatius at Antioch. Two Syriac versions of these discourses are extant, viz. the translation by Paul of Callinicus, and that by Jacob of Edessa.

George of the Tribes. This George, generally known by the name of George of the Gentiles, or of the Arab tribes, is stated by Assemani to have been a contemporary of Jacob of Edessa and John of Damascus, and to have been consecrated A.D. 687. The meaning of the title which he bears has been variously interpreted. It has been said to mean Bishop of the Islamite peoples, or Mahometans, as if it implied a sort of roving missionary jurisdiction similar to that of some of our missionary Bishops of the present day. This is, however, more likely to be due to the Arabic rendering by John, a presbyter of Damascus, of some words of Bar-Hebræus—"George, bishop of the people of the Taji or Arabs," which is translated "of the Mahometan peoples." He had, probably, jurisdiction over the Arab Christians, of whom there were many scattered congregations, even in desert places and vast solitudes, as we learn from the historian Socrates. These Christians, however, appear to have been deeply infected with Monophysite error, and eventually, moved by fear of orthodox Bishops of the east, to have seceded to the Mahometans. The chief works of George were—a commentary on the Holy Scripture, which is largely quoted by Bar-Hebræus in the Horreum ; a work in metre on the calendar, said to be occasioned by the vain boasting of a certain Arab that no poetry could compare with that of the Arabs. George, in his preface, shows, on the contrary, that Syriac poetry greatly excels in elegance that of the Arabs. Another work of the author's on the Liturgy is translated in *Two Commentaries of the Jacobite Liturgy*, in the Text and Translation Society's series, by Connolly and Codrington, 1913.

The Venerable Jacob. The person thus described by Bar-Hebræus is commonly known as Jacob of Edessa, who flourished about the middle of the seventh century, being consecrated Bishop of Edessa in A.D. 651. Being, however, much troubled by the insolence of some of the clergy of that see, he speedily resigned it after a term of four years. He then retired into a life of solitude, especially giving himself up to the study of the Greek language. This enabled him to do a beneficial work for his own native Church, into the language of which he translated many works of the Greek Fathers, including the Homilies of Gregory Nazianzen (V. Wright's *Syriac Literature*, p. 149). He also translated some of Aristotle's works, with notes and a life of the author. Assemani has preserved for us his exposition of the Syriac Liturgy. The work by which he is best known, and from which Bar-Hebræus chiefly quotes, is his Commentary on the Scriptures. His method of interpretation of the stories of the Old Testament is largely mystical, while not excluding the literal and historical meaning. He did much for the preservation of his own language, and it is generally supposed that he was the author of the system of Greek vowel points now generally in use in printed Syriac works and often added in part to some of the ancient MSS. His Syriac grammar, the first to be compiled on the language, is much quoted by Bar-Hebræus ; also a sort of variorum edition of the Old Testament, which Jacob composed late in life.

S. Cyril. This divine and the part he took against the Nestorians are well known. The only matter which concerns us in this work is the commentary from which Bar-Hebræus quotes. This is called the Thesaurus, and in it Cyril comments on various passages from the Scriptures after his own style of mystical interpretation, and generally with a view to establishing his own particular tenets.

Mar Ephraim, commonly known as Ephraim Syrus, was one of the most distinguished of the Syriac divines, though his fame does not appear to have spread much beyond his own country. He was born at Nisibis during the reign of Constantine. As a young man he came under the influences of Christian teachers, and was baptized by James, bishop of Nisibis, at whose death he migrated to Edessa, where he settled down into a monastic life. After some years spent here, during which he gathered round him a band of disciples, he was filled with a desire to visit Cæsarea of Cappadocia, whose Bishop Basil was then rising into fame. Basil persuaded him to accept the diaconate at his hands. The influence and learning of the ordinand profoundly impressed the bishop, and instances occurred showing how the latter bowed to the scholarship of the former.

Of the prolific works of Ephraim very many have been lost. Those which remain are chiefly sermons, discourses and commentaries, chiefly in the Syriac language. Concerning his commentary on the Gospels, from which Bar-Hebræus quotes, it is stated by Barsalibi that in it Ephraim followed the order of the Diatessaron of Tatian. The study of this commentary affords us many a clue as to the type of Syriac text prevalent at the time of the writer, and we obtain from it the nearest approach to the original Diatessaron. It is now only extant in an Armenian version which has been translated by the Mechitarist Aucher.

The method of commenting employed by Ephraim is generally to avoid an entirely literal or entirely mystical interpretation. He considers the accounts narrated in Holy Scripture to be literally true, and yet to have a hidden or allegorical meaning. Thus he considers the words of Isaiah (xxv. 7): "How art thou fallen, O Lucifer, son of the morning," to refer primarily to Sennacherib, but mystically to Satan. His works show a knowledge of Hebrew and Greek, which is occasionally interesting but not extensive. Unlike so many divines of his time, he appears in his homilies to have applied his fulminations not only against those who differed from him in details of the faith, but also against actual moral depravity.

After the futile attempt of Julian the Apostate to make the Edessene Christians send representatives to do him honour at the great sacrifices he was going to offer at Haran, a Persian stronghold of heathenism, Ephraim resumed a life of seclusion, only returning to Edessa to relieve that city from a severe famine, from which it was suffering. Finding that "food-hoarding" had prevailed to a large extent amongst the richer citizens, he brought his influence to bear upon them to such an extent that they brought out their secret stores, which Ephraim so wisely administered that a sufficiency was obtained both for Edessa and the surrounding districts. Shortly after this he died, and, in accordance with his own wish, was buried with marked simplicity.

David, son of Paul. This man is often quoted by Bar-Hebræus in the *Horreum*, the *Ethicon* and the *Chronicon*. In the second of these he is spoken of a "the Bishop David." His exact period is unknown. The only works of his extant at the present day are *A dialogue concerning the hymn "Trisagion" between a Jacobite and a Melkite,* of which there are MSS. in Syriac and Arabic (Wright, *Syriac Literature,* 260) : and two treatises—one of which is a poem—on the letters of the Syriac alphabet ; poems on repentance and other matters pertaining to morality ; and a work on the categories of Aristotle.

John, bishop of Dara, a city in Mesopotamia, situated, according to Evagrius, at the boundary of the Roman and Persian empires, is an author often quoted in this work. Bar-Hebræus, in his *Chronicon Syriacum,* par. 2, fol. 285, quotes a letter written to him by Dionysius Tellmaharensis, who flourished in the first half of the ninth century. He is considered by Assemani, from extracts of his works, to have lived in the eighth and ninth centuries. He wrote a work in four books on a bodily Resurrection, refuting the views of those who denied this doctrine, whom he classes with the heathen, Simon Magus, the Sadducees and others. He even discusses the manner of the Resurrection—what will be the form, measure, and appearance of the risen bodies ; who they are that shall rise, and similar matters ; the eternal nature of the last judgment, and of the conditions of Paradise and Inferno. He deals with the teaching of the Chiliasts, and ridicules the idea of a sensual Paradise, as taught by the Hagarenes.

In his work on the celestial and terrestrial hierarchies he treats of the various ranks of angels, and amongst others of the question why the bishops of the earthly hierarchy are permitted to be called by the name " angels," which belongs to the heavenly order.

In another work of four books upon the priesthood, John of Dara deals with the subject of the origin, meaning, succession, efficiency and dignity of the priesthood. He answers the objections of the Jews against the reality of the Christian priesthood, showing the greater excellency of the latter. In the fourth book, of which only a portion is preserved, he lays stress on the threefold order of bishops, priests, and deacons ; adducing the teaching of S. Paul in the pastoral epistles. Dealing with the injunction, " the husband of one wife," he rejects the error of those who deny the literal interpretation : but consider it clear that S. Paul meant a priest should have married before his ordination, not after, and that in the event of the death of a wife, no ordained priest should marry another. He considers, however, that, as it is seemly that a priest should surpass the rest of the flock in holiness of conversation, celibacy is the more excellent way, quoting Moses and his injunction to the Israelites at Sinai, also the example of Peter and the rest of the Apostles in abstaining from their wives after their call to the Apostleship.

Another work of the same author is an Anaphora, said to have been compiled by him in Syriac in the year of our Lord 785. A treatise of his *On the Soul* is quoted in *Codex Syriacus* 31.

Epiphanius—Bishop of Salamis in Cyprus in the fourth century: a man renowned for his zeal, learning and piety, which qualities were mainly directed toward the establishment of the orthodox Nicene faith and of the monastic system throughout his island diocese. His great controversial work was the Πανάριον, in which he condemns any departure from the strict orthodox faith of the Holy Trinity. He was, in 382, brought into contact with S. Jerome, with whom he associated in dealing with certain heretical sects. He expressed great abhorrence of the teaching of Origen, which he regarded as the germ of the pest of Arianism. Mystical interpretation was particularly distasteful to him, as he considered it destructive of the literal truth of the sacred records. His knowledge of five different languages—Hebrew, Syriac, Greek, Egyptian, Latin—enabled him to select a wide field for his teaching, and Rufinus sarcastically remarks that he seems to have considered it his duty to speak against Origen in every language. His work entitled *Of Weights and Measures* is mainly a description of the various Greek versions of the Old Testament. It also contains a calculation of measures from which Bar-Hebræus quotes in his comment on John ii. 6. The note on the Magi is from the Homily on S. Mary Deipara. The work called *Ancoratus* is a long and unreasoned defence of the doctrine of the Holy Trinity against the various heresiarchs, amongst whom he, of course, includes Origen.

Gregory of Nyssa, the writer cited on p. 13, etc., was born in Caesarea in the first half of the fourth century, being the younger brother of Basil the Great, bishop of Caesarea. In his earlier years he showed no particular leaning towards theology, devoting himself to the study of rhetoric. Two causes contributed to his relinquishing this branch of learning, viz. the earnest entreaties of his friends, especially Gregory Nazianzen and his own sister Macrina, superior of the convent of Annesi, who considered that he was throwing his talents away by devoting them to mere secular learning; and also his failure to inspire the young men who came to him for instruction with a taste for the subject of his instruction, they apparently being much keener to follow the calling of a soldier than of an orator. He then retired for several years to a monastery in Pontus, probably near to Annesi, whence he was with difficulty drawn out to fill the bishopric of Nyssa in Cappadocia. Here he distinguished himself more as a theologian than as a leader of men, his lack of tact and worldly wisdom standing him in bad stead in the latter capacity.

His writings embraced exegesis, epistles, orations and dogmatics. Amongst the last are his writings against Eunomius, against Apollinarius, against Tritheism, against Arius and Sabellius, and concerning the Holy Spirit against Macedonius, from which our author quotes. Of the way in which the most abstruse elements of the faith were debated amongst the most uneducated classes he speaks with satirical humour, saying of Constantinople, "This city is full of mechanics and slaves who are all professed theologians, and preach in the shops and the streets. Ask one of them to change you a coin, he will tell you wherein the Son and the Father differ; inquire the price of a loaf, you will be told that the Son is inferior to the Father; call for your bath, the answer is that the Son was made out of nothing!" His death took place about the close of the fourth century.

Moses Bar-Cepha (also called Severus), bishop of Beth-Raman, Beth-Chiunia and Mosul, was born at Balad about 813 and died A.D. 903. An anonymous biographer gives the strange legend that he obtained the name Bar-Cepha owing to his having lost his mother at the age of ten months and being nourished from the breasts of an image of the Virgin carved in *stone* (cepha) in the Church of the Deipara in Balad. He was taught the knowledge of the Scriptures by Raban Cyriacus, and took to the monastic life, whence he was soon elevated to the episcopate. He appears to have been a man of great learning and a fairly prolific writer, though some of his works have perished, including an edition of the works of Gregory of Nazianzum and an ecclesiastical history. The following works of his are, however, still extant: Treatise on Paradise (Migne's *Patrologia Graeca*, vol. III); Commentary on Old and New Testaments (in an incomplete form, fragments of MSS. being in the collections of the University libraries of Oxford and Cambridge); Treatise on Predestination (B. M., MS. *Add.* 14731); Hexaemeron (*Bibliothèque Nationale*, Paris, Syr. 241); Treatise on the Soul (Syr. 147, Vatican); on the Chrism, on Baptism, on the Ascension of our Lord (Library of Andreas Scandar in the Vatican).

Theodore, from A.D. 392 to 428, bishop of Mopsuestia, a town between Tarsus and Issus, and now known as Messis, was generally described by the title of the "Interpreter." He was by no means an authority appealing to the Monophysite mentality. Indeed, he is said to have sowed the seeds of Nestorianism, also to have favoured the Pelagian doctrine concerning original sin. But his writings were prolific, and some of them were translated into the Syriac language. Amongst these is his commentary on S. John, quoted by our author, of which an extant Syriac version was published at Paris in 1897 by J. B. Chabot.

Mar Jacob. Jacob Baradaeus, from whom the sect of the Jacobites derives its name, became bishop of Edessa about A.D. 541, son of Theophilus Bar-Manu, born at Tela Mauzalat, fifty-five miles east of Edessa. He was placed in a monastery at a very early age, and became renowned for asceticism and knowledge of Greek and Syriac literature. On his inheriting his father's property, his first act was to free his slaves and make over the property to them. During the suppression of the Monophysites by Justinian he spent the years as a recluse at Constantinople. From here he was drawn out by the influence of the Empress Theodora and persuaded to become the Apostle of the crushed Monophysites. It was his untiring zeal and energy which saved them from the annihilation which threatened them at this time, and turned them out a strong, active, and well-organized little band of devotees which was destined to fill an important part in Christendom. Travelling on foot through Asia Minor, Syria, and Mesopotamia, with no garment but the tattered saddle-cloth from which he derived his name, and which served well to save him from detection, he spread his tenets abroad, ordained bishops and clergy (he himself had been consecrated by the bishops in exile at Constantinople), and consolidated the doctrine and discipline of the Monophysites. His later years were embittered by the violent and sanguinary controversies of the adherents of the sect, and it was on his way to Alexandria to endeavour to heal one of these that a deadly sickness attacked him, and he died at a monastery on the Egyptian frontier A.D. 578, after an episcopate of thirty-seven years, at the age of seventy-three. Detailed accounts of his life, furnished by John, bishop of Ephesus, who was ordained by him, are to be found in Land's *Anecdota Syriaca*, also in Payne Smith's translation of John's *Ecclesiastical History*.

Philoxenus, also called Xenaias, was one of the most learned and famous of the Monophysite fathers, and the compiler of the celebrated "Philoxenian" version of the New Testament in Syriac. He spent his life in opposing to the utmost of his power the teaching of the Nestorian heresy and upholding the doctrine of the single nature of Christ. After having been expelled from Antioch by Calandio, he was afterwards recalled by Peter the Fuller, who consecrated him bishop of Mabug or Hierapolis. His animosity was especially directed against Flavian, the succeeding bishop of Antioch, whom he accused of Nestorianism, in consequence of his refusal to anathematize the Council of Chalcedon or to accept the Henoticon of Zeno. The Emperor Anastasius being at length persuaded to call a Synod to define the faith, eighty bishops met at Sidon in 512, but the violence exhibited was so great that no decision was possible, and the Emperor gave orders that the Synod should be dissolved. Later on, Evagrius tells us, the opposing parties met in Antioch, when a scene of bloodshed took place, ending in the victory of Philoxenus, the banishment of Flavian, and the appointment of Severus in his place. On the accession of Justin, however, the faith of Chalcedon was again in the ascendant, and the Monophysites, including Philoxenus, were banished. An anonymous biographer states that he was then taken captive to Gangra, a city of Paphlagonia, where he was put to death by suffocation with smoke.

Dionysius the Areopagite. The document referred to in the comment on Matt. xxvii. 45 is probably the letter of Dionysius to Polycarp, written against Apollophanes the sophist, in whose company the writer was at the time when the darkness came over the land, and who himself cried to Dionysius at the sight, "These things, O noble Dionysius, are tokens of divine action!" Although the writer here quoted is frequently termed the Areopagite, there is little reason to suppose that he is identical with the Dionysius mentioned in the *Acts* (ch. xvii. v. 24) as having been converted by S. Paul, an identification which appears to have been unknown until the ninth century, when it was widely circulated for the purpose of giving the dignity of a very early foundation to the Church of France, of which the above author was the great missionary.

Hippolytus Romanus, who flourished early in the third century, was a writer of great learning, the value of whose works may be estimated by the fact that many of them were translated into Syriac, Arabic, and other languages. He is mentioned by Eusebius (*Eccles. Hist.* vi, 20, 22) as bishop of some church which he does not name. Later research led Döllinger to the conclusion that he even claimed to be Bishop of Rome, in opposition to Callistus, whom he considered guilty of the Sabellian heresy. Besides several commentaries and writings against heresies, he wrote a work "on the Paschal Feast." And it is probably from this that our author quotes. Tradition says that he was transported to Sardinia about A.D. 235, and died in the mines there, his body being translated to Rome and deposited in the cemetery of the Via Tiburtina.

WORKS CONSULTED.

The following is a list of the works chiefly consulted :—

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EUSEBIUS. Ecclesiastical History.
GWILLIAM AND PUSEY. Tetraevangelium Sanctum.
HARRIS, J. RENDEL. Fragments of the Commentary of Ephraim Syrus.
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HILL, HAMLYN. The Earliest Life of Christ.
HORE. Eighteen Centuries of the Orthodox Eastern Church.
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LAND. Anecdota Syriaca.
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LUCE. Monophysitism, Past and Present.
MURDOCK. Translation of Peshitta New Testament.
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COMMENTARY ON

THE FOUR GOSPELS

FROM THE

STOREHOUSE OF MYSTERIES

OF

GREGORY ABU'L FARAJ
BAR-HEBRÆUS

Translation.

The following tables will explain the punctuation notes :

Letters.

1 Olaph.
2 Beth.
3 Gomal.
4 Dolath.
5 He.
6 Wau.
7 Zain.
8 Cheth
9 Teth
10 Yud.
11 Caph.
12 Lomad.
13 Mim.
14 Nun.
15 Semkath.
16 Ee.
17 Pe.
18 Tsode.
19 Kuph.
20 Rish.
21 Shin.
22 Tau.

Vowels.

Pethoho ..	*a* ..	abbd.	p°
Zeqofo ..	*o* ..	,,	z°
Revoso ..	*e* ..	,,	r°
Hevoso ..	*i* ..	,,	h°
Esoso ..	*u* ..	,,	e°

Versions.

Gr. = Greek.
Nest. = Nestorian.
Harc. = Harclean.
Philox. = Philoxenian.
Kark. = Karkaphensian.

N. = Note.

Singular ..	abbd.	sing.
Plural ..	,,	plur.
Unvocalized	,,	unvoc.
Pronounced	,,	pron.
Silent	,,	sil.

Aspirate Marks.

Qussaya (hard)	abbd.	quss.
Rukakha (soft)	,,	ruk.

The small numbers in round brackets refer to the commencement of the pages in the printed Syrian text.

BAR-HEBRÆUS ON THE FOUR GOSPELS

TRANSLATION

THE PREACHING OF MATTHEW

AGAIN, by the grace of God, we commence our work on the matter of the New Testament, commencing with the holy Gospel, the preaching of Matthew, which has twenty-two paragraphs. Preface. The Hebrews that believed, when they saw that the Apostles were scattered abroad in the persecution which arose against them when Stephen was stoned and James was slain, asked of Matthew that he would compile his teaching for them in a book. This also he carried out and wrote in Hebrew in Palestine, not in accordance with the order of the works, as Luke wrote; but by way of the congruity of the subjects, to wit, placing together the laws, then the words of prayer, and afterwards the words of mercy, as also Mark did. And Eusebius of Cæsarea, having seen the corruption which Ammonius of Alexandria wrought in the Gospel of the Diatessaron, that is of the "mixed ones," which commenced with "In the beginning was the Word," and on which Mar Ephraim commented, preserved the four Gospels in their complete form, denoting the sections that harmonized with rubrical canons. And that he took the idea from the labour of this man, he acknowledged as a lover of truth. And Tatian also again the disciple of Justin, philosopher and martyr, planned and carried out the Gospel of the mixed ones. And because agreements peculiar to Mark and Luke and John, and to Mark and John are not found, he arranged ten canons only, although the method he had in view contemplated twelve. Now there are in this Gospel of Matthew twenty miracles, likewise twenty-five parables and thirty-two testimonies.

CHAPTER I

First Paragraph

The book of the bringing forth of Jesus Christ.—N. Evangelion signifies Gospel ; and the Gospel of Christ commences from after His Baptism, because from His birth up to thirty years of age He fulfilled the demands of the ancient law. And then He proceeded to portray for us a symbol of the new life by His Baptism. And Baptism is indeed (²) the beginning of the Gospel. And Matthew and Luke commence from His birth, because it was not fitting, as long as men had not grasped the things that pertain to His humanity, that they should be instructed on the matters pertaining to His divinity. But John, since his fellow-evangelists have already treated of the matters of His humanity, commences on the matters of His divinity, and sets the Baptism at the beginning of the Gospel. The Greek says, " the book of the generation." *The son of David, the son of Abraham.*—N. He mentions David, because from him they were expecting that He should arise, according to the words " Doth not the Christ arise from the seed of David and from Bethlehem ? " And " The Lord hath sworn to David that of the fruit of thy body," etc. And " I have sworn to David my servant." And "A shoot shall go forth from the stem of Jesse." And Abraham also [he mentions] because it is said that in his seed all nations shall be blessed. And Luke, because he wrote for the Gentiles, mounts up to Adam the common father, and from him to God the Creator of all. *Jacob begat Judah and his brethren.*—N. he makes no mention of the brethren of Isaac and Jacob, because the race of the Hebrews was not derived from them as from the brethren of Judah. For the former were Arabians and the latter Edomites, the sons, to wit, of Ishmael and of Esau. *Judah begat Pharez and Zarah of Tamar.*—N. Pharez was a type of the new testament, the symbol of which, in anticipation, he was made, in that he first put forth his hand, then it was concealed ; and afterwards Zarah who was a type of the old testament came forth, and on account of this he puts forward both of them. And the Evangelist abstains from mention of Sarah and Rebecca and other women of virtue, and Tamar and Rahab and Ruth and Bathsheba he mentions as a reproof to those Jews who set against the descent of the Gentiles their own divine relationship(³), and were of opinion that the chief cause of their veneration of God was descent or intelligence. He shows, however, that the great David was derived from Tamar the Ammonitess who committed unchastity with her father-in-law, and from Rahab the harlot who received the spies in Jericho, and from Ruth the Moabitess, though it was decreed concerning the Ammonites and Moabites that they should not enter into the house of the Lord for ever. And Solomon, the wise king, was born of Bathsheba the Hittitess, who at the first had illicit intercourse with David. *And Joram begat Uzziah.*—*N.* Joram did not beget Uzziah but Ahaziah, and Ahaziah Joash, and Joash Amaziah, and Amaziah Uzziah. And Africanus of Emmaus and Saint Severus say that these three the Evangelist omitted because they derived their descent from Athaliah the sister of Ahab, who also for her wickedness was called the daughter of Jezebel. But if it be so, why does he mention Ahaz and Manasseh who were more wicked? And Georgius of the tribes says that the original scribe erred by reason of the similarity of the letters, and instead of that which had been written—Ahaziah—wrote Uzziah. But not even this opinion has weight with me, in that there are seventeen generations with these three persons, and if they were not omitted by the Evangelist, how did he set down seventeen and yet reckon fourteen? It is therefore manifest that the place of credit must be given to the reckoning of Origen here, who says that the Evangelist omitted these in order to adapt the number fourteen to the wishes of the Hebrews who believed, since they thought very highly of it. Just as at the end of the forty-two journeyings of the people they inherited the land of promise, so at the end of forty-two generations we inherited the kingdom of heaven in Christ. *And Josiah begat*(⁴) *Jeconiah and his brethren at the time of the captivity of Babylon.*—*N.* Jeconiah the grandson of Josiah he calls his son; since Josiah begat Jehoiakim who was Eliakim, and Jehoiakim Jeconiah: and the paternal uncles of Jeconiah—Jehoahaz and Zedekiah—he calls "his brethren," after the manner of Scripture, as Abraham says to Lot, his brother's son—"We are brethren." And because the prophet Daniel counts the seventy years of captivity in exile from the prophecy of Jeremiah, who began in the thirteenth year of Josiah, Matthew says that Josiah begat, though it was not clear to him. *Jeconiah begat Salathiel.—N.* Jeremiah the prophet said concerning Jeconiah, "Write him down as rejected, without children, and no man of his seed shall sit upon the throne of David." And how does Christ, concerning whom it is said that the Lord will give to Him the throne of His father David, derive His descent from him? It is necessary, indeed, that one of the two be falsified, the prophecy or the genealogy. And Saint Severus answers that the throne from which the seed of Jeconiah was rejected was not the heavenly (throne) of our Lord, but the earthly one—"My kingdom is not of this world." And Salathiel, the son of Jeconiah, here mentioned was indeed the son of Neri, as is said in Luke. For Neri and Jeconiah were brethren on the mother's side. And when Neri died without children, Jeconiah took his wife and begat of her Salathiel. Thus, indeed, Matthew sets forth the natural descent and Luke the legal. *Zerobabel begat Abiud.—N.* Luke places Rhesa as the son of Zerobabel, and Saint Severus says that both of them were his sons, and Matthew reckons according to the one and Luke according to the other. *Jacob begat Joseph.—N.* Luke places Joseph as the son of Heli, and it is said that Heli and Jacob (5) were brothers on the mother's side, and when Heli died without children, Jacob took his wife and begat of her Joseph, who was indeed legally the son of Heli and naturally the son of Jacob. And since Matthew traces the descent from Solomon the son of David, the heretics say in opposition to him that Joseph was not the son of Jacob according to the law, but of Heli. But Luke shows that, although Joseph come to Heli according to the law, yet even so the genealogy of Christ is brought up to David by means of Nathan. And he does not found the genealogy upon Mary, because families were not derived from women. Yet even by the record of Joseph the [genealogy] of the virgin is made known in that their ancestors were brethren of one another. And the father of the virgin is called by many names—Joiakim, Jonchir, Zadok, Jozadak, and her mother also is called Hannah and Dinah. *Jacob begat Joseph the husband of Mary.*—*N.* if the Jews had known that she had conceived not by Joseph, they would have stoned her for unfaithfulness. *From whom was born Jesus that is called* (*Gr.* who is said to be) *Christ.*—*N.* Jesus which is interpreted Redeemer which was the name of His manhood. And the Son, the Word, the Branch, are the names of His Godhead; and Christ, and Emmanuel, those of the union of both (natures). And from the anointing of the manhood and the Godhead cometh the name—Christ. *Therefore all the families* (*Gr.* generations) *from Abraham up to David are fourteen families.*—*N.* Holy Scripture terms as families and generations every person who begat and of whom any one is begotten. And with regard to the expression "family," it is from lineage; but "generation" is forty or eighty years. *And from David up to the captivity of Babylon is fourteen generations.*—*N.* because one commences from Solomon (6) and ends with Jeconiah. And that this (reckoning) may be accurate it is right to finish with Jehoiakim, the son of Josiah, after the defective omission of those three persons who are (named) Ahaziah, Joash, Amaziah. *And from the captivity of Babylon up to Christ are fourteen generations.*—*N.* one begins with the captivity and ends with Christ. And it is evident that the captivity itself is not a generation, wherefore it is right in this case to commence from Jeconiah, in accordance with what we said that the former fourteen generations were completed in Jehoiakim the son of Josiah, and not in Jeconiah—

Abraham.
Isaac.
Jacob.
Judah.
Pharez.
Hezron.
Aram.
Aminadab.
Naasson.
Salmon.
Boaz.

Solomon.
Rehoboam.
Abia.
Asa.
Josaphat.
Joram.
Uzziah.
Jotham.
Ahaz.
Hezekiah.
Manasseh.

The Captivity.
Salathiel.
Zorobabel.
Abiud.
Eliakim.
Azor.
Zadoc.
Achim.
Eliud.
Eleazar.
Matthan.

Obed.
Jesse.
David.
Amon.
Josiah.
Jeconiah.
Jacob.
Joseph.
Christ.

Before (*Gr.* before as yet) *they came together, she was found with child.—N.* some say she was under a vow, and that Joseph espoused her as it were for safe keeping, and not for conjugal intercourse. And Saint Severus says that he espoused her as for conjugal intercourse. Only it would not have been said "Before they came together." And since a miracle preceded their coming together, he was restrained from intercourse. *And not wishing to expose her* (w. r° semkath). *Privately* (w. p° mim) (*Gr.* secretly). *He should dismiss her* (w. r° nun and rish). *For that which is born in her.—N.* the word "that-is-born" is to be taken for (7) "that which is conceived," and on this account he says "in her" and not "of her." *And thou shalt call His name Jesus—N.* thou Joseph. And Luke says, thou (fem.) shalt call His name Jesus, that is to say, thou Mary—*for He shall save His people.—N.* everyone that believeth on Him is His people, and not the nation of the Hebrews only. *That it might be fulfilled which was spoken by the Lord through the prophet* (*Gr.* by Esaias, who was the prophet that spake it). *And knew her not until she brought forth* (w. ruk. tau) *her firstborn son.—N.* neither did he know her after she brought Him forth, according to the saying—the raven went forth and did not return until the waters were dried up, and it is plain that neither did it return after they were dried up; and according to the saying—Michal, the daughter of Saul, bore no child until she died. And He is called first-born son, not that she bore another after Him, but in that she did not bear others before Him; and Joses and James are called His brothers as from Joseph and not as from Mary.

CHAPTER II

In the days of Herod the king.—N. when the manifestation of our Lord approached, the sceptre had departed from Judah, forasmuch as the kingdom had passed away from the Jews, and the Gentiles held sway over them. *Wise* *men came from the east.*—*N.* some say that three princes came with a thousand men. And the venerable James says there were twelve princes who left seven thousand at the Euphrates and came to Jerusalem with one thousand. And Saint Evanius and Cyrillus say they came when He was an infant and wrapped in swaddling clothes, inasmuch as the star guided them before He was born. And Eusebius and Epiphanius and Mar Ephraim and Mar Jacob say that the wise men came after two years, when they had brought Him up (8) to Jerusalem, and they were in Bethlehem; wherefore, the Evangelist says that they entered into a house and not into a cave, and in the same night the angel appeared to Joseph, and he fled thence to Egypt. Manifestly, when He was born He went from Bethlehem to Nazareth, as Luke says; and after two years, when the wise men came from Bethlehem He fled to Egypt, as Matthew says. And therefore Herod slew the children that were two years old and under, according to the time which he inquired of the wise men, and not the infants newly-born. *For we have seen His star in the east.*—*N.* some say that it was an angel that appeared to them like a star. And according to others they saw in the star a maiden who was bearing a male child in her arms, and on His head was a diadem. And according to others they saw in it letters written which made known His arising. And according to others Balaam, their father, or Zardushti, their prophet, foretold them the knowledge. *For thus it is written in the prophet.*—*N.* Micah. *Thou art not* (w. hē pron.) *little amongst the kings* (*Gr.* amongst the rulers) *of Judah. Gold and myrrh and incense.*—*N.* gold as to a king, and myrrh as to one who was about to die for the sake of the world, and incense as to God. *That it might be fulfilled which was spoken by the prophet, who said, Out of Egypt have I called my son.*—*N.* from an unknown prophet. And Saint Severus says that it is that same Hosea who says of Israel, and mystically of the exalted Christ, "When Israel was a child I loved him and called my son out of Egypt." The Greek says, "I called my own son." *Rachel weeping for her children.*—*N.* from Rachel the mother of Benjamin the son of Israel down to (9) all the mothers of the children of Israel who received the command at that time—*and would not be comforted, because they are not.*—*N.* they could not be brought to life again.

SECOND PARAGRAPH

But when Herod was dead.—N. Josephus writes concerning him, that he went mad and slew his wife and children, and his members became putrid and he died. *But when he heard that Archelaus was king* (*Gr.* was reigning, w. p° lomad) —*in Judæa. That it might be fulfilled which was spoken in the prophet* (*Gr.* by the prophets—plur.)—*that he shall be called a Nazarene.—N.* Matthew knew this, either from an unknown prophet, from tradition, or from the Holy Ghost. And Mar Ephraim says that a branch or bough is called in Hebrew Nozor. Therefore this quotation is that prophecy that a branch shall go forth from the root of Jesse. And hence the prophecy that he shall be called a Nazarene had this force—that the shoot is termed a Branch.

CHAPTER III

Now in those days came John the Baptist.—N. he does not signify the days when Jesus returned from Egypt in that He was then five years old. For at the age of two years He went down thither and abode there three years. But he calls the whole period of twenty-five years wherein He dwelt at Nazareth after that He came from Egypt "those days," for at the age of thirty years He was baptized by John the Baptist. *N.* he came from the wilderness of the Ziphites, who are Arabians, where his mother caused him to flee from the sword of Herod. *And he was preaching in the wilderness* (w. quss. beth) (*Gr.* in the desert) *of Judæa. Repent ye, the kingdom of heaven is at hand.—N.* the gospel of Christ which exalts to heaven. And ([10]) John was the first to make manifest this expression—the kingdom of heaven. *Prepare ye the way of the Lord.—N.* in your souls. —*and make level* (*Gr.* make straight) *His paths. Now this John was clothed with the hair of camels* (*Gr.* of a camel, sing.) —*N.* he made himself like Elijah the prophet, who was a hairy man, for he went in the power and spirit of Elijah himself—*and a binder* (w. r° olaf. Nest. w. p°) *of the loins* (*Gr.* girdle) *of leather upon the loins* (*Gr.* upon the thigh).— *N.* similar to the belt of Elijah. *And his food was locusts* *and wild honey* (w. p° beth) (*Gr.* of the field w. unvoc. beth). *N.* some say that roots and sweet stalks are what he terms locusts. And in the Diatessaron milk and honey is written. *But when he saw many of the Pharisees.*—*N.* ascetics who fasted twice in the week and gave tithes of their food and observed the washing of pots, wore purple ribbons hanging from their necks and separated themselves from the *Sadducees.*—*N.* so called from the priest named Zadok, people who denied the existence of angels and the resurrection; and they were Samaritans. *Generation* (*Gr.* generations—plur.) *of vipers.* He rebuked them thus, because they approached him hypocritically. And he compares them to a generation of vipers because their fathers slew the prophets, and made Jerusalem their mother desolate by their sins. It is said that the female viper, when receiving seed by means of the mouth, cuts off the procreative member of the male and he dies. And since the offspring, because there is no egress from the womb, rend open the belly and issue forth, the female also dies. And hence, generations of vipers slay both their fathers and mothers by their birth. *Who hath warned you?* (*Gr.* hath given warning to you) *to flee from the wrath that cometh* (*Gr.* that is about to come).—*N.* from the destruction of Jerusalem ([11]) which was about to be accomplished by means of Vespasian. *And think not* (w. p° tau. Nest. w. r°). *That our father is Abraham.*—*N.* if ye have not a good character human relationship will not profit you, as saith the prophet.—As Ethiopians are ye to me, O children of Israel. *God is able of these stones.*—*N.* from the barren Gentiles—*to raise up children to Abraham.* *N.* to make their actions like his actions. *For lo, the axe is laid* (w. ruk. gomal. Nest. w. quss.).—*N.* placed at the head. *I baptize you with water unto repentance.*—*N.* I am preparing you that ye may receive the gift of the Spirit from—*He that cometh after me. He shall baptize you with the Spirit of holiness* (*Gr.* holy) *and with fire.*—*N.* and with the divine Word, according to that which the prophet spake. Surely the Word of God is in my heart as a burning fire—*whose fan* (w. p° rish).—*N.* he calls His preaching a fan. *And He is purging* (*Gr.* and He will purge) *His floors* (*Gr.* His floor).—*N.* the souls of the men that hear Him. *And the wheat*—*N.* the righteous—*He is gathering* (w. z° kaph)

(*Gr.* He will gather) *into His barns*—*N.* into the habitation of His Father's house—*and the chaff*—*N.* the wicked—*He is burning.*—*N.* in Gehenna. *Then came Jesus from Galilee.*—*N.* He was dwelling in Nazareth, which is in Galilee, until this time when He was thirty years old and began to preach. *Suffer now :*—*N.* not now, but after a time My greatness is to be revealed—*for thus it becometh us to fulfil all propriety* (*Gr.* righteousness) ([1] [2]).—*N.* after the natural and written law is discharged I will instil into the law the blessedness of the Gospel. *Were opened* (w. unvoc. pē) *to him the heavens, and he saw the Spirit of God*—*N.* Matthew and Mark and John say concerning John the Baptist alone that he saw the Spirit ; and Luke says that the heavens were opened to him and the Spirit descended after He was baptized and when He was praying. And that he saw or they saw he does not record. And Saint Junnius says that the whole multitude saw the Spirit, in that when they could not, from the voice which they heard, know concerning whom the testimony was borne the Spirit abode upon Him and showed Him to them—*descending like a dove, and it cometh upon Him.*—*N.* the dove is more gentle and peaceable than all other birds, even if its young ones are taken away, although it may be that it flee from home, it does not flee the presence of men. And the Macedonians say that as much as man is superior to a dove, so is the Son superior to the Spirit. And Saint Gregory in refuting them, says, " It is time for thee indeed that thou shouldest belittle the kingdom of heaven, which is likened, in sooth, to a grain of mustard seed : and that thou shouldest acknowledge the adversary, to wit, Satan, above the majesty of Jesus, because he is spiritual and greater than our Lord, since He is corporeal ! "

CHAPTER IV

Then was Jesus led (*Gr.* borne) *by the Holy Spirit into the wilderness*—*N.* not immediately after He was baptized did He go forth into the wilderness, since three days after He was baptized He wrought the miracle of changing water into wine in Cana, as John wrote. So that the word "then" signifies this, that after His glory was revealed at the Jordan by the Spirit which descended upon Him (13) and by the voice which came from heaven, Satan began contending with Him in temptation—*that He might be tempted by the accuser* (*Gr.* by the slanderer) (w. p° rish).—*N.* Qartsa means accusations, and accuser signifies this—that one man should recite the crimes of another. And the Adversary is he that stirreth up strife, as indeed here the Evil One does when he says to the Son of God that He should ask of Him that He should make these stones into bread. And if He hearken unto thee, thou art His Son, as I will declare, but if not He mocketh thee. *And afterwards* (*Gr.* at the end) *He hungered.*—*N.* for the confirmation of His humanity. Now concerning Moses and Elias it is not said that, when they each fasted forty days, they hungered, since no one had a doubt concerning them that they were men. And He did not shine like Moses, for Satan had not shaken Him, and did not contend, but knew his own defeat. *It is written that it is not by bread alone that man liveth, but by every word* (*Gr.* saying) *that proceedeth from* (*Gr.* through) *the mouth of God.*—*N.* in the book of Leviticus, that is to say, the third book of the Torah, it is written, "Keep the commandments and live; because the man that doeth them shall live." And in Deuteronomy it is said, "And He fed thee with manna which thou knewest not, and thy fathers knew not, that He might show thee that it is not by bread alone that man liveth, but by all that proceedeth from the mouth of the Lord doth man live." *Then the devil leadeth Him to a holy city* (w. z° shin) (*Gr.* to the holy city).—*N.* to Jerusalem, not by force, but by His own free will wherever He pleaseth. It was because He was expecting evil that He conquered it. He was prepared for it and in awe of it. And because the first setting forth of the love of appetite is not found effective, the devil commences a second setting forth of the love of glory (14). But as He would not make bread out of stones neither would He cast Himself from the pinnacle of the Temple, because He will not do anything in the way of ostentation, that the Tempter may be overcome by Him. *For it is written, He shall give His angels charge over Thee* (*Gr.* concerning thee).—*N.* in the 90th Psalm of David.

Jesus said to him, Again it is written, Thou shalt not tempt the Lord thy God.—*N.* like those who tempted Him in the wilderness and were not esteemed worthy to enter into the promised land. *Again the devil leadeth Him to a mountain of a good height* (*Gr.* of much height)—*N.* on this third occasion he tempts Him by love of money—*and showed Him the kingdoms of the world and the glory of them.*—*N.* in fancy, and not in reality, since there is not there a mountain from which all these things are visible. *Then said Jesus to him, Get thee hence, Satan* (*Gr.* get thee behind me, Satan)—*N.* after His contests were finished He rebuked him and overthrew him—*for it is written, Thou shalt worship the Lord thy God.*—*N.* one of the ten commandments. *And, behold, angels came and ministered to Him.*—*N.* when the Evil One withdrew from Him angels glorified Him because of His victory. And just as that Satan came to Adam was revealed by the Spirit to Moses and was written concerning him, so also the struggle of our Lord was revealed to the Apostles in the upper room ; yea, our Lord Himself revealed it to them. And Luke sets the contest of the love of glory in the third place and correctly, in that the two contests—concerning bread, to wit, and the display of the kingdoms—were in the wilderness, while that of the pinnacle of the Temple was in the city. *Now when Jesus heard that John was delivered up* (w. r° lomad)—*N.* to prison by Herod—*He departed into Galilee*—*N.* teaching us that we should not remain in the presence of evil—*and He left Nazareth*—because it had no (15) faith, according to that saying—How is it possible that there should be any good thing from Nazareth. *And those who dwelt in the land and shadow* (*Gr.* and in the gloom) *of death.*—*N.* in the error of sin. *From thenceforth Jesus began to preach.*—*N.* from the time that John was cast into prison. Before that, He did not preach, that the people might not be divided asunder from John to Him and from Him to John. *Repent ye, the kingdom of heaven is near.*—*N.* the message which was introduced by John. He begins not with the subject of the axe, the chaff, the fire, but graciously. *He saw two brethren, Simon surnamed Cephas* (*Gr.* Petros), *and Andrew his brother.*—*N.* before this, that is after He was baptized, He called them, and they were with Him one day, as John saith.

And now again, after the Baptist was cast into prison, He called them, and they became truly His own. And Luke again speaks of another calling, when He embarked and sat in the ship which was Simon's. *For they were fishers.*—*N.* Shepherds were chosen and called, such as Jacob and Moses and David, because they had to govern their own particular nation. But in the new (dispensation) they are fishers, because they were commanded to teach without exclusiveness every one who was prepared, of their own people and of the Gentiles. *And when He passed from thence* (*Gr.* a little way) *He saw two other brethren, James the son of Zebedee and John his brother*—*N.* He who was the Evangelist. But in this calling He called them both—*mending* (w. p° mim) *their nets.*—*N.* knotting them and repairing their wear. Because with p° tau from tuqono it would indicate they were being formed from the commencement ([16]). *And His fame was heard* (*Gr.* and His report went) *through all Syria : and they brought to Him* (w. p° quph) *all who were taken ill* (*Gr.* who had sickness) *with divers diseases* (*Gr.* various), *and demoniacs and lunatics* [lit. son of roofs] (*Gr.* demonized and moonstruck).—*N.* for these are seized at the fulness of the moon ; and as generally they are on the roofs of lofty buildings and gazing on the moon to see if the period of their seizures be near or distant, they are on this account called sons of the roofs and moonstruck. *From Galilee and from Decapolis* (w. p° rish).—*N.* from the ten cities which were in Palestine, those which were bordering upon Galilee.

CHAPTER V

Third Paragraph

Now when Jesus saw the multitudes He went up to a mountain.—*N.* He completed ten blessings according to the number of the ten commandments which were given on Sinai. And though Matthew records nine, Luke adheres to ten. First—*Blessed are the poor in spirit.*—*N.* who are able to acquire transient riches and do not acquire them. Second —*the mourners*—*N.* who mourn for their sins—*that they may* *be comforted.*—*N.* by forgiveness. Third—*the meek*—*N.* those who though great adjudge themselves small—*that they may inherit the land.*—*N.* He calls the summit of the firmament into which the righteous shall ascend at the resurrection, the land ; according as David says, " I believed that I might see the good of the Lord in the land of the living." Fourth—*they who hunger and thirst*—*N.* for the doctrine of life, according to that saying—they hunger, not for bread, but for hearing the word of God—*for justice* (*Gr.* righteousness).—*N.* who will not, by being anxious for the body alone, defraud the soul. Fifth—*the merciful.*—*N.* who supply ([17]) the need of the poor. Sixth—*the pure in heart*—*N.* in their souls—*because they shall see God.*—*N.* not with the eyes of the body, for " no man shall see Me and live " God said to Moses, but with the eyes of the soul. Seventh—*the peacemakers*—*N.* those who make agreement between the soul and the body, so that the spirit desireth nothing that is hurtful to the body—*because they shall be called the children of God.*—*N.* by grace and not by nature. Eighth—*those who are persecuted for righteousness' sake.*—*N.* because of being true to the faith as witnesses and confessors. Ninth—*Blessed are ye, when they shall revile you* [chesdha] (w. ruk. dolath—as if from chesda w. quss. dolath, that is to say, it is a play on the word).—*N.* when they shall call you enchanters and deceivers. *Every evil word.*—*N.* the word is feminine, and the masculine is not used except in "melat shema" (adjective). Thus, for instance, for " an evil saying " you would write " pethgama bisha " (fem.). And for " an evil word " you would write " melat bishta." *For my sake falsely.*—*N.* ye shall not be like the servants of the Evil One against whom evil works are truly spoken. Tenth—*Rejoice then and be glad, because your reward is great in heaven* (w. unvoc. semkath). This is the tenth. And perhaps a blessing is not clearly mentioned in it. But it has the force of a blessing. And such men are included in the blessing which Luke adds, to wit, blessings for those that weep now, for they shall laugh, complêting the number of the ten. *But if the salt lose its savour, with what shall it be salted ?* (w. unvoc. mim).—*N.* be seasoned. *It is of no value for anything* (w. pron. lomad).—*N.* ([18]) the word is uncommon and is not found again in any place in the whole text of Scripture (*Gr.* and is not of any power). *And trodden down* (w. quss. second tau and ruk. dolath). *A city cannot be hid* (w. one tau and unvoc. teth. *Gr.* with two taus, and p° teth). *And they do not light a candle and set it under a bushel* (w. z° ruk. tau) (*Gr.* under the measure). Luke—under a bed.—*N.* just as a lamp is not set under a measure, neither let your preaching be concealed. *So it giveth light* (w. r° nun). *Your light. Think not* (w. p° tau from asbar. Nest. w. r° tau from sebar) *that I am come that I might destroy the law or the prophets: I am not come that I might destroy, but that I might fulfil* (*Gr.* but to fulfil).—*N.* the law says Thou shalt not kill; but I say, Thou shalt not be angry. And it is made manifest that anger is more to be blamed than murder. And in accord with this, where there is no anger there is no murder, and not vice versa. And again, the law says, "Thou shalt not commit adultery"; but I say unto you, Thou shalt not look upon a woman as if thou wert lusting for her (w. ruk. gomal). And it is made manifest that lust is more to be blamed than adultery, for every one that committeth adultery lusteth, and not vice versa. And again, the law saith, "Observe the Sabbath day"; but I say, observe all the days from unprofitable labour, and know that these are the ends and not the rudiments of the law. *For verily I say to you*—*N.* truly—*that until there shall pass away* (*Gr.* it pass away) *heaven and earth*—*N.* as much as to say, heaven and earth cannot pass away—*not one jot or one tittle passes from the law.* And Luke more clearly ($^{1\ 9}$) indicates this maxim in that he says, "It is easier that heaven and earth should pass away than that one point should pass from the law." And how shall the law come to an end? And the kingdom of God which is shown symbolically is herein openly proclaimed, and every one presses that he may enter into it. And that the heaven shall not pass away is known from this, that it is the dwelling-place of the saints. And the earth again shall not pass away, but only be renewed. And Saint Theologus asserts that we look for the emancipation of the elements. *Whosoever shall break one of these little commandments.*—*N.* how that anger is a little way from killing, and how that lust is a little way from adultery. *For every one that shall do and teach them, he shall be called great.*—*N.* Fulfilling them in will and deed. *That if your righteousness is not greater* (*Gr.* except your righteousness shall be greater) *than of the Scribes and Pharisees.*—*N.* teaching without doing. *And every one that shall kill shall be in danger of judgment.*—*N.* of murder. *Every one that is angry with his brother without a cause* (w. h° quph).—*N.* causelessly, from spite, or from envy, or from hatred. But against evil things it is righteous that we should show anger and reproof, like Paul against the Galatians and the Corinthians. *And whosoever shall say to his brother, Raca* (w. p° rish and quph)—*N.* contemptible one—*shall be guilty of the congregation.*—*N.* he shall be expelled from the congregation—*and whosoever shall say, Fool*—*N.* contemptible and stupid one—*shall be guilty of Gehenna of fire.*—*N.* "Raca" implies contempt of the body, and "Fool" of the soul, which is made in the image of God, and against Him is the insult, and He hath decreed His judgment. *Agree with thine opponent*—with thy soul, and thou shalt not defraud him with the lusts (20) of thy body. —*as long as thou art in the way with him*—*N.* in this world, inasmuch as in the world to come there is no acquittal for man—*lest the adversary deliver thee to the judge*—*N.* to God —*and the judge deliver thee to the officer* (w. p° gomal and z° beth) (*Gr.* to the attendant)—*N.* to the angel—*and thou fall into bondage* (*Gr.* prison).—*N.* in Gehenna. *Thou shalt not go forth from thence until thou hast paid*—*N.* the word "until" does not imply that there is a release from Gehenna, and an end of torment, according to what the Lord said to Jacob, "I will not forsake thee until I perform unto thee whatever thou hast said." And it is plain that He would not forsake him after this. Or, like that saying again, "I am with you until the end of the world," and it is clear that even after that He will be with them—*thou shalt give* (*Gr.* thou shalt pay) *the last farthing.* *N.* thou shalt give back the recompense of the smallest sin. *As if lusting for her* (w. h° gomal ruk.)—as if he would marry her—*immediately* (*Gr.* already) *hath committed adultery in his heart.*—*N.* He doth not condemn the natural emotion, but the will of him who is lustfully moved to wantonness. *But if thy right eye cause thee to stumble*—*N.* He calls sons and daughters the eye, and brothers and sisters the hand—*pluck it out* (w. unvoc. heth and h° tsode) (*Gr.* cast it, w.

r° pe and quph) *and put it from thee.*—*N.* put away their harmful actions. *Let him give her a writing of divorcement* (*Gr.* apostasion—removal). And the law does not give much warning against divorce, in that it is contrary to the commandment of God, Who says that a man shall leave his father and mother and be joined to his wife. *Thou shalt perform* ([2 1]) (w. p° shin) (*Gr.* thou shalt repay) *to the Lord thine oath.*—*N.* thou shalt not swear falsely. *Nor by thy head shalt thou swear.*—*N.* because thou art glorifying thyself and giving honour to thyself. *But let your word be* (w. p° lomad). *Whatsoever is more than these cometh from evil.*—*N.* because ye say that yea is nay and nay is yea. *But whosoever shall smite thee on thy right cheek* (*Gr.* at the right) *turn to him also the other.*—*N.* it is implied that when he chooses the left, in preference to the right, it is fitting that he should say, "When thou art smitten upon thy left cheek, turn to him the right." And we say that the right cheek is smitten with the left hand, and there is not much pain in the blow ; on the other hand, that the left cheek is smitten heavily with the right hand. Wherefore he hath enjoined that not only a little stroke shalt thou endure, but also a much greater one. *Whosoever wisheth to go to the judgment with thee and shall take away thy coat*—*N.* the coat (cutina) is that with which one is clad above—*suffer him to take also thy cloak.*—*N.* the garment with which one is clothed below, and which covers one's nakedness. *Whosoever shall compel thee* (w. p° shin and heth), (*Gr.* shall impress thee, w. p° olaph and gomal, ruk.).—*N.* by compulsion. *And him who willeth to borrow of thee deny not* (w. ruk. kaph and r° nomad) (*Gr.* do not turn thy face.) *Bless him that curseth you.*—*N.* by way of warning, and if it is of no use, it is lawful that one should speak as Paul did on Alexander.

CHAPTER VI

FOURTH PARAGRAPH

But take heed concerning your righteousness (w. p° quph) (*Gr.* concerning your almsgiving). *Do not sound a horn before thee. They have received their reward.*—*N.* praise from men. *Let not thy left hand know*—*N.* the idea is that of despising (22) vainglory—*what thy right hand doeth.*—*N.* the idea is that of the virtue which seeks payment from God and not from men. *And thy Father which seeth in secret* (*Gr.* in the hidden). *And when ye pray be not babblers as the heathen* (*Gr.* do not speak superfluously like the Gentiles). *Be not therefore like* (w. unvoc. dolath) (*Gr.* be likened, w. p° dolath). *Our Father which art in heaven*—*N.* He teaches us that we should seek those things which are above the earth, and not that God is confined to heaven—*Hallowed*—*N.* glorified—*thy Name*—*may thy Kingdom come*—*N.* thy rule over all—*may thy will be done*—*N.* thy good will towards us be fulfilled—*as it is in heaven*—*N.* by the angels—*also in earth.*—*N.* by us who are of the earth. *Give us bread*—*N.* the preservation of the soul (w. p° mim. and teth)—*that is needful for the day*—*N.* and not a superfluity—*and lead us not* (w. unvoc. ee; in Luke, take us, w. r° ee)—*into temptation*—*N.* teaching us that we should tremble at our weakness—*but deliver us from evil.*—*N.* Satan. *To ages of ages* (*Gr.* to ages, Amen). *Men their trespasses* (*Gr.* their falls). *Who mar* (*Gr.* who corrupt) *their faces, so that they may appear to men that they fast* (w. z° tsode and unvoc. yud) (*Gr.* fasting, w. p° tsode and z° yud and correctly). *So that thou appear not to men that thou art fasting* (w. z° tsode and r° olaph). And thou shalt not proclaim a fast (w. z° yud). *For where your treasure is* (w. p° mim). *The lamp of the body is the eye.*—*N.* the eye signifies mystically the fathers and teachers, and the body signifies the people. *No man is able for two masters* (23) (*Gr.* lords) *to work.*—*N.* as he ought. *Is not the soul more* (*Gr.* greater) *than nourishment* (*Gr.* food). —*N.* He that hath given life to you also giveth food, and He that hath given the body giveth also clothing. *Consider the birds* (w. p° rish, sing.) *that they sow not and reap not.*—*N.* since the word " bird " is feminine, He expressed it thus advisedly, in that the feminine gender is taken mystically and not literally. Otherwise that expression " that they sow not and reap not," which He saith in the singular, hath no argument. *But not even Solomon in all his glory* (*Gr.* in his splendour) *was clothed* (*Gr.* endued) *like one of these.*—*N.* and since He was greater than all, He was able in His wisdom to see the likeness in the natural colours. *Sufficing*

plura

for the day is its own evil (*Gr.* enough—correctly).—*N.* sufficient for the day that is present is its own toil and labour, and ye shall not add to it the toil and labour of the next day also.

CHAPTER VII

Judge not—*N.* wickedly—*that ye be not judged.*—*N.* deservedly. *And in the measure* (*Gr.* and in a measure) *it shall be measured to you* (w. quss. both taus, and ruk. kaph). *And the beam that is in thine eye* (w. z° quph) *thou perceivest not* (*Gr.* understandest not). *Or how sayest thou to thy brother*—*N.* to thy friend—*Allow*—*N.* the beam that is in mine eye—*and thou cast out the straw from thine eye. And then thou shalt be proved capable* (*Gr.* thou shalt see) *to pull out. Give not that which is holy*—*N.* good doctrine—*to the dogs*—*N.* to the wicked of all sorts who have no respect for good—*and cast not your pearls*—*N.* your precious words *before swine*—*N.* those who are continually wallowing in vain ([24]) and foul ways—*lest they trample* (*Gr.* tread) (w. p° dolath). *Ask* (w. p° shin. Nest. w. p° olaph).—*N.* search and seek. *Who shall ask of him* (w. r° shin and nun).

Fifth Paragraph

Enter at the gate (*Gr.* through the gate).—*N.* referring mystically to the difficulty of attaining to goodness. *How small* (*Gr.* how narrow) *is the gate, and strait* (*Gr.* and troubled) *the way. In lamb's clothing* (*Gr.* sheep's). *Not every one that saith to Me, my Lord, my Lord* (*Gr.* Lord, Lord).—*N.* faith without good works doth not avail. *Depart ye* (*Gr.* remove ye) *workers of evil from me* (*Gr.* lawlessness). *And beat* (w. p° teth)—*N.* many times—*on that house and its foundations fell not* (w. r° shin. Nest. w. p°). *Shall be likened to a unwise man* (*Gr.* foolish). *And beat* (w. unvoc. teth).—*N.* once (*Gr.* and stumbled, w. r° quph). And the house is in a figure the faith, and the rock the covenant, and the rain and the floods and the winds, calamities and persecutions and temptations. *As one that had power* (w. p° shin) (*Gr.* as one having power).

CHAPTER VIII

And behold a leper (w. quss. beth) *a certain* (*Gr.* a leprous man).—*N.* a man in whom there was the disease of leprosy (w. ruk. beth). *And Jesus stretching forth His hand approached him* (*Gr.* touched him).—*N.* as having authority He touched him in his leprosy, although the law forbade the touching of him. *And He saith to him, I am willing, be thou clean* (w. z° kaph).—*N.* as a command—*and in that very hour* (*Gr.* (25) and immediately) *his leprosy was cleansed* (w. ruk. beth). *See that thou sayest not to any man* (*Gr.* see that thou shalt not say to a man).—*N.* teaching to shun vainglory—*but go, shew thyself* (*Gr.* thou thyself) *to the priests* (w. r° nun plur.) (*Gr.* w. z° nun sing.)—*N.* according to the custom of the Jews—*and offer the gift, as commanded* (w. p° pe) *Moses for a testimony unto them.*—*N.* that they may witness for me that I do not destroy their law. *A centurion came to Him* (w. r° quph) *a certain* (*Gr.* chief of a hundred)—*N.* before, he sent to Jesus the elders of the Jews, and besought Him that He would come down to his servant, as saith Luke. So He came after them, as saith Matthew—*and he besought* (w. z° beth) *Him* (*Gr.* beseeching Him) *and said, Lord, my boy* (w. h° first yud. Nest. eliding both yuds and teth only sounded w. p°) (*Gr.* my own boy). —*N.* servant. *Lord, I am not worthy that Thou shouldest enter under my roof* (w. p° mim and first lomad. Nest. w. p° mim and teth, one lomad alone being read) (*Gr.* the roof of me). *And there are under my hands* (*Gr.* and I have under me) (w. p° second tau) *soldiers* (w. r° olaph).—*N.* horse-soldiers. *Now when Jesus heard He marvelled.*—*N.* in His manhood, since the Divine Nature doth not marvel at anything—for wonder is a passion of the reasonable soul when not comprehending the reason of a matter. *That many from the east and from the west* (w. unvoc. nun and rish sing.) (*Gr.* w. z° nun and rish and r° (26) heth and beth plur.).—*N.* distant nations. *And shall sit down* (w. quss. kaph). *But the children of the kingdom*—*N.* the Hebrews—*shall descend* (*Gr.* shall be cast out) *to the outer darkness.* —*N.* shall be thrust out from the light of God. *And Jesus came to the house of Simon* (*Gr.* Petros). In Mark, to the house of Simon and Andrew.—*N.* to take food. *And he saw his mother-in-law.*—*N.* he makes clear that he had a wife, and it is said that when he was called to Apostleship he did not any more approach her. *And He touched her hand and there left her* (w. ruk. tau)—*the fever. Now when it was evening they brought* (w. p° quph) *before Him* (*Gr.* to Him) *And all who were taken with sickness* (w. unvoc. ee. Nest. w. p° ee) (*Gr.* those who were ill). *And He will take*—*N.* will heal—*our sicknesses* (*Gr.* our weakness)—*and will bear our infirmities.*—*N.* He will clear them away from us. *And a certain scribe came and said to Him, Rabbi* (*Gr.* teacher) *I will go after Thee* (*Gr.* I will follow Thee).—*N.* he hoped that he would receive from Him the power of healing that He might make gain by it, and on this matter He said to him that I indeed am in want of what is sufficient for the foxes and the birds. And how for the sake of amassing riches art thou willing to become my disciple? *Suffer me beforehand* (*Gr.* first) *to go and bury* (w. quss. beth) *my father.*—*N.* either he was sick to death or else he was very aged. *Come after Me* (*Gr.* follow Me)—*and suffer the dead*—*N.* the dead in sins—*to bury their dead.*—*N.* it is meet to love God more than one's fathers. *And, lo, a great storm was on the sea.*—*N.* that His disciples might understand (27) His power. *He was asleep* (w. p° dolath). *Then He arose and rebuked* (w. unvoc. wau, and z° kaph. Nest. w. p° wau and z° olaph—correctly) *the wind* (sing.) (*Gr.* plur.). *What* (w. p° mim, and e° nun). *That the wind* (w. z° heth) (*Gr.* like unto what is this man that the winds, w. r° heth—plur.) *and the sea obey Him. And when Jesus came to the other side to the land of the Gadarenes* (w. z° gomal. Nest. w. r°)—*N.* to the land of the heathen nations—*there met Him two having devils out of the tombs*—*N.* Mark says that it was one that met Him from the tombs when He came to the land of the Gadarenes. Likewise also Luke says that one met Him, that he abode not in a house but in the tombs. And perhaps one of them was especially fierce, and concerning him do Mark and Luke speak—*exceeding fierce* (*Gr.* very). *Now there was far off* (*Gr.* there was distant) *from them a herd* (*Gr.* troop) *of many swine feeding.*—*N.* herd and troop are both of them spoken of as feminine. *Suffer us to go into the herd of swine.*—*N.* that when the swine perished, their masters might persecute Him. *Saith* (w. z° olaph) (*Gr.* w. r°) *to them Jesus. Go.*—*N.* He manifests only the care of God for mankind. The swine cure the evil out of them, viz. the evil spirits from those two demoniacs. *Rushed* (w. r° tau) *down the cliff* (*Gr.* ran with violence over the cliff).

Sixth Paragraph

And told all that took place, and of those—*N.* the story of those (28) *demoniacs.*

CHAPTER IX

And He crossed and came to the city.—*N.* to Capernaum, as Mark says. For He was born in Bethlehem, was brought up in Nazareth, and dwelt in Capernaum. *And they brought to Him a paralytic lying on a bed.*—*N.* those who arrange the harmony of the Evangelists suppose that this paralytic is indeed the same as that in John. But that it is not so is known from this, that the latter was in Solomon's porch, and there was no one in attendance on him ; so that he says, "I have no man who, when the waters are troubled, will put me into the pool." But the former was in Capernaum, and there were many attending him, insomuch that they brought him up even to the roof and let him down with his bed from the roof, as Mark and Luke say. *Be of good cheer* (w. unvoc. beth. Nest. w. p°) *my son, thy sins are forgiven thee.*—*N.* because sins were the cause of the palsy ; in taking away the cause, He took away also the effect. *To remit* (w. quss. beth) *sins. He saw a man* (*Gr.* one) *sitting at the place of custom, whose name* (*Gr.* who was called) *Matthew.*—*N.* He says this concerning himself, and in his humility, he was not ashamed of his former calling, to wit, of being a publican, which was a matter of reproach. And he was called also Levi. *And he arose and went after Him* (*Gr.* followed Him). *And when they were sitting in the house.*—*N.* Matthew's own. *Go ye. Learn what* (w. z° mim and p° nun) (*Gr.* what it is). *I seek mercy and not sacrifice, for I am not come that I might call the righteous but sinners* (*Gr.* to repentance). *Can the children of the bride-*

chamber fast (*Gr.* mourn) *as long as the bridegroom is* (29) *with them?*—*N.* not rejecting fasting, but teaching us that in a suitable time it is right to fast. *No man putteth a new piece* (*Gr.* putteth a patch of undressed cloth)—*N.* an injunction of the Gospel—*upon a garment* (*Gr.* dress) *old* (w. z° lomad)—*N.* the hearts of the Jews—*lest he take away* (w. r° first tau like tetsub and w. quss. second tau; but some read w. unvoc. first tau and second ruk. incorrectly) (*Gr.* for he taketh away) *the fulness of it; and the rent is made* (w. r° beth) *worse* (*Gr.* the rent is bad). *And they do not put new wine in old bottles* (*Gr.* ancient) *lest* (*Gr.* if not) *the bottles burst, but they put new wine in new bottles.*—*N.* the doctrine of the Gospel in the hearts of the disciples. *There came a ruler* (w. ruk. kaph. Nest. w. quss., incorrectly) (*Gr.* leader) *a certain*—*N.* a magnate, that is to say the chief ruler of the synagogue, who left his daughter when she was ill, as Mark and Luke say, then heard that she was dead—*and he said, My daughter is now dead*—as Matthew says. *And behold a woman who had an issue of blood* (*Gr.* who was issuing blood) *twelve years.*—*N.* Matthew simply narrates the miracle; and Mark and Luke add "who touched me?" "Virtue went forth from me," and that she had suffered many things of physicians and had spent all her substance. *Be of good cheer* (w. unvoc. first beth. Nest. w. p°) *thy faith hath quickened thee* (w. p° yud) (*Gr.* hath preserved thee, w. r° zain and ruk. tau). *And touched the corner* (*Gr.* and laid hold of the corners—plur.) *of His garment.* (30) *And saw the minstrels* (w. p° zain) *and the people making a noise.*—*N.* with tambourines and mournful songs they were weeping over her, i.e. the damsel, according to the custom of the heathen. *Depart ye.*—*N.* remove. *But she is sleeping* (*Gr.* asleep). *Entering in, He took her by the hand.* Mark and Luke add this—"Damsel, arise"; and this, that He commanded they should give her something to eat. *There clave to Him* (*Gr.* followed Him) *two blind men. Then touched He their eyes* (w. p° ee) *and immediately they are opened* (w. p° pe) (*Gr.* opened) *their eyes, and He charged them* (*Gr.* was strongly moved towards them). *Jesus, and said, See that not* (*Gr.* no man know)—*N.* that it might not be supposed that He healed them in ostentation, for the sake of miracles—*but they went forth and announced it* (w.

ruk. beth) *in all that land. They brought to Him a dumb man who had a devil* (*Gr.* a dumb man that was demonised). *Now when He saw the multitude, He had compassion on them* (*Gr.* because of them) *because weary* (w. r° dolath. Nest. w. p° dolath and r° olaph) (*Gr.* harassed) *they were and broken down.*—*N.* from weakness. *The harvest*—*N.* the believers that are to be taught—*is much and the labourers*—*N.* the Apostles—*few.*

CHAPTER X

Now of His own twelve the names are these : 1. *First of them, Simon, that is surnamed Cephas* (*Gr.* that is surnamed Peter).—*N.* chief of the Apostles, he was of Bethsaida, of the tribe of Napthali ; he taught in Antioch one year, and founded in it a church, and departed to Rome and preached in it twenty-seven years. And when Paul went up to him there was a tumult in Rome, and Nero commanded (31) that both of them should be slain. And Peter asked that he might be crucified with his head downwards, that he might, so to speak, kiss the feet of his Lord. And Paul was killed by beheading. 2. *Andrew his brother.*—*N.* Peter's. He founded a church in Byzantium, which is Constantinople, and there died and was buried. And Mark places him in order after the sons of Zebedee. 3. *James, the son of Zebedee*—*N.* the brother of John the Evangelist, and placed among the first three chief ones. Now they were of Bethsaida, of the tribe of Zebulon. He preached in Jerusalem and was slain there—4. *And John his brother.*—*N.* James's, to wit, the Evangelist. Now he went down from Jerusalem, and Mary, the mother of our Lord, with him, and together they were banished to the island Patmos. And when he returned from banishment he preached in Asia, and founded a church in Ephesus, and Ignatius, the fiery, and Polycarp ministered to him ; and he buried the blessed Mary, and no man knoweth where he laid her. Now he lived seventy-three years, and died after all the Apostles, and was buried in Ephesus. 5. *Philip.*—*N.* of Bethsaida, of the tribe of Asher. He founded a church in Pisidia, and died there. 6. *Bartholomew*—*N.* his name was Jesus, but to the honour of his Master he was not called by His name, but by the name of his father. He taught in Armenia three years; and Herostes, the king, crucified him, and he was buried in the church which he founded there—7. *and Thomas.*—*N.* of the tribe of Judah; he preached to the Parthians and Medians and Indians, and was slain in Calmina, and his body was placed in Edessa. 8. *Matthew the publican.*—*N.* of Nazareth, of the tribe of Issachar. He preached in Palestine, and died (32) in Gabla, and was buried in Antioch. And Mark and Luke place him in order before Thomas. But he reckons himself after him, and makes note that he was a publican. 9. *James the son of Alphæus,* of the tribe of Manasseh. He founded a church in Betna, of Serug, and there died and was buried—10. *and Labbius* (w. p° lomad and h° beth w. quss. Nest. w. p° lomad and beth) *who was surnamed Thaddius* (w. p° tau and h° dolath w. quss. Nest. w. p° tau)—*N.* Luke calls him Judas, the son of James; he preached in Laodicea, and was stoned in Arad, and was buried there—11. *and Simon the Cenanæan* (w. unvoc. quph)—*N.* Luke calls him the Zealot, and places him in order before Labbius. And he was a Galilean of the tribe of Ephraim; he preached in Syria and founded a church in Cyprus, and was buried there—12. *and Judas Iscariot, he who betrayed Him,* of the tribe of Gad, of the city of Kerioth. And there arose in his place Matthias, from the tribe of Reuben, and he founded a church in Seleucia, and is buried there.

Seventh Paragraph

And He commanded (w. p° pe) (*Gr.* charged) *them.*—*N.* warned them. *In the way of the heathen* (*Gr.* of the nations) *go not.*—*N.* to preach first to the people of the house of the Hebrews, then to all nations. *Nor brass*—*N.* farthings—*in your purses* (*Gr.* in your girdles)—N. in your belts—*and no wallet* (w. p° tau and z° mim)—*N.* pouch (*Gr.* leathern bag)—*N.* the receptacle in which heavy things are stored, and which is made of hide—*and no shoes*—*N.* for ornament, but, as Mark says, sandals, to wit, talaria, which are of necessity required for preserving the instep of the foot (33)—*and no staff* (*Gr.* rod). *And there* *be ye* (w. pron. he) (*Gr.* abide).—*N.* do not go about from house to house. *Ask* (w. p° shin. Nest. w. p° olaph, correctly). *Or from that village* (*Gr.* city) *cast off* (w. r° pe) (*Gr.* shake off) *the dust from your feet.*—*N.* ye shall not receive from them anything whatever. *Than*—*N.* and not —*for that city. Be ye, therefore, wise as serpents*—*N.* as the snake, who guards his head when he is pursued ; so also do ye guard your faith, which is the head of all your virtue—*and harmless as doves.*—*N.* not cherishing wrath. *Beware* (*Gr.* take care of), *however, of men*—*N.* oppressors—*for they shall deliver you up to judgment* (w. p° dolath and z° yud) (*Gr.* to assemblies). *For a testimony for them and for nations* (*Gr.* to them and to the nations).—*N.* to their charges. *Do not meditate* (*Gr.* be not careful) *how or what ye shall speak.*—*N.* this command is like that which is the converse to it, which Peter the Apostle speaks in his catholic Epistle, to wit, " Ye shall be ready with a defence." And we say that when persecution beyond our power rises against us, it is right for us to trust in God Himself alone. And when He finds opportunity He will keep His word. And it is not for us to be reckoning when He will turn. *And ye shall be hated* (you do not pronounce the olaph, and in Nest. codices you do not elide the olaph) *of all men* (*Gr.* held in detestation ; from sinatha, because sinaia w. p° nun is from sinyutha and signifies contempt). *He shall live* (*Gr.* this one shall be delivered). *Ye shall not complete* (w. p° shin (³⁴) *all the cities of the house of Israel*—*N.* from this it is known that He sent them to the Jews only at the beginning —*until the Son of Man be come.*—*N.* His relief shall arrive. *The disciple is not greater than his Master* (*Gr.* above his own Master), *nor the servant than his lord* (*Gr.* excelling his lord) ; *it is sufficient* (*Gr.* enough) *for him. Say ye it* (*Gr.* tell it) *in the light. Fear* (w. p° heth). *Are not two sparrows sold for a farthing ?* (w. p° beth) (*Gr.* assarion).—*N.* for one obolus. Luke says, five sparrows for two farthings. *Even all the hairs of your head*—*N.* even your smallest thoughts—*numbered* (*Gr.* numbered, fem.) *are they.*—*N.* known to God. *Think not* (w. p° tau. Nest. w. r°) *that I am come, that I may send* (*Gr.* to send) *peace on the earth*—*N.* some say, How is this consistent with that saying, " He shall speak peace with the peoples," and with that saying that He is the

"Prince of Peace," and with the other, "that He is our Peace," and with the other, "My peace I give to you." And we say that these things, all of them, are aspects referring to the perfection of the Gospel, and this that is said here is referring to its beginning. *I am not come that I may send peace, but a sword* (*Gr.* a sabre) *and the enemies of a man* (*Gr.* son of man)—*N.* Christ—*the children of his house.*—*N.* the children of Israel, from whom Christ was manifested in the flesh. *And every one that taketh not up his cross* (*Gr.* his own cross)—*N.* every one who does not contemn the world and its desires—*is not worthy of Me. Whosoever shall find his life shall lose it.*—*N.* shall reject the ease of the world. *Whosoever receiveth a prophet in the name* (35) *of a prophet*—*N.* even though he be a prophet in name only and not in reality—*shall receive a prophet's reward.*—*N.* he that receiveth him as one that is a true prophet shall receive a requital because of his faith.

CHAPTER XI

Art thou he that should come, or do we look for another? (*Gr.* or are we expecting another?).—*N.* not that he did not know Him did John send by means of his disciples and ask Him, since he had already witnessed before the multitudes that He was the Lamb of God. It follows, therefore, that in order to strengthen his disciples' faith who did not believe, he sent them to Him that they might see His miracles and believe. *Why went ye out to the wilderness?* (w. quss. beth) (*Gr.* to the desert). *To see a reed that was shaken by the wind?* (*Gr.* agitated).—*N.* what would ye think of him who hath a wavering mind ready to incline to every wind: and who, having formerly known me, now makes it plain that he did not know me? *A man wearing soft clothing* (*Gr.* apparelled).—*N.* enslaved to bodily ease. *A prophet, yea, I say to you, and more than a prophet*—*N.* he prophesied and testified concerning me as the rest of the prophets, and he hath this advantage, that he saw me in the flesh—*for it is this concerning whom it was written.*—*N.* in Malachi the prophet.

Eighth Paragraph

That there has not arisen among those born of women a greater than John—*N.* that no man was magnified in the eyes of his generation like him—*but he that is little in the kingdom of heaven is greater than he.*—*N.* that the small delights of the righteous in the kingdom of heaven are greater than the delight of John in this world, that is to say, touching those who grow up in it ; and some say that our Lord calls Himself least, according to the opinion of the Jews. *From the days* (*Gr.* and from the times) *of John the Baptist, the kingdom* (36) *of Heaven is carried with force* (w. ruk. beth).—*N.* with assaults of the axe and winnowing fan and fire, John was at diligent pains to lead up mankind to the kingdom of heaven. But from this time forward with hard toils and pains and tortures is it sought. *For all the prophets and the Torah* (*Gr.* and the law) *prophesied until John.*—*N.* now their prophecies were completed. *And if ye are willing receive ye that he is* (*Gr.* to receive him, he is) *Elias, that is to come.*—*N.* as Elias shall come, before the second coming of Christ, as it is written in Malachi the prophet, so the Baptist came before the first coming of our Lord. *We have sung* (w. unvoc. zain. Nest. w. r°) (*Gr.* chanted) *to you, and ye have not danced* (w. p° rish).—*N.* from reqdo. *We have been mourning* (w. r° waw and p° lomad. Nest. w. p° waw, and lomad) *to you and ye have not lamented* (w. p° olaph from marqudhta), that is, "ye have shown yourselves like senseless children, contrary to both my own methods and those of John the Baptist—my own by kindness and his by denunciations. And neither with me have ye rejoiced (w. h° dolath) nor with him have ye wept. *And wisdom is justified of her works.* Luke says, "of her sons." —*N.* in wisdom thou hast forsaken the austere ways of John, and hast proceeded in ways of moderation, and by this, my Gospel hast thou exalted, and his thou hast diminished. *Woe to thee, Churzin* (w. e° kaph and unvoc. rish) (*Gr.* Chorazin, w. z° kaph, ruk. and p° rish). *Woe to thee, Bethsayoda* (w. p° tsode and z° yud)—*N.* those were cities of the children of Israel—*for if in Tyre and in Sidon.* —*N.* cities of the heathen (37). *Perchance in sackclothes* (plur.) *and in ashes* (*Gr.* in sackcloth, sing.). *And thou, Capernaum*—*N.* His own city—*that art raised to heaven*—*N.* by the miracles and mighty works that have been done in thee—*shalt be brought down to Sheol* (w. r° last tau). *Stood* (w. p° quph and z° yud) (*Gr.* it would have remained) *until to-day. It shall be tolerable* (*Gr.* better) *in the day of judgment than for thee.*—*N.* and not for thee. *At that time Jesus answered and said*—*N.* at the time that He reproached those who did not believe in Him—*I thank Thee, My Father* (*Gr.* Father) *that Thou hast covered* (*Gr.* because Thou hast concealed) *these things from the wise and prudent*—*N.* from those who are wise in their own eyes—*and hast revealed them to babes* (*Gr.* to infants).—*N.* to the simple Apostles. *All these things are delivered me by my Father.*—*N.* not from now, but from eternity. *Come to Me all ye that labour* (w. p° and z° yud)—*N.* such as publicans and outcasts. But in the sing. w. p° lomad, and unvoc. olaph, it should be interpreted thus—that I am sad, and weary, from my childhood—*and weighted with burdens.*—*N.* the burdens of the ancient law, and this is interpreted just as He said above, " How narrow is the gate and confined is the way." And here He says—*For my yoke is easy.* (w. p° mim and beth). *Is light.*—*N.* and we say that to the slothful, the gate is narrow ; and to the diligent, His yoke is easy.

CHAPTER XII

And began plucking the ears and eating.—*N.* that it was not lawful for them to pluck. *But He said to them.*—*N.* He puts forth three reasons to the Pharisees who condemned Him because He profaned the Sabbath. The first reason is necessity, on account of which David ([38]) when he hungered and those who were with him went—*To the house of God. And the bread of the table of the Lord* (*Gr.* of the setting forth) (w. z° semkath) of the presences (w. z° dolath, and r° mim, plur. And in one codex—of the setting forth of the presence, w. h° semkath, w. p° quph and z° mim, sing.). *Did eat.*—*N.* the second reason is this, that He said : *For have ye not read in the Law how that the priests in the Temple* *profane it* (w. h° lomad)—*N.* break it (*Gr.* pollute it)—*the Sabbath and not culpable* (*Gr.* excused) *are they.* The third reason is this, that He said : *If ye knew what* (w. z° mim and p° nun). *Compassion* (*Gr.* what this is—that acts of mercy). *I desire and not sacrifice.*—*N.* if it is right that the Sabbath be broken by means of sacrifice, how much more is it right that it be broken by means of compassion, which is more pleasing to God than sacrifice. *And they asked Him, and said, Is it lawful to heal on the Sabbath.*—*N.* the other Evangelists say that our Lord asked them about the matter—*so that they might be able to scorn Him* (*Gr.* that they might accuse Him). *And if it fall* (w. r° nun and pe) *into a ditch* (w. p° heth and z° beth quss.) (*Gr.* into a pit). *But how much better* (*Gr.* greater)—*is a man than a sheep. Behold my servant in whom I delight* (*Gr.* whom I have chosen).—*N.* in that He took a likeness of a servant in His humanity, He is called a servant by the prophet Isaiah. *He shall not strive and He shall not cry*—*N.* angrily and in rage : and otherwise constantly did He cry and preach, as John saith, to wit, that in the last day of the Feast Jesus was standing and cried. So also Luke says in the parable (39) of the sower—*and no man shall hear His voice in the street* (*Gr.* in the broadways) ; *a bruised reed*—*N.* infirm—*He shall not break*—*N.* because He is meek and lowly—*and a lamp* (*Gr.* and flax)—*N.* the wick of a lamp—*that is smoking* (w. r° second teth) *He shall not quench* (w. p° nun)—*N.* the Jews who are at the point of destruction He will not teach, but rather their perishing servants—*until He bring forth* (w. p° nun) *judgment to victory.*—*N.* until He rise from the dead and set His enemies the footstool under His feet. *Then they brought* (w. p° quph) *to Him a certain demoniac that was deaf* (w. r° rish) *and blind.*—*N.* He calls him blind here, not with regard to one eye, but in that both were blind (*Gr.* demonised and blind and dumb).—*N.* He neither saw nor even spoke. *This man doth not cast out devils* (*Gr.* demons) *but by Beelzebub, the chief of the demons.*—*N.* this argument He refutes with four answers. First : *Every kingdom that is divided* (w. p° pe) *against itself* (*Gr.* against it) *will be destroyed, and every house* (w. p° beth) *and city* (*Gr.* and every city or house). Second answer : *And if I by Beelzebub cast out devils, your sons*—to wit, my own Apostles, who are themselves Hebrews—*wherewith are they casting out? And if with the Spirit*—Luke, "with the finger"—*of God I am casting out, the kingdom of God has come nigh unto you.* Third answer: *Or how will a man be able to enter the house of a mighty man* (*Gr.* a powerful man) *and his goods*—*N.* evil and sinful men, who are the goods of Satan—*plunder* (r° nun) (*Gr.* seize) (40).—*N.* lay hold on them. Fourth answer: *Whoever is not* (w. pron. he) *with me* (*Gr.* he who is not with me), *against me*—*N.* Beelzebub, who is my opposer and not a helper—*and he that gathereth not* (w. z° kaph) (*Gr.* collecteth).

Ninth Paragraph

And every one who shall speak a word—*N.* of blasphemy—*against the Son of Man, it shall be forgiven him.*—*N.* for blasphemy against me there is an excuse, in that they behold me, a man like themselves; but for blasphemy against the Holy Ghost, who hath performed the miracles by my hand, there is no forgiveness, because the miracle is only Divine, and there is not in it a touch of human strength. *Either make the tree beautiful* (*Gr.* good), *and its fruit beautiful, or make the tree evil, and its fruit evil.*—*N.* ascribe good works to the Holy Spirit, and evil ones to Beelzebub. *For out of the abundance of the heart the mouth speaketh.*—*N.* not all those things which are in the heart doth the mouth reveal, because of fear or shame, but the superfluity only. *Every idle word* (w. p° beth and z° teth) (*Gr.* the idle word)—*N.* lying—*they shall give* (w. quss. tau) *an account of it* (fem.).—*N.* an answer for it. *An evil and adulterous generation* (*Gr.* a generation wicked and lustful).—*N.* a people that goeth a whoring after idols. *And a sign shall not be given unto it*—*N.* because they were not asking in faith—*but the sign of Jonas the prophet.*—*N.* of my burial and resurrection, besides which their cities would be desolated. *For as Jonas was in the belly of the fish* (*Gr.* of the whale), *so shall the Son of Man be in the heart of the earth three days and three nights.*—*N.* some reckon from part of the whole (41) days of Friday and Saturday and the first day of the week, and count these three days. And it is clear that not thus were there three days and three nights. But, perhaps, we may say that the first day was that on which He was crucified, and its night those hours in which the sun was darkened. And the second day, the day of Friday and its own night. And the third day, the whole of Saturday, and its night was part of the night before the morning of the first day of the week, because it is not known at what hour of it our Lord arose. *But when the unclean spirit*—*N.* unbelief—*is gone forth from a man*—*N.* from the Hebrew nation, from which it was expelled by the hand of Moses—*it is travelling* (w. quss. both kaphs) *in places*—*N.* among heathen nations—*wherein is no water*—*N.* deprived of the Word of Life—*and seeking rest and not finding it.*—*N.* because the Gentiles believe, they give no more rest to Satan. *I will return to my house whence I came out*—*N.* to the Jews who do not believe—*and coming, he findeth it empty* (*Gr.* unoccupied)—*N.* by faith—*and swept* (w. unvoc. heth) (*Gr.* and collected) *and adorned.*—*N.* by foul deeds. *But whosoever shall do the will of my Father* (Nest. w. z° olaph, and not w. z° dolath)—*and my mother* (w. r° olaph, and not w. r° waw).

CHAPTER XIII

And sat at the side (*Gr.* alongside of) *the sea.*—*N.* of Tiberias. *And He spake many things with them in parables. N.* because of the variety of their faith. And those things which the other evangelists call proverbs (methle) Matthew calls parables. And the narration of a parable is the setting forward of matters of reason, like the parable of the ten virgins. And a proverb concerns non-reasonable things (^{4} ^{2}), like the proverb of the grain of mustard seed. *And as he sowed, some fell by the wayside*—*N.* the seed of the doctrine was not received in their hearts—*and a bird came*—*N.* Satan (*Gr.* and the birds came—*N.* evil spirits)—*and devoured it* (w. unvoc. lomad, and ruk. tau)—*N.* did not leave it to spring up—*and other fell on rock*—*N.* their souls were not preserved in the earth—*and when the sun was risen it was scorched* (w. p° heth)—when Christ came, the great Sun of Righteousness arose with heat before it—

because it had no root—Luke, " moisture "—*it withered.*—*N.* because their faith was not steadfast and increasing in power by the writings of the prophets, the Gospel did not prosper in them. *And other fell among thorns.*—*N.* the possessions of the world. *And other fell on good ground*—*N.* on a pure soul—*and gave fruits, some a hundred* (w. p° dolath)—*N.* being made perfect like sons, therefore heirs, to wit, of the kingdom of God : the eternal knowledge of the Holy Trinity working in them perfection—*and some sixty* (w. r° dolath)—*N.* the simple righteous who like hired servants are working for the sake of the reward of the bliss that is in Paradise—*and some thirty.*—*N.* those attached to the feet of vanity, who are like servants who do their appointed work in order that they may not be punished, rather than for the sake of perfection—and note that Mark begins with thirtyfold and ends with a hundredfold. And Luke only says "bearing fruits an hundredfold," and doth not mention the sixty and thirty. *For to him that hath*—*N.* a good will and diligence—*it shall be given to him*—*N.* the understanding of the Gospel—*and he shall abound* (w. p° yud) *and as to him* (43) *that hath not*—*N.* much—*even that*—*N.* the little—*which he hath shall be taken from him.*—*N.* coming to nothing through his negligence. *And their eyes they have closed* (w. p° ee). *And should be turned* (w. unvoc. pe)—*N.* even though in a small degree. In the saying, " They shall be turned " (w. p° pe), it is expressed that they are far distant—*and I should heal* (Nest. w. p° olaph) *them. But blessed are your own* (*Gr.* blessings) (w. unvoc. nun).

Tenth Paragraph

Another parable gave He (w. quss. tau) *to them* (*Gr.* another parable put He forth to them).—*N.* concerning the heresies which spring up in the Church He set forth this parable. *The kingdom of heaven is like*—*N.* the Gospel of Christ—*to a man*—*N.* Christ—*who sowed good seed*—*N.* the doctrine of Christ—*in his field* (*Gr.* in his land)—*N.* in the world—*and when they slept*—*N.* they were negligent—*men, his enemy came*—*N.* Satan—*and sowed tares*—*N.* heresies. *And his servants came.*—*N.* angels. *Lest when ye are* *gathering the tares ye root up* (w. r° tau. Nest. w. p° tau) *with them also the wheat.*—*N.* lest while ye are bringing to nought the heretical teaching the orthodox be also injured with them. *And in the time of harvest*—*N.* of the resurrection—*I will say to the reapers.*—*N.* the angels. *Bundles* (w. r° mim, and z° semkath)—their own one bundle. *The kingdom of heaven is like to a grain of mustard seed.*—*N.* a symbol of the smallness of the Gospel at its beginning, and of its greatness at the end. *So that a bird of the air may come* (*Gr.* the birds of the air come)—*N.* the nations are converted—*and build nests* (*Gr.* lodge) *in its branches.*—*N.* find rest. (⁴⁴) *To leaven*—*N.* the Gospel—*which a woman took*—*N.* the rational soul—*hid in three measures* (w. z° semkath, and h° olaph) (*Gr.* satin, w. p° semkath, and h° tau ruk.) *of meal.*—*N.* a type of the three parts of the soul: the reason, and the passions, and the desires. *By the prophet.*—*N.* David. *I will open my mouth in a parable.*—*N.* in the 77th Psalm. *And I will bring forward hidden things* (*Gr.* I will shed forth w. r° olaph, and ruk. gomal) secrets (w. p° mim). *Then shall the righteous shine* (w. r° nun). *To treasure which is hid in a field* (*Gr.* in a plot of land)—*N.* the Godhead of our Lord which is concealed in His manhood—*which a man found.*—*N.* a believer. *Goeth and selleth all he hath*—*N.* renounceth the world—*and buyeth it* (w. ruk. beth)—*that field.*—*N.* and getteth possession of the faith. *To a merchantman*—*N.* one who exchanges transient pleasures for spiritual pleasures which do not perish—*who is seeking goodly pearls*—*N.* the words of life—*and when he had found one pearl.*—*N.* the Gospel of Christ. *To a net*—*N.* preaching—*that was cast in the sea*—*N.* the world—*and gathered of every kind* (w. r° kaph)—in a small degree (*Gr.* w p° kaph—abundantly)—*and when it was full* (*Gr.* and when it was filled). *And shall separate* (w. p° pe). *Therefore every scribe*—*N.* who interprets the two testaments and knows the power of Holy Scripture—*who is taught in the kingdom of heaven*—*N.* who believes and is baptized—*is like* (*Gr.* is likened) *to a master of a house*—*N.* a rich man—*who bringeth forth from his possessions* (Gr. his possession w. unvoc. mim, sing.)—*N.* his knowledge—*things new and old.* (¹⁵)—*N.* if he wishes he exhorts from a new doctrine, and if he wishes from an old. *And he came to His city.*—

N. to Nazareth. *Is not* (w. pron. he) *this, the son of the carpenter?*—N. Joseph. Mark says, "Is not this the carpenter, the son of Mary?" and it is possible that they saw Him carpentering. *And He did not there many mighty works because of their unbelief.*—N. Luke adds, that many widows were in Israel, and not to them, but to Zarephath of Sidon, to a woman that was a widow, was Elias sent. And many lepers were in Israel in the days of Elisha the prophet, and none of them was cleansed, but only Naaman the Syrian.

CHAPTER XIV

Herod the tetrarch heard (w. r° teth, and p° rish, and ruk. kaph) (*Gr.* tetrarches).—N. one of the four rulers who reigned in the land of Israel. This first Herod who ruled in Galilee is he who cut off the head of John the Baptist, and he was the son of Herod who slew the infants, and his son was the Herod who was surnamed Agrippa, and who is mentioned in the Acts. And the second is Philip who ruled in Ituræa; and he was also the son of Herod who slew the infants. And the third was Pontius Pilate, who ruled in Judæa and scourged our Lord. And the fourth is Lysanias, who ruled in Abilene. These four ruled after that Archelaus, the son of Herod, the slayer of the infants, was dethroned. *For the sake of Herodias, his brother Philip's wife.*—N. because in the lifetime of Philip, her husband, he acted unfaithfully to her, and she was treacherous in the matter of her husband and slew him, as Josephus has written. John forbade Herod ([16]) to take her, but the ancient law did not forbid a man to take the wife of a brother that was dead. *But when it was the birthday* (*Gr.* there were the natal celebrations [plur.]) *of Herod.*—N. as it were the day on which he was born, when he used to prepare a feast every year; they do this also even up to this day; this custom is observed amongst the kings of the Persians and of the Megulians. *Danced* (w. p° rish) *the daughter of Herodias before the company* (*Gr.* in the midst). *Therefore with an oath* (w. z° last mim, sing., without the points) *he swore to her* (*Gr.* he promised). *She being instructed by her mother* (*Gr.* because she had been beforehand instructed (w. p° yud) of her mother). *He commanded that it should be given* (*Gr.* for it to be given w. h° yud). *And she brought it* (w. p° yud) *to her mother. And they went.*—*N.* the disciples. *Showed it to Jesus.*—*N.* Herod, forsooth, supposes that Thou art John, who is risen from the dead. And on account of this, he departed thence to the wilderness.

Eleventh Paragraph

Now when Jesus heard.—*N.* what Herod said. *To a desert place* (w. quss. beth) (*Gr.* to a place of a wilderness). *And buy* (w. r° nun) *for themselves nourishment* (sing.) (*Gr.* victuals, plur.). *But five loaves.*—*N.* cakes (*Gr.* five breads). And John the Evangelist says that they were barley, and he further adds, that Philip said to Him, that two hundred pennyworth of bread was not sufficient for them. *And he looked up to heaven*—*N.* that He might teach us thankfulness—*and commanded the multitudes to sit down* (w. unvoc. tau) *on the ground* (*Gr.* on the grass). *And they took up what remained over of the fragments* (w. z° tsode) ([47]) *twelve baskets* (w. h° pe and nun).—*N.* small fruit baskets. *And immediately He constrained* (w. r° olaph. Nest. w. p° olaph and lomad) *His disciples that they should enter into a ship* (w. unpron. nun) (*Gr.* embark in a boat) *and that they should go before Him* (*Gr.* and precede Him w. r° nun, and quss. dolath). *And when it was dark* (w. quss. kaph) (*Gr.* it was evening). *And the ship was distant from the land stadia* (w. r° olaph, and p° dolath ruk.) *many* (*Gr.* and the boat was now in the midst of the sea), and there is no mention in Greek of many stadia. Now every stadium is three miles, and every mile is fifteen hundred paces—*being tossed* (w. ruk. gomal) (*Gr.* tormented). *And they said that they saw a deception* (*Gr.* it is a phantom) *and from their fear* (w. p° lomad) *they cried. And Cephas answered* (*Gr.* Peter). *And began to sink* (w. quss. beth). *Little of faith, for what* (*Gr.* in what) *didst thou waver? And when they entered into the boat, it ceased* (*Gr.* the wind was at rest). *And they sailed, and came to the land of Genesar* (w. r° gomal, and nun) (*Gr.* to the land of Genesarath w. p° rish). *And they sent to all the* *places that were round about them* (*Gr.* to the whole of the surrounding country w. r° *Greek* pe, and h° first rish and z° kaph ruk. and p° last rish).

CHAPTER XV

And who ever curseth (*Gr.* speaketh evil) *of his father and his mother shall surely die* (*Gr.* shall be brought to an end by death w. p° shin). *Every one that shall say to father or to mother, my gift, whatever it is, that thou mightest gain profit from me* (*Gr.* that is a gift ([48]) whereby thou mightest have abundance from me).—*N.* Whatever thou art asking of me that I should give thee, to wit, my own gift I am giving to God, and on this account I am not able to share it with thee. *It is not whatever entereth into the mouth that defileth a man.*—*N.* food is not from him and defiling to him, but rather when evil is eaten in the mind. *Every plant which He hath not planted* (w. quss. beth), *My Father which is in heaven, shall be rooted up.* The Nestorians seemingly read heth here instead of ee.—*N.* the traditions of the elders which God hath not appointed are to be rooted out. *They are blind leaders* (*Gr.* directors) *of the blind. And from there is cast forth by purgation* (*Gr.* goeth forth to the house of refuse). *For from the heart proceed evil thoughts* (*Gr.* evil intentions) *adultery, murder, fornication, theft, false witness, blasphemy.* The Greek uses the plur.—murders, adulteries, fornications, plots, thefts (w. unvoc. nun, and quss. beth), false witnesses, blasphemies. *But if a man eat when his hands are not washed* (*Gr.* with unwashed hands) *he is not defiled. And He came to the regions of Tyre and Sidon.*—*N.* He did not go there that He might preach, because a little before He had warned His disciples that they were not to go in the way of the heathen, and not to enter into the cities of the Samaritans. *My daughter* (w. p° rish) *is grievously tormented* (w. ruk. beth) *with a demon* (*Gr.* is demonised). *Yea, my lord* (*Gr.* Oh ! Lord) *even the dogs eat the crumbs* (w. p° pe, and e° first tau, and r° last tau) (*Gr.* the morsels w. p° pe, and e° kaph quss.) ([49]).

Twelfth Paragraph

The lame and the blind, and the dumb and the maimed.—*N.* injured in the feet, in the eyes and the tongue and the hands. *And there is nothing for them to eat* (*Gr.* that they may eat). *And that I dismiss them while fasting* (w. p° tsode and z° yud) *lest they faint* (w. e° ee).—*N.* from weakness and exhaustion (*Gr.* they should fail) (w. unvoc. tau).—*N.* from faintness. *Whence to us in the wilderness* (w. quss. beth). *Bread* (*Gr.* from where is there so much bread to us in the desert ?).—*N.* observe their simplicity, how swiftly they have forgotten the former miracle. *They say to Him seven, and a few fishes* (*Gr.* little fishes) (w. z° last nun).—*N.* this semkath has a diminutive signification like taliusa (little boy) and amrusa (little lamb). *And He commanded the multitudes that they should sit down* (w. quss. kaph) (*Gr.* to sit down w. unvoc. tau) *on the ground, and gave glory, and brake* (in *Gr.* giving thanks, He brake). *Seven hampers full.*—*N.* baskets, and on the former occasion with five loaves He satisfied five thousand, and twelve baskets remained ; and on this occasion with seven loaves He satisfied four thousand men apart from women and children, and seven baskets remained. *And He came to the borders of Magdu* (w. p° mim and unvoc. gomal ruk., and e° dolath quss.) (*Gr.* to the parts of Magdala w. quss. dolath). Mark says " of Dalmanutha."

CHAPTER XVI

And they ask of Him a sign from heaven.—*N.* that He should withdraw the sun like Joshua the son of Nun, or send down fire upon the altar like Elias. *Ye know how to discern* (w. ruk beth.) (*Gr.* to distinguish w. p° pe). *They forgot to take* (w. ruk. (^{50}) beth) *with them bread.*—*N.* because they had not much bodily appetite. *Take heed and beware* (w. p° dolath) *of the leaven*—*N.* the doctrine—*of the Pharisees and the Sadducees.* Mark says, of the leaven of Herod. *Why are ye reasoning ?* (w. ruk. beth). *Do ye not remember ?* (w. quss. dolath, and this ee is read as olaph, but the

Nestorians pronounce it). *To the region* (*Gr.* to the regions) *of Cæsarea Philippi* (w. ruk. first pe and e° second pe, according to the Greek). *Whom* (w. p° mim, and e° nun) *do men say concerning me that I am. By blessings* (*Gr.* blessed art thou). *Simon, son of Jona* (w. h° dolath and z° yud, and p° nun). *And thou art Cephas* (*Gr.* thou art Peter)—*N.* a rock—*and upon this Cephas* (*Gr.* this rock)—*N.* upon thee—*I will build* (w. r° olaph, and nun) *my church* (w. unvoc. dolath. Nest. w. p° dolath, correctly).—*N.* the congregation of the faithful. And observe that the word "church" is taken from "assembly." *And the gates of Sheol shall not prevail* (w. r° nun).—*N.* death shall not bring my church to naught, but it shall abide for ever. *Then He commanded* (w. p° pe) (*Gr.* p° quph) *His disciples that they should tell no man that He was the Christ.*—*N.* because until He was risen from the dead no one was able to believe, except the disciples. *And Cephas led Him, and began to rebuke Him* (w. unvoc. kaph, and z° first olaph).—*N.* he was saying to the Lord, "If Thou sufferest and art slain, our preaching cometh to naught." *Get thee behind me* (w. p° tau), *Satan.*—*N.* this thought which ariseth within thee is from Satan, because thou dost not wish (51) that by my sufferings I should redeem the world. *A stumbling block art thou to me* (*Gr.* my offence art thou). *And take up his cross* (*Gr.* his stake) *and come after me* (*Gr.* and follow me w. quss. beth). *For whoever wishes to save alive* (*Gr.* to deliver) *his soul*—*N.* in the world to come—*shall lose it.*—*N.* in this world. *There are some standing here*—*N.* Peter and James and John—*who shall not taste of death until they see the Son of Man*—*N.* in Mount Tabor—*coming in His kingdom.*—*N.* arrayed in glory and splendour.

CHAPTER XVII

And after six days—*N.* after He had declared and said that they should see His glory. And Luke says, "After eight days," because he reckons the day on which He spake these things with His disciples, and the day on which He went up to Mount Tabor, together with the six intervening days—*Jesus leadeth Cephas*—*N.* because he was chief of the Apostles—and James—*N.* because he answered "we are able to drink the cup"—*and John his brother.*—*N.* because He loved him. And He brought up the three with Him so that in the mouth of two or three witnesses every word should be established. *And there appeared to them Moses*—*N.* from the dead—*and Elias*—*N.* from the living. Not bodily, but by revelation—*and they were seen speaking with Him.*—*N.* concerning His departure, which was about to be accomplished in Jerusalem, as Luke says. *It is good for us to be here*—*N.* and we shall be freed. freed from the harassing of the Jews—*let us make here three tabernacles* (w. p° teth) (*Gr.* three tents). *Behold a bright cloud overshadowed them.*—*N.* as if it were covering over them. *In Whom I am well pleased* (*Gr.* in Him I am well pleased) (52) *hear ye Him.*—*N.* of Him be in awe, and not of Moses and Elias.

Thirteenth Paragraph

He commanded (w. p° pe and r° quph) *them that they should tell to no man.*—*N.* because they did not believe. For no mighty works were attributed to Him at that time. *Why then do the scribes say*—*N.* they were constructing a double syllogism, and saying, "If He is the Christ, Elias has come before Him; Elias has not come before Him, therefore He is not the Christ"—*Elias cometh before that he may fulfil all things* (w. p° shin) (Gr. set to rights w. p° mim adding "as it is written.")—*N.* in Malachi the prophet, but in the Syriac there is not "as it is written." *That behold, Elias* (*Gr.* already) *has come.*—*N.* John the Baptist. *A man came to Him and knelt* (w. r° rish. Nest. w. p° rish). *My son who is lunatic* (*Gr.* who is moonstruck). —*N.* usually in the roofs of high dwellings and struck at the full moon. *And I brought him* (w. quss. tau). *Ah!* (w. e° olaph) *race unbelieving and perverse* (w. p° waw and quph) (*Gr.* Oh! generation, unbelieving and crooked).—*N.* the first word signifies bodily crookedness, like that of the winding serpent; the second word signifies spiritual crookedness, like subtilty. *Bring him near to me.*—*N.* as if speaking to that unbelieving generation (*Gr.* cause him to come to me hither). *And He rebuked* (w. unvoc. waw. Nest.

w. p°, correctly). *If there be in you* (*Gr.* to you) *faith as a grain of mustard seed*—*N.* which does not doubt at all, and it is manifest that faith such as (53) this is not found in every believer—*ye shall say to this mountain that it remove hence, and it shall remove.*—*N.* He calls Satan a mountain; according to that which the prophet Zacharias says: "What art thou, O great mountain, before Zerubbabel?" And Ezekiel also: "Behold, I am against thee, O destroying mountain." *But this kind*—*N.* of demons—*goeth not forth, but by fasting and by prayer.*—*N.* by the purification in body and soul of the healers and those in need of healing. *While they were dwelling* (w. ruk. kaph) *in Galilee.*—*N.* from huphoko, since w. quss., it is from hephukio. *They who received the two quarter shekels* (*Gr.* those who received the didrachma w. p° nun).—*N.* every firstborn in every year gave half a shekel to the high priest, because God said to the Hebrews, "your firstborn shall be mine," in exchange for the firstborns of the Egyptians, whom I slew. *Doth not your master pay His half shekel* (*Gr.* doth not your teacher contribute (w. ruk. kaph) the didrachma (w. h° dolath, ruk.)).—*N.* the two quarter shekels. *The kings of the earth from whom* (*Gr.* whose) *do they receive tribute* (w. p° mim and ruk. kaph and z° semkath, sing.) that is "tithe" (*Gr.* w. r° semkath, plur.)—*and head money* (*Gr.* or tax w. h° quph and unvoc. nun). *Therefore* (*Gr.* then indeed) *the sons are free sons.*—*N.* although I am the Son of God, and the Son is free from tribute, yet that I may not offend them I give it. *And cast a hook* (w. p° beth).—*N.* a hook to be swallowed by a fish. *And thou shalt find a coin* (w. r° olaph, and h° tau) (*Gr.* a stater)—*N.* an obolus of the weight of four (54) shekels—*that* (*Gr.* it) *take and give for me and for thee*—*N.* from this it is known that Simon also was a firstborn son. And whether that stater was newly created or the fish found it and swallowed it, God only knows.

CHAPTER XVIII

At that hour.—*N.* when they saw that our Lord honoured Simon, when He said "for me and for thee," the disciples were offended and wished to know whether in the kingdom of heaven he would again be chief and honoured. And they asked, *Who indeed is chief* among them. *And Jesus called a child.*—*N.* because he was pure from sinful ambitions. And it is said that Ignatius, the fiery, was that child, who was the disciple of John the Evangelist, then Patriarch of Antioch. *Except ye turn* (w. quss. kaph—from hephukia) *and become as children*—*N.* undefiled by sin and innocent—*it would be better for him that a millstone be hung* (w. p° rish)—*of an ass* (*Gr.* asinine).—*N.* turned round by an ass. *It is necessary* (w. h° quph) *that offences should come* (*Gr.* causes of stumbling—*N.* this world is not free from the wicked—*but woe to the man by whose means* (*Gr.* by whom w. p° dolath and yud) *the offences shall come.*—*N.* some consider that this word was spoken concerning Judas Iscariot. *But if thy hand or thy foot*—*N.* thy servant or thy wife—*offend thee, cut it off* (w. r° quph). *When thou art halt*—*N.* thou art crippled—*or when maimed.*—*N.* without a hand. *And if thine eye offend thee, pluck it out* (w. h° tsode) (*Gr.* reject it w. r° pe and quph). *See that ye offend not* (w. p° tau. Nest. w. r°) *one of these little ones.*—*N.* simple men. *That their angels* (*Gr.* in heaven) ([55]) *always behold the face of my Father.*—*N.* it is evident that to every man an angel is assigned, and is in charge of him. He applies the word " face " to boldness towards God. *That He may recover*—*N.* to seek and to deliver—*whatever is lost.*—*N.* what is dead in sin. *If a man shall have*—*N.* God—*a hundred sheep*—*N.* all rational beings—and one of them go astray.—*N.* the race of mankind. *Doth not leave the ninety and nine*—*N.* the angels—*in the mountain.*—*N.* in heaven above. *And if he find it* (w. r° heth) (*Gr.* and if it shall be that he find it). And Luke adds here the parable of the woman who possesses ten pieces of silver. *Go and reprove* (w. r° kaph) *between thee and him* (*Gr.* between thee and him alone) *if he hear thee* (*Gr.* shall hear thee) *thou hast gained thy brother. He shall be to thee like a heathen man and a publican. If two of you shall agree* (*Gr.* be in harmony) *on earth, concerning every matter* (*Gr.* action) *that they shall ask* (r° w. nun and shin) *it shall be unto them.*—*N.* when men do not ask in ambition. *I forgive* (w. quss. beth) *him. But until seven times of seven each* (*Gr.* until seventy times seven).—*N.* four hundred and ninety times, viz. every time they repel one, as often as he acts foolishly with thee, thou also shalt turn and receive him.

FOURTEENTH PARAGRAPH

Therefore.—*N.* because it is right to forgive much. *They brought* (w. p° quph) *to him*—*N.* his servants—*one that owed* (w. p° heth and z° yudh) *a myriad* (*Gr.* one owing a myriad) *talents.*—*N.* ten thousand talents; and the talent of silver is ten thousand oboli, and the talent of gold is seven ([56]) thousand shekels. *Was it not fitting for thee also that thou shouldest have pity* (w. p° dolath) *on thy fellow-servant, as I had pity on thee?* (w. z° cheth and quss. tau. The rule of grammar adjudges that techun is from chenono, as tarsun is from resoso). *And I pitied thee* (w. p° cheth). *And delivered him to the scourgers* (w. quss. gomal and ruk. dolath) (*Gr.* to the torturers).

CHAPTER XIX

He departed (*Gr.* He changed) *from Galilee. And there came after Him* (*Gr.* and there followed Him w. ruk. beth). *If it is lawful for a man to put away his wife for every cause* (w. r° ee) (*Gr.* for every pretext).—*N.* transgression, physical or voluntary. *Have ye not read.*—*N.* in the law. *Male and female* (w. r° nun and quph and ruk. beth. Nest. w. unvoc. quph and quss. beth). *He made them.*—*N.* the Creator. *And He said.*—*N.* Jesus. *For this cause.*—*N.* because the nature of male and female is what God willed and created. *Shall leave* (w. quss. beth) *a man his father and his mother and shall cleave to his wife.*—*N.* according as he says, Adam was the head of our substance. *Therefore they shall not be* (w. pron. he) (*Gr.* they shall no longer be) *two. That God hath joined* (w. ruk. gomal). *Why then did Moses command* (w. p° pe, and ruk. quph) *that he should give a writing of separation* (*Gr.* of removal) *and dismiss her* (w. r° rish). *And shall take* (w. z° nun) (*Gr.* and shall marry) *another, committeth adultery* (w. p° olaph). *If such is the* *fault* (*Gr.* the blame) *between* (w. p° beth and nun) *a man and a wife. Not every man is competent* (*Gr.* containing) *for himself, this saying.*—*N.* not every man is able to observe celibacy. *For there are eunuchs* (*Gr.* eunuches) (w. r° olaph and quss. ([57]) kaph) *who have made themselves eunuchs* (*Gr.* who have castrated themselves for the sake of the kingdom of heaven).—*N.* He is praising those who cut off their lascivious thoughts, and not those who cut off their members of procreation, for this is forbidden by the canons of the Apostles. *Whoever shall receive it, let him receive it* (w. r° nun) (*Gr.* he that is able to contain, let him contain). *Then brought they* (w. p° quph) (*Gr.* were brought) *to Him children. And rebuked* (w. p° waw and olaph, and unvoc. kaph, ruk.) *them, His disciples. Suffer children to come to me and forbid not* (w. ruk. kaph) *them. Good Teacher, what of good* (*Gr.* good thing) *shall I do? There is none good* (*Gr.* there is not a man good) *except one, God.*—*N.* He does not disown goodness, who is the Good Shepherd, but He reproves him who flatteringly praises Him. *Thou shalt not commit adultery* (w. unvoc. tau). *And thou shalt not witness* (w. p° tau) *false witness* (*Gr.* thou shalt not witness w. r° tau falsely). *And come after me* (*Gr.* come, follow me) (w. p° beth and quph). *And he went away saddened* (w. p° kaph) *in himself* (*Gr.* distressed). *It is easy*—*N.* it is plain —*for a camel to go through the eye of a needle.*—*N.* St. Cyril interprets the camel by a thick rope, and Moses the son of Cephas by a large animal. *Who then can be preserved alive?* (*Gr.* is able to be saved ?).—*N.* not that the disciples were afraid since they were prepared, but they considered for others. *On the throne* (*Gr.* seat) *of His glory, ye shall sit* (w. quss., both taus and ruk. beth) *ye also upon twelve seats*—*N.* although Judas the traitor was one of ([58]) the twelve, he will not sit at that time; in the Advent that is to be, his place shall be filled in his stead—*and ye shall judge* (w. quss. tau and ruk. dolath)—*N.* ye shall condemn—*the twelve tribes of Israel;* because our Lord alone is judge of quick and dead. *Or wife.*—*N.* some retort that a little before He was condemning whoever should forsake his wife, and yet now He justifies it. And we reply that there He is condemning those who have forsaken their wives and married others. And here He is praising those who for

His Name's sake reject bodily comfort. *One in a hundred* (w. p° beth) *he shall receive* (*Gr.* multiplied by a hundred shall he receive).

CHAPTER XX

To a man who is master of a house.—*N.* God, Who is Master of all. *Went out in the morning*—*N.* from the beginning of the creation He was careful concerning this, that the house of Adam should work those things that are good—*that he might hire* (*Gr.* to hire) labourers—*N.* believers—*to his vineyard.*—*N.* for the keeping of His commandments. *And he went out the third hour*—*N.* at the time at which the children of Israel went out from Egypt—*and he saw others who were standing in the market place and idling* (w. p° beth and h° teth). *And he went out again at the sixth and at the ninth hours.*—*N.* at the time of the Judges and of the Kings of Israel. *And about the eleventh hour.*—*N.* at the latter times when the Gospel of our Lord became manifest. *All the day idling* (w. p° beth and z° teth). *Because no man hath hired us* (w. p° olaph, and ruk. gomal) (*Gr.* hath bidden for us).—*N.* the Gentiles who believed in our Lord say that no prophet was sent to them.

Fifteenth Paragraph

And when it was evening—*N.* at the end of the world—*the Master of the vineyard said to his overseer* (*Gr.* to his own steward).—*N.* to the angels. *And when they received it, they murmured* (w. r° ($^{5\,9}$) teth. Nest. w. p° teth) (*Gr.* were murmuring w. p° mim). *Who have borne the burden of the day and the heat.*—*N.* persecution in Egypt and trials in the wilderness, and exiles and captivities. *Thou didst agree* (w. p° quph) *with me. And he led the twelve disciples apart* (w. p° beth and nun). *And to them. And they shall scourge him* (w. quss. gomal and ruk. dolath). *Command that they may sit* (w. quss. tau and ruk. beth). *Are ye able to drink the cup which I am about to drink?*—*N.* is it of the present time of struggles and dangers and deaths and not of the time of rest which ye are asking? *Or will ye be baptised* *with the baptism that I am baptised with?* (w. ruk. dolath).—*N.* He speaks of His passion as the cup and of His death as the baptism, in that He rose up from the earth just as from the water when He arose from the dead, according as He said—I have a baptism to be baptised with, and greatly am I straitened. *Was not* (w. pron. he) (*Gr.* is not) *mine, that I may give* (*Gr.* to give).—*N.* not for nothing are the blessings to be given from my store in the world to come, but those who bear toils and troubles here God the Father will bless with reward hereafter. *But when the ten heard it they were enraged against* (*Gr.* they were incensed w. p° ee and yud). *Concerning those two brethren. And behold two blind men.*—*N.* Mark says there was one blind man, whose name was Timæus Bartimæus, who met Him as He went forth from Jericho. And Luke again says one, but does not name him. And it is likely that these two evangelists make mention of the first one who met Him, and Matthew, both the first and the other. *But the multitudes were rebuking* (*Gr.* but the multitude rebuked) *them, that they should be silent* (w. quss. (60) tau). *That may be opened* (w. quss. last tau) *our eyes. And He touched their eyes* (w. p° ee) (*Gr.* felt their eyes) *and immediately were opened* (w. p° pe and tau) (*Gr.* and immediately they saw) (w. p° zain) *their eyes. And they went after Him* (*Gr.* and they followed Him w. quss. pe).

CHAPTER XXI

And He came to Bethphage (w. z° *Greek* pe and r° gomal ruk.) (*Gr.* phagi; w. p° pe, and h° gomal quss.).—*N.* the place where grows the henna flower with which women dye the hands and the feet of themselves and of their children. And others say that "phage" is interpreted a meeting. And according to others, the parting of the ways; and according to others, a wild fig tree. *Two of His disciples.*—*N.* Simon and John. *Go to the village that is over against you* (w. e° lomad and p° beth, ruk.) (*Gr.* opposite you w. p° dolath and e° quph and unvoc. beth). *An ass tied* (*Gr.* bound) *and a colt with her.*—*N.* Mark and Luke mention a colt only, and Matthew again speaks about a colt which He rode.

And it is possible that He rode along the way mounted upon the ass, and when He drew nigh to Jerusalem upon the colt. *Say ye to him, that our Lord seeketh him* (*Gr.* that the Lord is needing him, *That it might be fulfilled which was spoken by the Prophet, who said.*—*N.* by Zechariah the Prophet. And riding upon a colt symbolises the submission of the Gentiles who were not under the control of the law, not that He rode because of weariness, in that it was from Bethany and not from a distant place. *Scattering* (w. p° shin) *were in the way. Hosanna to the Son of David.*—*N.* Hosanna in Hebrew to to be interpreted "redemption," and in Greek a hymn of praise. *Blessed is He that cometh* (61) *in the Name. Was moved.*—*N.* read as one tau, w. quss. *And they were saying, Who* (w. p° mim and e° nun) (*Gr.* is this ?) And Luke alone says that the Pharisees said to Him "Rebuke thy disciples," and He replied to them "That if these should be silent the stones would cry out." *And overthrew* (w. p° semkath and r° heth). In accordance with that saying, "He hath overthrown the mighty from their seats" Some ,indeed, incorrectly read "waschaph" [Peal] w. p° wau and heth (*Gr.* overturned) *the tables of the exchangers*—*N.* who bought and sold oboli and denarii. *It is written, My house shall be called a house of prayer.* Mark adds, "for all nations." And there are two occasions when He drove them from the Temple: once at the beginning of miracles when He made for Himself a scourge of cords, as John says; and the second, at the time of the Passion, when He rode upon a colt. *And there came* (w. p° quph) *to Him in the Temple the blind and the lame* (*Gr.* crippled) *and He healed them. It was displeasing* (w. r° beth. Nest. w. r° olaph) *to them* (*Gr.* they were provoked (w. p° ee, and yud). *That out of the mouth of children and infants Thou hast gotten* (w. p° tau and r° quph) (*Gr.* of babes and sucklings, Thou hast perfected) (w. p° shin and h° lomad and quss. tau).—*N.* Thou, O God. *Now in the morning when He returned to the city He hungered.*—*N.* not natural hunger, because as yet it was early, but providential. *And He saw a fig tree* (w. h° tau) *one on the way. And He said to it, There shall not be fruit growing on thee henceforth for ever*—*N.* because there were no figs on it. In that it was not the time of figs, but it was Nisan, as Mark says: but that the disciples might know His power (6 2) that He suffered of His own will, and if He willed, as He dried up the fig tree, He would have put to death those that would crucify Him—*and immediately that fig tree withered.*—*N.* though the fig tree withered immediately, yet the disciples saw it at dawn of day, as Mark says. *But ye shall even say to this mountain*—*N.* to Satan—*be thou lifted up* (w. p° tau and unvoc. quph) and *fall* (w. r° pe) (*Gr.* and be cast w. p° mim) *in the sea, and it shall be*—*N.* as it chanced to the evil spirits who went into the swine—*and whatsoever ye shall ask* (w. r° tau and shin) *ye shall receive* (w. ruk. beth).

Sixteenth Paragraph

By what authority art thou doing these things.—*N.* they asked Him in malice. Thus, if He says, " By the power of God " they will say to Him, " Why then art Thou breaking the law, that is, that Thou healest on the Sabbath." And if He shall say, " By My own authority," they will condemn Him to death. *I will ask you* (w. r° first and second olaph and p° shin) *also one word. The Baptism of John, from whence is it ? Is it from heaven ?* (w. pron. he) (*Gr.* was it ?) —*N.* in the second question in which there are difficulties like to their own question, He silences and restrains them, seeing that if they shall say " from heaven," He will say " Why did ye not receive him ? " And if they shall say " from men," they will be condemned by the multitude, for they held John for a prophet. *A certain man*—*N.* this is a type of God—*had two sons.*—*N.* the people and the Gentiles. *Work in the vineyard.*—*N.* keep the commandments of God. *And he said, I will not, but afterwards he repented* (read the taus as one, w. quss.) *and he went.*—*N.* a type of a heathen Gentile. *I, Lord, and went not.*—*N.* a type of (6 3) the people of the Hebrews. The other evangelists do not mention this parable. *There was a certain man who was a master of a house*—*N.* that is a type of God, the Master of the world—*and he planted a vineyard*—*N.* the people of Israel—*and enclosed it* (w. quss. dolath) *with a hedge*—*N.* set up the law for it—*and dug a wine press in it*—*N.* the altar of sacrifices—*and he built him a tower* (w. quss. dolath)—*N.* the temple—*and handed over* (*Gr.* and delivered it up) *to* *husbandmen*—N. to priests—*and went his way.*—N. He brought his spirit upon them. *But when the time of fruits had come*—N. when they inhabited the land of promise—*he sent his servants.*—N. the prophets, who were after the captivity. *Lastly* (*Gr.* at the last w. z° rish) *he sent to* (*them his Son.*—N. Christ in the flesh. *When he cometh* w. r° dolath) (*Gr.* when he shall come) *therefore.*—N. in the day of judgment. *They say to Him, Evil for evil* (*Gr.* that evilly those evil men). *He will destroy them.*—N. Mark and Luke say that our Lord Himself assigns to them this judgment. And it is possible that they also, in turn, speak in like manner, as Matthew says. *The stone which the builders refused* (*Gr.* those who built)—N. the teachers of the Jews—*the same is become the head of the corner* (*Gr.* a head corner [stone]) *and whosoever* (*Gr.* and every one who) *shall fall* (w. r° nun and pe) *upon this stone shall be broken* (read w. p° ee)—N. that he who is offended in me shall perish—*and every one upon whom it shall fall it shall scatter* (w. r° tau and rish, and ruk. dolath).—N. every one against whom I am incensed shall be so scattered ([64]) and driven away as in winnowing. *And they sought to lay hold on Him* (w. quss. dolath).

CHAPTER XXII

To a certain king—N. that is God the Father—*who made a marriage feast*—N. who espoused the church—*for his son, and sent his servants*—N. the prophets—*that they might call them that were bidden* (w. p° lomad and zain) (*Gr.* them that were called w. unvoc. quph).—N. the Jews. *And again he sent other servants.*—N. the Apostles. *My banquet is prepared*—N. the body and blood of the Redeemer—*both my oxen and my fatlings are killed* (*Gr.* my fat beasts are sacrificed)—N. my teaching of those things which nourish your souls are prepared—*and everything is ready.*—N. the remission of sins, the gift of the Spirit, the kingdom of heaven. *But they despised* (*Gr.* since they neglected) *went away, one to his farm and one to his merchandise.*—N. they were engrossed with worldly things. Luke makes an addition, saying, "And another said, I have bought five yoke of oxen, and another, I have married a wife." *And he sent his armies*—*N.* the Romans under Vespasian, who sacked Jerusalem. *Go ye therefore to the partings of the ways.*—*N.* to the heathen Gentiles. *And he saw there a man who was not clothed with a wedding garment.*—*N.* a believer who was lacking in good works. *Bind his hands and his feet, and cast him forth* (w. unvoc. pe) (*Gr.* bear him and cast him w. r° pe) *to the distant darkness.*—*N.* which is separated from the light of God. *For many are called*—*N.* those who believe —*and few are chosen.*—*N.* those who are adorned with good works. *And thou art not one who exalteth the person* (w. r° tsode, and ruk. pe and tau) *of man* (*Gr.* and there is not a care to thee (w. r° mim) not concerning any man). *Is it lawful to give* (65) *poll tax* (*Gr.* tribute w. r° quph and unvoc. nun) *to Cæsar* (w. p° semkath) *or not ?*—*N.* they reckon that in any case they will catch Him in His answer. If, to wit, He shall say "Yea," they will say that He is against the law, and counselling them to be in subjection to the heathen. And if He shall say "No," they will say that He is against Cæsar, and is counselling us to rebel against him. *Of whom* (w. p° mim) *is this the image and superscription ?*—*N.* the name written on the penny. *Give, therefore, Cæsar's things* —*N.* temporal matters—*to Cæsar, and God's things*—*N.* the service of the soul, which is in His Image, that is, God's— *to God.*

Seventeenth Paragraph

The Saducees came—they who did not acknowledge the resurrection of the dead. *In the resurrection, therefore, whose wife shall she be ?*—*N.* it is not possible she will belong to all together, because of the confusion, nor even to one in particular, lest the others be defrauded. And our Lord solved this proposition thus : that in the resurrection there is no marrying, and on this account neither to all of them together, nor even to one of them, is it necessary for her to belong. And this proposition logicians call a double separated syllogism : namely, if the Resurrection be true, either she will be wife to the seven of them, or to only one. And since it is not possible that she should belong to all of them, nor even to one of them, therefore, the Resurrection is not true. *For in the resurrection of the dead they neither* *marry wives nor do wives belong to husbands* (*Gr.* they neither marry nor are married). *What was spoken to you by God.*—N. in the law. *I am the God of Abraham, and the God of Isaac, and the God of Jacob.*—N. in this our Lord is asserting the resurrection thus: that if there is no resurrection, these persons are not raised, and if they be not raised, God (66) is not the God of the living, but of the dead. That is false. because He is not the God of the dead, but of the living. *And He was not the God* (w. pron. he) (*Gr.* He is not) *of the dead. They were astonished* (read as one tau w. quss.). *When they saw that He silenced* (*Gr.* He muzzled) *the Saducees. And one of them, a professor of the law, asked Him* (*Gr.* a lawyer). *With all thy heart and with all thy soul and with all thy strength* (*Gr.* "thy strength" is wanting) *and with all thy mind* (*Gr.* and with all thy intelligence). *This is the first and great commandment. And the second is like unto it.*—N. that he who loves his neighbour also loves God is shown in this, that he keeps His commandments. *On these two commandments are depending the law and the prophets.*—N. this sentence Matthew only quotes. *What say ye?* (*Gr.* does it seem to you?) *concerning Christ? Whose Son.*—N. because they were questioning Him and saying that though thou art a man, thou makest thyself God. And in the Scripture it is asserted that the Lord is of David. *How He his Son?* (w. pron. he) (*Gr.* is?).

CHAPTER XXIII

Whatever, therefore, they bid you to observe, observe ye.—N. at this time, which is before my resurrection and not afterwards, when my Gospel is preached. *And they bind heavy burdens* (the Greek adds, "and grievous to be borne"). *But they are not willing with their finger to touch them* (*Gr.* to move them). *They make broad* (w. p° mim and ruk. pe and r° tau quss.) *their tablets* (w. r° tau and ruk. pe) (*Gr.* phylactery w. r° pe and p° last yud)—N. tablets on which were written the ten commandments and which the Scribes (67) and Pharisees used to hang on their necks—*and they enlarge the borders* (w. r° tau and ruk. pe) *of their garments* (*Gr.* the strings of their clothing).—*N.* they were accustomed to interweave pieces of scarlet as fringes on the borders of their garments, that they might be known. *And gree'ing* (*Gr.* and requests (w. p° lomad) of peace (w. r° mim, plur.)) *in the market, and that they may be called by men, Rabbi* (*Gr.* Rabbi, Rabbi).—*N.* twice. *And whoever humbleth* (*Gr.* abaseth) *himself shall be exalted* (read as one tau) (*Gr.* will be raised). *Because ye are shutting* (w. h° heth) (*Gr.* because ye shut) *the kingdom of heaven before mankind.*—*N.* like a man who closes a gate in the face of his friend. *Ye encompass* (w. quss. both kaphs). *That ye may make one proselyte* (w. h° gomal and e° yud).—*N.* a foreign Gentile, to wit, that he may be made a Jew. *The child* (w. z° rish, fem.) *of Gehenna, twofold* (w. p° olaph and quss. pe) (*Gr.* twice as much) *as yourselves.*—*N.* your own sin and that of the proselyte ye share. *Woe to you leaders* (*Gr.* guides) *blind. Whosoever swears by the Temple it is not* (w. pron. he) *anything* (*Gr.* it is nothing). *But whosoever sweareth by the gold that is in the Temple is guilty* (w. z° heth and r° olaph) (*Gr.* liable w. p° heth and z° yud). *Blind fools* (*Gr.* senseless and blind). *But whosoever shall swear by the gift that is upon it is guilty.*—*N.* the vessels and the administrations which approach the altar He calls "the gift," and it is clear that though they were simple vessels they were hallowed by the altar. *Because ye tithe* (w. p° ee) *mint* (w. z° first nun)—*N.* nona—*and anise* (w. p° ([68]) wau and r° beth, ruk.) *and cummin.*—*N.* also one of those mixtures which ye receive as your alms. *And judgment,* that is to say, righteousness, *and mercy and faith which are weightier matters of the law ye forsake. Which strain at gnats and swallow camels.* The Greek says "at a gnat, and a camel" (w. z° quph and lomad, sing.). Ye are cleansing your bodies and polluting your souls. *Cleanse first the inside of the cup and of the platter* (w. z° zain. Nest. w. p° zain, correctly, and e° beth ruk.).—*N.* the bowl, that is to say securica (*Gr.* and of the outer face of the dish). *That it may be* (w. p° dolath) (*Gr.* in order that it may become) *the outside of them also* (w. p° beth) *clean. Because ye are like unto whitened sepulchres* (w. p° mim and ruk. kaph). *All pollution* (*Gr.* uncleanness). *That if we had been* (w. pron. he) (*Gr.* we were being). *Therefore ye are witnesses* (w. p° mim) (*Gr.* ye witness w. quss. dolath). *Because they* *slew* (w. p° quph) *the prophets. Ye also fill up* (w. p° mim and lomad) *the measure* (*Gr.* fill ye up w. unvoc. mim) the amount) *of your fathers.* And observe that there are these two meanings of "fullness." By the first, "abundance" is signified, and by the second, "scarcity." *Brood* (w. z° dolath, sing.) (*Gr.* broods, w. r° dolath, plur.) *of vipers.*

EIGHTEENTH PARAGRAPH

Wherefore, behold, I send unto you. Luke says, "Wherefore also the wisdom of God says, Behold I send unto you prophets and apostles."—*N.* from this it is known that Christ is the wisdom of God the Father. ([69]) *And ye shall crucify* (w. quss. pe). *And some of them ye shall scourge* (w. quss. gomal and ruk. dolath) *and ye shall persecute* (w. quss. dolath and ruk. pe). *From the blood of righteous Abel*—*N.* who was the first to be killed in the world—*even unto the blood of Zacharias, son of Barachias*—*N.* the father of John the Baptist, after whom your authority was dissolved, and ye were not able to put any one to death any more. And some say that this was Zecharias, one of the twelve prophets; but this supposition is not true, because he was not put to death, but died in peace. For neither does the meaning of our Lord's words testify thus—*whom ye slew between* (w. p° beth and nun) (*Gr.* in the midst) *the temple and the altar. Jerusalem, Jerusalem*—*N.* citizens of Jerusalem—*I was willing that I might gather* (w. quss. pe) (*Gr.* to gather) *thy sons as also gathereth* (*Gr.* assembleth) *a hen* (w. z° nun) *her brood. Ye shall not see me henceforth*—*N.* from the time that I shall ascend to heaven—*until ye shall say, Blessed is he that cometh* (w. z° dolath) *in the name of the Lord.*—*N.* at my second coming.

CHAPTER XXIV

And Jesus went forth from the Temple to go on His way (w. h° mim). *That shall not be destroyed* (w. first tau unvoc. w. quss., and the last w. ruk.).—*N.* overthrown. *And saying amongst themselves and to Him* (*Gr.* privately). *And many shall go astray* (w. r° nun) (*Gr.* and shall deceive many

w. p° nun). *To hear of wars* (*Gr.* wars and reports (plur.) of wars). *See that ye are not troubled* (w. quss. both taus and dolath) (*Gr.* shaken). *But not as yet is the end.*—*N.* the Apostles were expecting (70) that with the destruction of Jerusalem would be also the end of the world. *The beginning* (w. z° shin) *are they of sorrows* (w. r° heth).—*N.* the pangs that are going to happen to the world are like those of a travailing woman. *And they shall kill you* (w. r° nun). *And because of the abundance of evil* (*Gr.* lawlessness) *shall grow cold* (w. unvoc. nun) (*Gr.* shall cool w. r° nun) *the love of many. For a witness of all of them* (*Gr.* to all of them) *the nations.*—*N.* every man then shall know that they might not accuse Him, their Lord, of the destruction of their city. *And then shall be the end.*—*N.* the destruction of Jerusalem. *When ye shall see* (w. p° dolath) *the abominable sign* (w. p° teth) *of desolation* (w. quss. beth) (*Gr.* ye shall see the abomination of desolation).—*N.* the image of the eagle, which Caius Cæsar commanded that they should bring into the temple. *Let him not come down to take what is in his house. To take his garment* (w. z° beth) (*Gr.* his own possessions). *But pray ye that your escape may not be in the winter* —*N.* literally, concerning the hardness of the times ; but mystically, indeed concerning the scarcity of good ways, as also the scarcity of trees of fruit—*nor on the Sabbath*—*N.* literally, because it would be a transgression of the law to you were ye to travel on the Sabbath ; and, mystically, because cessation from labour is the higher way—*for then shall be great tribulation*—*N.* Titus with the army of the Romans oppressed the Hebrews of Jerusalem until women devoured their own children, as also Josephus has written—*which there was not* (w. pron. he). *And unless those days should be shortened* (71).—*N.* Jerusalem was then besieged by the Romans, only a hundred and sixteen days after the crucifixion, viz. from the twenty-fifth day in Nisan until the ninth day in Abib. *Should not live* (*Gr.* should not be delivered) *all flesh.*—*N.* of those who are in Jerusalem. *Then if any man shall say unto you, Lo ! here is the Christ.* —*N.* he speaks concerning anti-Christ, to wit, a false Christ, and He is charging them that they should not believe in him, for this is Satan, who shall enter into some deceiving Jew, and shall work false miracles, and before the second coming of our Lord he shall be manifested for a short time. *Or, behold, he is in the inner chamber* (w. p° nun, sing.) (*Gr.* w. r° nun, plur.). *But wherever the body is* (*Gr.* the carcase is)—*N.* wherever I shall be at the completion of time—*there will the eagles be gathered.*—*N.* the angels. *And the forces* (*Gr.* and the armies) *of heaven*—*N.* the angels—*shall be shaken* (*Gr.* shall be disturbed). *Then shall be seen the standard* (*Gr.* shall appear the sign) *of the Son of Man in heaven*—*N.* a cross shining in the air. *Then shall mourn* (w. p° nun).—*N.* shall weep. *And He shall send His angels with a trumpet.* In some of the Greek codices, " with the voice of a great trumpet "—*from the four fold* (w. p° ee) (*Gr.* from the four) *winds. Immediately its branches bend* (w. z° rish, and quss. kaph, like the quss. gomal of rogon from regto) *and bear* (*Gr.* and shall shoot forth w. p° nun). *That this generation shall not pass away.*—*N.* faith shall not fail from believers. *Heaven and earth shall pass away, and my words shall not pass away.*—*N.* (72) He speaks of passing away here, not as a ceasing to be and complete annihilation, but as change, according to that saying, " they passed away from evil and wrought good." *But of that day and that hour, no man knoweth, not even the angels of heaven, but the Father only.* Mark adds, " and not the Son," and there appears the explanation of it. *Until the day that Noah entered the ark* (w. r° kaph and wau) (*Gr.* kibotos w. h° quph). *Then two shall be in the field* (*Gr.* in a plot of land)—*N.* in the world, and Luke says, " in a bed "—*N.* at rest—*one shall be taken* (w. ruk. beth). *Be ye also prepared.*—*N.* repent of your sins.

Nineteenth Paragraph

Who then is—*N.* the word " who " is used here not interrogatively, but approvingly—*the faithful and wise servant*—*N.* like the Apostles and Fathers and Teachers—*who shall give to them meat* (*Gr.* nourishment) (w. z° semkath. Nest. w. h°, like tarbitho, incorrectly).—*N.* the sustenance of the kingdom. Luke says, " portion " (w. z° pe, Nest. w. z° rish).—*N.* food. *And shall be eating and drinking with the drunken* (w. p° rish).—*N.* with those who are constant in wine. *And shall divide him* (w. r° nun and ruk. gomal). —*N.* shall depose him from the good.

CHAPTER XXV

Then shall be like (w. unvoc. dolath) (*Gr.* shall be likened) (w. p° dolath)—and in one codex "hath been likened"—*to ten virgins.*—*N.* the full number of righteous souls. *Who took their lamps*—*N.* their ways—*and went forth to meet* (w. p° rish) *the bridegroom and the bride*—*N.* bride is not found in all Greek codices, and especially (73) in Alexandria. And the bridegroom is a type of Christ, and the bride a type of the church—*and five of them were wise*—*N.* His people, who are acquiring more and more holiness and mercy—*and five were foolish.*—*N.* although they were pure, inasmuch as their virginity was a type of their purity, yet in the matter of oil, that is to say, mercy, they were lacking. *And dressed*—*N.* trimmed—*their lamps. They answered* (w. p° nun) (*Gr.* returned answer). *Lest there be not enough for us and for you.*—*N.* let every man enjoy the use of his own. *And buy* (w. r° beth) *for yourselves. And while they went to buy*—*N.* a type of those who at the end of their lives become anxious about righteousness—*the bridegroom came.*—*N.* He did not leave to them the end of life, that they might learn charity. *For it is like a man*—*N.* Christ—*who went on a journey* (w. p° dolath) (*Gr.* going on a journey w. z° cheth). *And to one he gave five talents*—such as the chief priests, who consecrate the unction, and offer the offering, and exercise the laying on of hands, and baptize and consecrate a church—*and to another two*—*N.* such as the priests who offer the offering and baptize—*and to another one*—*N.* such as the deacons, who purify only. *But he that had received one went and hid in the earth*—*N.* concealed in himself—*the money*—*N.* the teaching—*of his lord.*—and did not give him anything for the toil and trouble of redemption. *Well* (w. h° olaph) (*Gr.* noble)—*thou good and faithful servant. Thou hast been faithful over a little*—*N.* in this world—*I will set thee over much*—*N.* in the world to come—*enter into the joy* w. ruk. dolath) *of thy Lord. Lord, I have known thee* (*Gr.* I knew thee w. quss. tau). *And thou reapest where* (*Gr.* from whence) *thou didst not* (74) *sow*—*N.* the sin which Satan sowed thou hast reaped. *And I went and hid it* (w. quss. tau)—*N.* in both persons, the first, that is to say, and the second, to wit, I have hid it and also thou hast hid it. Both read with quss., and you do not read them with ruk., as some say, incorrectly, and contrary to the rules of grammar —*thy talent* (*Gr.* to thy talent) *in the earth. Wicked and slothful servant.* Luke adds, " from thy mouth will I judge thee." *It was fitting for thee to deliver my money*—*N.* my teaching—*to the table* (*Gr.* to the exchangers)—*N.* to the ministers and exhorters of men—*and I would have claimed mine own*—*N.* from the hearers—*with its usury* (w. z° yud) (*Gr.* with usury w. h° beth, sing.). *Take, therefore, from him the talent, and give it* (w. unvoc. wau and he, and some read w. e° wau, but not well. Nest. w. p° he, correctly) (*Gr.* and give ye) *to him that hath ten talents. For to him that hath*—*N.* increase—*it shall be given to him*—much more money again than what he has gained—*but he that hath not* —*N.* increase—*even what he hath*—*N.* even the capital sum —*shall be taken away from him.* And this parable of the talents is not that which is in Luke, in that there one gained ten pounds and another five. *And the useless servant* (w. p° beth) (*Gr.* unprofitable) *cast ye out* (w. unvoc. pe) *to the darkness outside* (*Gr.* the outer). *When he cometh* (w. z° dolath) (*Gr.* now when he shall come) *the Son of Man in His glory.*—*N.* He lifts up the mind of His disciples to the glory of the second coming, that they may not be caused to stumble by the poverty of His (75) first coming. *Inherit the kingdom which was prepared for you from the foundations* (w. z° yudh, plur.) (*Gr.* w. h° mim, sing.) *of the world. When saw we Thee that Thou wast hungry?* (w. p° dolath and r° pe ruk.). *Or that Thou was naked and covered Thee?* (*Gr.* and clothed w. p° ee). *My least brethren*—*N.* by means of baptism—*it was to me* (w. sil. he) *ye did it. And these shall go into punishment* (w. z° quph) (*Gr.* r° quph, plur.).

CHAPTER XXVI

Ye know that after two days is the Passover.—*N.* when He was in Bethany in the house of Simon the leper, He said this, as this account witnesses.—*N.* Mark also says: "After two days He cometh to Bethany." And we say that the Passover that year was on Friday, because when the Jews brought Jesus to the Prætorium on the morning of Friday, they entered not in to be defiled, before they ate the passover, as John says. Matthew and Mark, therefore, reckon from the fourth day on which the Jews took counsel against our Lord, that they might kill Him by subtlety. But John reckons from the Sabbath day on which He raised up Lazarus. For after these days our Lord was in Bethany, in the house of Simon, because it was on the Sabbath that He raised up Lazarus, and on the first day of the week that He went to Jerusalem riding upon a colt; and on that day He returned again to Bethany, and on the second day again to Jerusalem, when He dried up the fig tree. And on the third day He went forth to Bethany and was anointed in the house of Simon, and remained there till the evening of the fourth day. And when He said "that after two days is the Passover and the Son of Man (7 6) is betrayed to be crucified" He came to Jerusalem. *And the chief priests and scribes and elders of the people were gathered to the court of Caiaphas. And they took counsel against Him.*

Twentieth Paragraph

In the house of Simon a leper (w. quss. beth) (*Gr.* the leper) *there came to Him a woman having a vessel* (w. z° shin) —*N.* a phial of wide mouth and narrow neck—*of very precious ointment* (*Gr.* of ointment precious in cost w. h° mim, plur.) *and poured it* (w. p° pe and ruk. tau) (*Gr.* and was pouring w. p° mim) *upon His head.*—*N.* Saint Severus says that our Lord was anointed three times. Once in the city of Nain, in the house of Simon the Pharisee, a woman that was a sinner anointed His feet, as Luke says. And secondly, six days before the Passover, Mary the sister of Lazarus anointed His feet, as John says. And thirdly, again in Bethany, two days before the Passover, in the house of Simon the leper, a woman anointed His head, as Matthew and Mark say. And some say that one woman that was a sinner, namely, the sister of Lazarus, anointed Him twice, in the city of Nain and in Bethany. And others say that the sister of Lazarus was not a sinful woman, but a virtuous one. *And His disciples saw it, and it seemed* *wrong* (w. r° beth. Nest. w. r° olaph) (*Gr.* they were vexed w. p° ee and yud). *For this could have been sold for much.* Mark adds: "more than three hundred denarii."—*N.* He gives the denarii the value of oboli. *Why trouble ye* (w. p° mim and r° lomad. Nest. w. r° olaph) (*Gr.* why (77) are ye giving trouble?) *the woman. As it were for my burying* (w. quss. beth) *she did it.*—*N.* as for you, there is not for you an opportunity that ye should embalm me, and this woman hath fulfilled your lack. *And they agreed with him*—*N.* they promised him—*thirty pieces of silver* (*Gr.* silver pieces without dolath and r° pe, plur.).—*N.* "silver" is in general used of money. *Now on the first day of unleavened bread.*—*N.* one day before, that is to say, on the fourteenth day, they sacrificed the paschal lamb, and on the fifteenth they ate it. *Go ye to the city*—*N.* to Jerusalem—*to a certain man.*—*N.* He did not reveal his name, lest Judas hearing should prepare those who were to crucify Him, and the washing and reception of the mysteries might be hindered. And according to some, this was Joseph the counsellor; and according to others, Nicodemus, or Lazarus, or Simon the Cyrenian. *As He commanded* (w. p° dolath and quph) *them. And when it was evening.*—*N.* before Friday. *He was sitting with His disciples.*—*N.* Saint Hippolytus of Rome says that our Lord did not eat the passover that evening, the right custom being that it should be eaten at dawn of day, but He only celebrated the mystery of His Body and His Blood in bread and wine. But Joannis, and the rest of the teachers, say that He ate the lamb. And that the first opinion is correct is known from this, that the Gospel makes mention only of the preparation of the Passover, the eating, indeed, but not the consummation. And the law of the Passover again bears witness to this, which did not enjoin the eating on the evening before the fifteenth day, which fact John the Evangelist clearly shows. For on the morning of Friday they had not yet (78) eaten the Passover. And how could our Lord, since He came to fulfil the ancient law, nullify it by eating before the day? And if He had done so, this alone would have been sufficient cause of strong accusation; nor would they have needed to add anything further. *He that dippeth his hand with me in the dish* (w. p° lomad and quss. gomal) *he shall betray Me* (*Gr.* is my betrayer)

—N. all of them were dipping with Him, but the rest of the disciples, when our Lord stretched forth His hand, drew back. But Judas shamelessly put forth his hand along with Him. And when from this the disciples did not understand, our Lord dipped the bread and gave it to him, as John says. And that they dipped in wine or in vinegar or in water is known from this, that the law forbade to eat anything that was made ready by fire. *And the Son of Man goeth*—N. dieth—*as it is written concerning Him.*—N. some object, and say that if Judas betrayed Him to fulfil the Scripture, as our Lord said, why does He blame him ? And we say, that he is blamed for this, not because he fulfilled the Scripture, but because he betrayed Him with an evil intent. *And He gave to His disciples, and said, Take, eat.*—N. Mar Ephraim and Mar Jacob say that our Lord communicated with Judas in the mysteries, but after He had deprived the bread of sanctity by dipping it in water. And others say that the mysteries are not deprived of sanctity even though dipped in water. And St. Joannis and Severus say that he did communicate in the bread, though it was not deprived of sanctity. And St. Philoxenus says that he did not at all communicate, because that then Satan had entered into him, and for this reason we do not communicate to them that are possessed. And David the monk, the son of Paul, says he did partake of it, the elements not being deprived of sanctity, but Judas (79) being without faith ate of it as common bread. *Until the day in which I drink it* (w. r° tau) *new with you*—Mark says, " newly "—*N.* He would not do so according to ordinary custom, because bodies after the resurrection have no need of eating and drinking—*in the kingdom of God* (*Gr.* of My Father).—*N.* in the days that were after His resurrection, before He ascended into heaven. And that He ate and drank with His disciples after His resurrection, Peter the Apostle declares, saying, that they were eating and drinking with Him after His resurrection. *And they sang praises*—*N.* in some of the Syriac codices it is written without wau, that is to say, " Jesus Himself " ; but it is correct with wau, that is to say, " the disciples," as it is in all the Greek codices—*and they went forth to the Mount of Olives.*—*N.* our Lord Himself and the disciples, and John says they went forth beyond the brook Kedron. *For it is written, I will smite the shepherd.*—*N.* in Zechariah the prophet. *This night, before the cock crow* (w. z° nun) *three times shalt thou deny me.* And Mark says, " before the cock crow twice thou shalt deny me thrice."—*N.* both agree in one sense, but Mark notifies, in addition, this fact, that with one impetus the cock did utter two notes. *To a place that was called Gedsemane* (w. r° gomal and h° semkath and p° mim. Nest. w. p° gomal) (*Gr.* Gethsemane w. ruk. gomal and tau).—*N.* garden of princes. John simply says " garden." *And He took Cephas* (*Gr.* Peter) *and the two sons of Zebedee.*—*N.* James and John, who were witnesses of His glory in Mount Tabor. *Saddened is my soul unto death.*—*N.* He endured suffering with real pain ([80]) and not in fancy. And Luke adds that He feared until His sweat became as drops of blood.—*N.* thick drops. *And He went forward.*—*N.* He removed from them a little. *My Father, if it be possible, let it pass me* (*Gr.* let it pass from me) *this cup.* As if making clear that the flesh was capable of suffering, teaching us to seek from God that we may escape from dangers that may befall us. *Nevertheless, not as I will, but as Thou wilt.*—*N.* this saying is with respect to His human nature, because in respect of His Divine nature His own will and His Father's were one. *The spirit*—*N.* the soul—*is prepared* (*Gr.* willing) *but the body is sick* (*Gr.* but the flesh is weak). *Except I drink it* (w. quss. last tau, and do not incorrectly read it w. ruk.) (*Gr.* except I drink it w. r° tau). *He found them sleeping* (w. quss. dolath and kaph) (*Gr.* asleep w. yud). *Sleep ye* (w. p° mim). *Arise, let us go.*—*N.* from where He had gone away to pray, to the place which Judas knew. *One of the twelve* (w. r° rish and quss. tau). *With swords and staves* (*Gr.* with swords and sticks). *Peace* (*Gr.* Hail !), *Master, and kissed Him. That for which thou hast come, friend.*—*N.* thy coming is the cause of my sufferings, and my sufferings are the cause of the salvation and redemption of mankind, and Luke adds, " Judas, betrayest thou with a kiss ? " *And cut off* (*Gr.* and took away) *his ear.*—*N.* Simon wished to smite with the sword at the throat of the servant of the High Priest, and Providence guided him to his ear. *Put away the sword to its place* (w. z° tau) (*Gr.* thy sword ([81]) to its place). And

John says that the servant's name was Molech (w. z° mim and r° lomad), and according to the Greek, Malchus. *And He will immediately raise up for me more than twelve legions* (w. r° lomad, and ruk. gomal) (*Gr.* legiones).—*N.* according to the twelve tribes of the children of Israel: and a legion is ten thousand. *How then shall be fulfilled* (without dolath) *the Scriptures—N.* interrogatively propounding to him this problem, that is to say, " If I seek from my Father that He may raise up to me legions, that they may preserve from me suffering, how shall the Scriptures be fulfilled which say concerning me, that I am about to suffer?"—*thus it is fitting that it should be.—N.* because thus it is right that I should not seek for legions. *They bore Him to Caiaphas.* —*N.* to Annas, father-in-law of Caiaphas, first, because he was senior, as John says; then to Caiaphas, then to their council, then to Herod, then to the Prætorium of Pilate, then to Golgotha. *And entering in he sat with the servants* (w. p° dolath) (*Gr.* the attendants) *to see the end* (*Gr.* to see the consummation).

Twenty-first Paragraph

Two drew nigh (*Gr.* false witnesses) *and were saying, This man saith* (w. z° olaph) (*Gr.* w. r° olaph) *I am able to destroy the Temple of God. And in three days I will build it* —*N.* He did not say thus, but " Destroy this temple," that is to say, " Destroy ye." And on this account the witnesses were false. *What are they witnessing?* (w. p° mim). *Jesus saith to him, Thou hast said.—N.* He did not disregard the oath which the High Priest swore by the living God that He should say if He were the Christ. And He did not on this account hold His peace but answered (82) " Thou hast said." But He did not express it openly, because he asked Him treacherously, and not in order to know. And Mark says that He said to him, " I am." *Henceforth ye shall see the Son of Man sitting on the right hand of power* (w. p° cheth) *and coming on the clouds of heaven.—N.* henceforth I say unto you, that ye shall see me at my second coming on the clouds of heaven. *Then the High Priest rent his clothes.—N.* a type of the annulling of the priesthood. *Then did they spit* (w. p° rish) *in His face. And when he was gone* *out to the porch* (w. r° semkath and quss. pe). *Surely thou also art one of them.* The Greek adds further, " For thou art a Galilean." *Then began he to curse and to swear* (w. h° mim). And note that agreement is not found here in the four sources. For Matthew says that it was a maid that asked Simon the first time, other than the one who asked him the second time. And Mark says she was the same one. And Luke and John say that the first time a maid asked him, and the second and third times a man asked him. And John says the first time it was in the house of Annas that Simon denied. And the other three say that he denied three times in the house of Caiaphas. *And immediately the cock crew.* Luke adds, " He turned and looked on him.—N. unless He had looked on him, not even from the voice of the cock would he have recalled the word of our Lord, Who said to him, " Thou shalt deny Me thrice."

CHAPTER XXVII

And delivered Him to Pilate (*Gr.* to Pontius Pilate, the governor).—N. the ruler. *And he cast down the silver* (*Gr.* the pieces of silver) *in the temple* (83) *and departed and went and hanged himself.*—N. Luke, in the Acts, says, not that he hanged himself, but that he burst asunder in the midst, and all his bowels gushed out ; and it is possible that after he was hanged he burst asunder. *Because the prices* (w. p° mim) (*Gr.* the price w. h° mim) *it is of blood. And they bought* (w. p° beth) *with it the field of the potter* (w. p° pe and z° heth) (*Gr.* of the potter) (w. z° heth and rish, and yud). *Then was fulfilled that which was spoken by the prophet who said* (w. r° dolath) (*Gr.* by means of Jeremiah the prophet who said w. z° dolath).—N. this prophecy is by Zechariah, and not by Jeremiah. And it is not that " I received thirty pieces of silver, as emblems of value," that Zechariah says, but " and they weighed me for my field, thirty pieces of silver." Nor, again, does the prophet say " He gave them for the potter's field, as the Lord saith unto me," but " I cast them to the house of the treasury, a goodly and precious price, that I was valued of them." And in the Greek, " cast them in the smelting furnace and prove whether it is accurate the price at which I was judged in their stead. And I took those thirty pieces of silver and cast them in the house of the Lord, in the furnace, as commanded (w. p° dolath and quph) me the Lord." *How they they are witnessing* (w. p° mim) *against thee. A well-known prisoner that was called* (*Gr.* that was said) *Barabbas* (w. p° olaph and beth w. quss.).—*N.* his name was Jesus. And in order that no mistake might arise through the identity of the name, he is called by the name of his father. And in some Greek codices there is this addition, that because of murder and bloody insurrection he was in prison. *They persuaded* (*Gr.* they made petition) (w. h° *Gr.* pe, and r° semkath) *the multitude that they should ask* ([84]) (w. r° nun and shin). *Ye yourselves shall know* (*Gr.* ye shall see). *And they scourged* (w. p° nun and r° gomal, w. quss.) *with whips* (w. z° rish and r° gomal, w. ruk) —*N.* cords that were twisted. For it was a custom of the Romans that whom they wished to crucify they first of all scourged. *They led Jesus to the Prætorium* (w. r° rish and z° teth and h° rish and z° yud. Nest. w. p° first rish).— *N.* the house of judgment. *And they gathered* (w. p° wau and nun) *under him the whole band* (w. r° olaph and h° Greek pe) (*Gr.* speira w. p° rish).—*N.* the company. *And they stripped Him of His garments and clothed Him* (*Gr.* set upon Him) *a robe* (w. unvoc. kaph w. ruk. and p° lomad and h° mim) (*Gr.* chalmuda) *of scarlet.*—*N.* a purple garment was the robe of a king. *And they wove a crown of brambles* (w. p° ee and z° nun).—*N.* thorns which had white blossoms (*Gr.* and when they had woven the crown out of thorns). *And a reed in His right hand*—*N.* like the spears which kings hold in their hands. And they do these things to Him in mockery. And Luke says that Herod mocked Him thus —*and they kneeled* (w. r° rish. Nest. w. p° rish, correctly. Because as drak is from nedruk, so beraku should rightly be from nebruk)—*on their knees. Hail* (*Gr.* rejoice) *King of the Jews! And they spat* (w. p° rish) *in His face* (*Gr.* on Him). *They found a man of Cyrene* (w. e° quph. Nest. w. h°) *whose name was Simon.* Mark adds, "the father of Alexander and of Rufus, *him they compelled* (w. p° shin and cheth) (*Gr.* by impressing) ([85]) (w. p° beth and gomal w. ruk., and h° rish and p° yud).—*N.* by compulsion, and before this our Lord was bearing His own cross, as John says. And they led Him, that is to say, bearing His cross, and then made Simon the Cyrenian bear it. And Luke adds that there went after Him a great company, and that He said to the women who were weeping, " weep for yourselves and for your children, and if they do these things in a green tree, what will happen in a dry ? " *And they came to the place that was called Golgotha.*—*N.* that is in Hebrew, and translated into Syriac, it is " a skull." And they say that there Shem the son of Noah buried the head of Adam, and the same place was the court of Aran, the Jebusite. *And they gave Him to drink vinegar*—in some of the Greek codices it is written " wine "—*that was mingled with gall.* Mark says " wine, that was mingled with myrrh." And Luke and John say " vinegar " alone.

Twenty-second Paragraph

And when they had crucified Him (w. quss. pe) *they divided His garments by lot* (w. r° semkath) (*Gr.* casting lots w. z° semkath). And John says, that they took His garments and divided them into four.—*N.* He had a coat and outer garment with band and sandals, and because the four of them were not equal in value they cast lots as to who should take each. In some of the Greek codices there is the addition here, "And that was fulfilled which was spoken by the prophet David, ' that they divided my garments amongst them, and for my clothing they cast lots.' " And in three ancient Greek codices this addition is not found. *And they set up over His head the pretext of His death in writing* (*Gr.* His accusation that was written). And Luke and John say that they wrote in three languages, Hebrew and Latin ([86]) and Greek.—*N.* because these three nations were abounding then in Jerusalem, more than Syrians and Arabians and others, who were much fewer in number there. *This is Jesus the King of the Jews.* And John adds, that the Jews said to Pilate " Write not thus, but that He said so. But Pilate answered them, What I have written I have written." *And they crucified with Him two thieves.*—*N.* he that was on His right hand bore the name Titus, and he that was on His left hand, Domcus.

For so it is found in the writing of St. Aretus, the disciple of Rabbi Paul. *And they were shaking* (w. h° nun) *their heads* —N. nodding—*and saying, Thou that destroyest* (w. z° semkath) (*Gr* oh ! thou that destroyest). Mark, " woe, destroyer." *Likewise also, those thieves who were crucified with Him were reviling* (w. ruk. dolath) *Him.* John makes no mention of the reviling of the thieves. And Mark says the same as Matthew. And it is probable that both the thieves did so at the first ; and afterwards he that was on the right hand when he saw the darkness which took place, did reflect thereupon and make confession. But the other although he saw it, did not reflect. *Now from the sixth hour there was darkness over all the land.—N.* this darkness was not over the land of Jerusalem only, but was observed even as far as Athens, as St. Dionysius of Areopagus declares, in a discourse against Apollonius the sophist. And this was a darkening of the sun, not by means of the moon, as are all natural eclipses, but, contrary to custom, it was owing to the body of some thick cloud or other matter, which arose by the command of God in the face of the sun and darkened it. And this is known from the fact that it was not at the new moon, but ($^{8\,7}$) at the full, that is to say, on the fourteenth day of it. *Until the ninth hour.—N.* Matthew and Luke do not say at what hour our Lord was crucified, and Mark says that it was the third hour, when they crucified Him. And John says it was about the sixth hour when Pilate sat upon the Judgment seat, and said to the Jews, " Shall I crucify your King ? " And some, who wished to show the truth of both statements, say that Pilate from the third hour until the sixth sat in judgment upon our Lord, and at the sixth hour delivered Him to be crucified, as John says ; but Mark reckons as if from the third hour when they began to judge Him it was set in their hearts that they should crucify Him. And we say that this explanation would suffice were it before the compelling of Simon of Cyrene and the coming to Golgotha and the drinking of the bitter wine and the parting of the garments that Mark says this, that it was about the third hour when they crucified Him. But it is not so. And others say that that which is in John is an error, not of the Evangelist's, far be it, but of the first scribe, who, when he wished to write " three," wrote "six." For even in all the Greek codices "three" is written in the text, above the six, which is in John. And though not concealing the confusion of these two explanations, I say that Mark reckons from the hours which were from the beginning of the day up to the hour in which our Lord was crucified, as they were three. But John reckons the hours from the time that the Jewish guards seized our Lord and bound Him by night before the cock crew, until the hour in which they crucified Him, and they were six, three of the night of the preparation and three of the day. And John (88) has no record of the darkness. And the commentary on these things is carried on in Mark's Gospel. And the other three Evangelists say that from the sixth hour until the ninth there was darkness over the land *And about the ninth hour, Jesus cried with a loud voice, and said, Oh ! God, Oh ! God, why hast Thou forsaken Me ?* (*Gr* Eloi, Eloi (w. r° olaph and z° lomad and h° yud) lema, Sabachthani (w. p° semkath and beth and tau w. ruk., and h° nun), that is, "My God, my God, why hast Thou forsaken Me ?" —*N.* our Lord says this in His human nature, in that He wore the flesh and discharged its debt. This is known from the fact that in the Psalm wherein is this prophecy it is also said, "Thou hast removed far from me salvation, because of the words of my offences." And it is clear that these offences pertain not to our Lord, but to man. For He says, in fact, "Why art Thou rebuking me for sin ?" And Isaiah says, "He did no iniquity." *When they heard, they said, This man calleth for Elias.*—*N.* by reason of the likeness of the name, they supposed this, for El is God, and Elia, my God. *And he took a sponge* (w. r° olaph and e° Greek pe and quss. gomal) (*Gr.* spongon without olaph). *And filled it* (w. quss. lomad, fem.) *with vinegar, and set it on a reed, and gave him to drink.*—*N.* that the prophecy might be fulfilled, "That in my thirst they gave me vinegar to drink." I have taken diligent mental note concerning the fact, that they offered Him vinegar to drink, that they did so, not that they repeatedly relieved His sufferings, as many suppose, but having pity on Him as one about to immediately deliver up the spirit, and not prolonging His sufferings, because they were Romans. And if otherwise the clamour of the Jews (89) would not have been poured forth that He should be crucified. For before they crucified Him, when they came to Golgotha, they gave to Him vinegar or wine, that was mingled with gall, and He tasted and did not drink. And when they crucified Him they again gave Him to drink vinegar, and He drank. And concerning the former time Matthew and Mark alone relate. And concerning the second time, when He was upon the cross, the four of them relate. *And immediately the veil of the door of the Temple was rent* (w. unvoc. teth) (*Gr.* was riven w. r° dolath).—*N.* referring to the furniture which was like a curtain, that is to say, the covering hanging over the veil was called the veil. *And the stones rent* (w. p° teth) (*Gr.* and the rocks were rent) *and the house of burials* (*Gr.* and the graves) *were opened* (w. p° pe and tau) *and many bodies of saints that were at rest* (w. p° dolath) (*Gr.* that slept) *arose and went forth—N.* he calls those saints who believed in our Lord and had departed a few days previously—*and after His resurrection they went into the holy city.—N.* Jerusalem. And it is said that they remained only three days there preaching, then returned to their graves. And they did not appear to every man, but only to those of their own kindred. And some say that it is not the earthly Jerusalem that he calls here the holy city, but the heavenly. *The centurion* (w. r° quph and e° rish) (*Gr.* the captain of a hundred)—*and they that were with Him said, Truly this was the Son* (*Gr.* is) *of God.* Luke, "Truly this was a righteous man." *One of them was Mary the Magdalene* (w. quss. dolath).—*N.* Eusebius says that there were two Magdalenes, each of them called Mary (90). One of them was this that Matthew speaks of : and it is probable that she was the daughter of Simon the leper and sister of Lazarus : and the other was she from whom He cast out seven devils, of whom Luke speaks. *And Mary, the mother of James and of Joseph* (w. h° dolath and z° yud. Nest. w. p° wau). And James of Edessa says this Mary was the wife of Joseph, and John calls her the sister of our Lord's mother ; as it is known that sisters-in-law are called sisters. And Philoxenus of Mabug says John applies the term "mother's sister" to Mary the wife of Cleopas, the brother of Joseph. And this is certain from the fact that "Mary the wife of Cleopas" is written without the letter wau. In the Greek it is thus :

"His mother and the sister of His mother, Mary the wife of Cleopas." And on this reckoning, Joseph and Cleopas were brothers, and the two Marys were sisters, two brothers espousing two sisters. And this James is he whom Mark calls the "little," as a distinction from James the son of Zebedee. And he and his brother Joseph were of the seventy-two evangelists—*and the mother of Zebedee's children.*—*N.* James and John the Apostles. *There came a rich man from Arimathea* (w. z° rish and tau w. ruk.) *whose name was Joseph.*—*N.* Matthew calls him a rich man, and Mark a councillor.—*N.* an advisor of the rulers, and Luke "a good and just man." John says that he was a disciple of Jesus, that is to say, one of the evangelists, and not one of the Apostles; and he adds that Nicodemus also took part with him in the burial, when he brought the spices. *And Joseph took the body and wrapped it* (w. ruk. second kaph) *in a cloth* (w. z° yud) *of clean linen* (*Gr.* in a clean napkin). *And they rolled a great stone* ([91]) and placed it at the door of the sepulchre and went away.—*N.* in all the Syriac codices "rolled" and "set" and "went" are written with the letter "wau" (plur.). But in the Greek it is "rolled" and "set" and "went" without wau (sing.): and correctly, because the story here is concerning Joseph of Arimathea alone. And, therefore, it is said, he took it and rolled it and set it. *Now there were there Mary the Magdalene and the other Mary.*—*N.* it is probable that this is the mother of our Lord, because to her more than to the others there would be grief over her Son. *And saying to him, Sir, we remember* (w. p° kaph, w. ruk., and read as one tau, w. quss.) (*Gr.* we recall w. r° olaph and tau, and unpron. ee). *Lest His disciples come and steal Him* (w. ruk. beth). *Ye have guards* (w. e° kuph and z° teth, and h° dolath w. ruk., and p° yud)—*N.* keepers of the watches—*go secure it* (w. p° dolath). *Now they went and secured it* (w. unvoc. dolath and p° he). *And they sealed that stone.*—*N.* they rolled it to the door of the sepulchre, and perhaps set lime or clay between the joints of that stone and the stone of the cave, and sealed it, as they seal pits of wheat, and of barley.

CHAPTER XXVIII

Now in the evening of the Sabbath, towards the first day of the week (*Gr.* when the first day of the week dawned).—*N.* the time when our Lord arose, as the sacred teachers say, was known not even to the angels, but everyone of the Evangelists places it on record that on one of the occasions there were women at the grave and they found that He had risen; viz., Matthew "in the evening," and Luke "early in the morning," and John (92) "very early morning," and Mark "when the sun arose." *For the Angel of the Lord descending from heaven.*—*N.* This Evangelist, as also Mark, says that the women saw one angel, and they saw likewise a young man who was sitting on the right hand. But Luke speaks of two angels, to wit, "Behold, two men stood near them," he says, as also John. And Matthew says that Mary the Magdalene and the other Mary, with whom were the sons of Zebedee, saw the angel. And Mark says, "these two and with them also Salome." And Luke says, these women who came with Him were from Galilee, and that there were other women also with them. And John says that Mary the Magdalene, when she was standing near the grave and weeping, saw two angels. And we say that from these things it is known that each one of them, when she went separately or with others, saw angels, or an angel, that is to say, they saw different things at different times. *And for fear of him.*—*N.* because he was an angel. *Be not ye afraid* (*Gr.* be not afraid ye).—*N.* although the keepers were affrighted. *For I know that Jesus who was crucified* (*Gr.* the Nazaraean, who was crucified. And note, that in three Greek codices and in one Syriac, the most ancient, the word "Nazaraean" is not found). *He is not* (w. pron. he) *here* (*Gr.* He is not herein). *And they departed quickly from the sepulchre with fear*—*N.* because of the earthquake which was taking place—*and with joy* (w. ruk. dolath) *great*—*N.* because assured of His resurrection—*and ran* (w. z° rish and teth) *that they might tell* (*Gr.* running, w. r° he and teth, to bring tidings) *to His disciples. And lo! Jesus met* (w. ruk. gomal) *them. And they came near and held Him by the feet.*—*N.* they wished by touching His hands (93) to be assured of His resurrection, and that it was not a phantom. *And they gave money* (w. z° pe) *not a little, to the guards* (*Gr.* monies, w. r° pe, sufficient to the soldiers).—*N.* to the attendants. *Say ye that His disciples came and stole Him* (w. quss. beth) *by night when we slept* (w. unvoc. mim, and quss. kaph) (*Gr.* while we were sleeping w. h° mim and ruk. kaph). *We will persuade him* (*Gr.* persuasion, w. h°, Greek pe, and r° semkath, we will work on him). *And you, free from responsibility* (w. ruk. pe and tau) (*Gr.* without care will we render). *They went to Galilee, to the mountain which He appointed* (*Gr.* which He commanded) (w. p° pe and r° quph) *them. But some of them doubted.*—*N.* Thomas and others, because He appeared to them in a different likeness. *All power is given to Me in heaven and in earth.* He uses the word "is given" instead of "is revealed," that is to say, "My power which was hidden, from now is revealed." *Go ye, therefore, make disciples of all nations.*—*N.* formerly He forbade them to go in the way of the heathen nations, but to the nation of the Hebrews alone, so that there should not remain to them an excuse; but after that they who were His own did not receive Him, to alien houses. *In the Name of the Father, and the Son, and the Spirit of holiness* (*Gr.* holy).—*N.* it is clearly revealed to them concerning the Holy Trinity. *And teach them to observe all things which I have commanded you* (w. p° pe and r° quph).—*N.* do not be angry and do not swear, and love your enemies and the rest of the commandments. *And lo! I with you* (94) (w. sil. olaph) (*Gr.* I am). *All the days.*—*N.* because He was about to ascend to heaven, He encourages them, that the power of His Godhead would not depart from them. *Unto the end of the world*, with all those who follow in your footsteps. *Amen.*—*N.* in truth.

The Gospel of Matthew is ended.

Translation

THE HOLY GOSPEL, THE TIDINGS OF MARK THE EVANGELIST

Thirteen Paragraphs

Beginneth the Preface

Now the Romans requested of Peter the chief of the Apostles that he should write for them a Gospel. But he, when he was asked about it, lest the faithful should adhere to his own Gospel and forsake the others, persuaded Mark, his disciple, to write, and he wrote it in Latin at Rome. Then he went to Egypt and preached, and founded a Church in Alexandria. And some say that this Mark was the son of Peter, for this reason, that when the Angel delivered him from prison he went to the house of Mary the mother of John who was surnamed Mark, as it is written in the Acts. And it is probable that she was his wife, this Mark his son, and the damsel Rhoda, who opened to him, his daughter, whom, as in a parable, he calls Babylon in his first epistle, because of her opulence: "The elect Church that is in Babylon, saluteth you, and Marcus my son." And Clement, in his chief epistle, says: "Are ye not rejecting even Apostles? For Peter and Philip begat sons; and Paul did not refuse to salute Persis his wife, whom he calls his beloved in his epistle." Now Mark and Luke were of the seventy-two evangelists; so that two of the Apostles shared with two of (98) the Evangelists in the writing of the Gospel, so as not to act in any way in ostentation. Now there are in this Gospel of Mark twenty-two miracles, six parables and seventeen testimonies.

CHAPTER I

First Paragraph

The beginning of the Gospel of Jesus Christ.—*N.* that the Baptism was the beginning of the Gospel according to the order of Mark may be known from this—that before our Lord was baptized He did not preach nor proclaim the Gospel. But after He was baptized and tempted, He began to say, " Repent ye, the kingdom of heaven is at hand." And Saint Basil says that the aforesaid Mark first employed this word *Gospel* (Evangelion) ; and this may be known from this fact, that the three other Evangelists do not make mention of it. *As it is written in Isaiah the prophet* (*Gr.* as it was written aforetime in the prophets).—*N.* In Isaiah and Malachi. First in Isaiah : " The voice of one crying in the wilderness " ; then in Malachi : " Behold, I send my messenger before thy face who shall prepare (w. p° nun) thy way (Christ's)." *The voice of one that crieth in the wilderness.*—*N.* John is called the voice, because he declared the Word of God ; for by the voice is declared the word which is concealed in the soul. *And make straight* (w. p° wau) *his paths* (*Gr.* make straight the paths of our God). *And there went out to him all the country* (w. e° kaph quss.) (*Gr.* w. z° kaph ruk. and p° rish). *And he baptized them in the river Jordan, confessing their sins.*—*N.* from this it may be known that confession is necessary for the faithful ($^{9\ 9}$). *Of camel's hair* (w. r° lomad) (*Gr.* w. z° lomad). *And a girdle was binding* (w. r° ee and p° rish). *Of leather his loins* (*Gr.* his loin [kesosotheh]) (w. z° semkath and quss. tau). *Locusts and field honey* (w. p° beth). *And immediately He came up from the water*—*N.* that is, our Lord—*he saw*—*N.* John the Baptist—*that the heavens were opened. And immediately driveth Him* (w. r° pe and ruk. tau). *The Spirit*—*N.* the Holy Spirit—*to the wilderness. And He was with the beasts* (*Gr.* with beasts w. z° wau raging w. r° shin). *Is completed* (*Gr.* is fulfilled) *the time*—*N.* of the shadows of the law—*and the kingdom of God has come.*—*N.* the life-giving Gospel. *Who were also in the ship* (w. sil. nun) *mending* (w.

p° mim) *their nets. A man who had an unclean spirit* (w. p° teth and mim. Nest. w. r° mim) (*Gr.* unclean) (w. tau). *What is there between us and thee?—N.* one speaks as if from the mouth of all the spirits. *Close thy mouth* (*Gr.* be muzzled (w. p° beth and quss. lomad). *The Spirit tore him* (*Gr.* rent him w. p° beth). *And immediately left her* (w. ruk. tau) *the fever* (w. r° olaph and z° shin). *And went to a desert land* (w. quss. beth, because if the word were pointed with ruk. it would signify a certain bird, as it is written : " the heron hath its dwelling among the cedars "). *Let us go into the villages and cities* (*Gr.* within (w. r° gomal) the villages) (w. z° yud ruk.). *And there came to Him a leper* (w. quss. beth) (*Gr.* (100) a leprous man) (w. nun). *His leprosy went from him* (w. ruk. beth). *According as commanded* (w. p° pe) *Moses. And spread abroad* (w. ruk. beth) (*Gr.* and published the matter).

CHAPTER II

So that it was not possible to hold (*Gr.* to contain). *Bearing him between four* (*Gr.* who was borne by four). *And they let down* (w. p° shin and e° beth quss.) (*Gr.* and they broke through and let down the couch). *Who is able to forgive* (w. quss. beth) *save God alone?* (*Gr.* only).

Second Paragraph

And when He passed (w. z° ee) *He saw* (w. sil. cheth) *Levi* (w. r° lomad and h° wau) *the son of Alphæus* (*Gr.* the [son] of Alphæus.—*N.* all teachers agree that this Levi was the same as Matthew the publican, who was the Evangelist, and that Jesus sat at meat in his house. And here Mark calls him the son of Alphæus. And that he was not the brother of James the son of Alphæus may be known from this—that Matthew was of the tribe of Issachar, and this man was of the tribe of Manasseh. *And He said to him, Follow Me* (*Gr.* cleave to Me w. p° beth and quph). *They said to His disciples, Why* (w. z° mim and p° nun) *with publicans and sinners doth He eat and drink?* (*Gr.* what is this that with publicans). *No man placeth a new cloth*

(*Gr.* is placing, w. z° mim and yud, a piece of cloth that is not dressed). *Lest the patch taketh away* (w. h° lomad) *the new piece from the old* (*Gr.* the new taketh away from it the fullness).—*N.* the interpretation of these things we have sufficiently noted in Matthew. *And plucking* (w. quss. gomal)—*N.* rubbing the ears—*the ears. How he went into the house of God, when Abiathar was high priest.*—*N.* from ([101]) Ahimelech the high priest it is written in the book of Samuel that David asked the holy bread : and it is possible that he asked it of Ahimelech and Abiathar his son gave it. *And the bread of the table of the Lord* (*Gr.* of the setting forth w. z° semkath and dolath) *he did eat. And he said to them that the Sabbath was made for the sake of man* (*Gr.* existed).—*N.* the law was established for the sake of man, and not man made for the sake of the law. *He therefore is Lord also of the Sabbath.*—*N.* of the law. *The Son of Man.*

CHAPTER III

To preserve life or to destroy it (*Gr.* to deliver or to kill).—*N.* not to destroy and to slay. *With them of the house of Herod* (*Gr.* with the Herodians). *That they should bring to Him a ship* (*Gr.* that a light barque should stand fast by Him). *Because of the multitude lest they should press Him* (w. quss. beth) (*Gr.* that they should not harass Him). *And He went up* (w. p° wau and unvoc. semkath) *into a mountain and called* (w. unvoc. quph) (*Gr.* w. z° semkath and quph). *And appointed to them the name* (*Gr.* the names) *Boanerges* (w. r° gomal ruk. Nest. w. p° rish and unvoc. gomal ruk.).—*N.* this name in Hebrew signifies the sons of Thunder. Because these sons of Zebedee used to preach in a loud voice He calls them by this name. *And His kindred heard* (*Gr.* they that belonged to Him).—*N.* the sons of Joseph. *And they went out to restrain Him* (w. quss. dolath). *For they were saying that He has gone forth from Himself* (*Gr.* that He is mad).—*N.* because they were hearing and seeing words and works which they were not accustomed to from Him. *Be divided against itself* ([102]) (w. p° pe and lomad). *And then he will spoil his house* (w. r° nun and quss. beth).

CHAPTER IV

Third Paragraph

And a bird came and devoured it (w. p° kaph and ruk. tau) (*Gr.* and the birds came and devoured it, w. p° wau and z° lomad and nun). *And immediately it sprang up* (*Gr.* sprouted). *But when the sun was risen it was* scorched (*Gr.* burnt up w. p° cheth and mim). *And some a hundred* (w. p° dolath). *And He said to them—cometh* (w. z° olaph). *a lamp.*—*N.* surely it is not fitting for a lamp that under a bushel (w. p° semkath and ruk. tau) (*Gr.* modios).—*N.* a measure). *It should be set. With what measure* (w. z° quph and quss. tau) (*Gr.* with what measure [masc.]) *ye measure* (w. ruk. kaph) *it is to be measured* (w. ruk. kaph) (*Gr.* it shall be measured to you). *As if a man should cast seed into the ground, and should sleep and rise night and day*—*N.* this parable is the one Mark alone relates—*and the seed should increase* (*Gr.* sprout) *and grow* (w. h° nun). *But when is ripe* (w. p° dolath and r° mim) (*Gr.* when it is brought to perfection w. p° shin) *it*—*N.* fully grown—*immediately he putteth in the sickle* (w. p° mim and quss. gomal) *because has come* (*Gr.* because is nigh) *the harvest. And with what parable shall we compare it* (w. p° nun) (*Gr.* or to what figure shall we liken it w. p° pe and unvoc. lomad). *It is like a grain* (w. sil. he) *of mustard seed. And becomes greater than all herbs* (*Gr.* and becomes what is greater than all plants :) *that in the shadow of it the bird may lodge* (w. quss. kaph). —*N.* that in the shadow ([103]) of the Gospel the Gentiles without the law may rest. *And they dismissed the multitudes.* —*N.* in some codices " He dismissed " (without the last wau) is written and incorrectly, as we should read it with wau as in the Greek codices, to wit, He and His disciples. *And there was a great storm of wind.*—*N.* a storm of wind is a vehement tempest which proceeds along the face of the earth and raises sand and dust ; and the word is Hebrew, and is interpreted " the ascent of God." *But Jesus at the prow* (w. h° beth and z° semkath and unvoc. dolath ruk.) *was asleep* (w. r° mim) (*Gr.* was sleeping w. p° dolath and h° mim).

CHAPTER V

And He came to the other side of the sea to the land (*Gr.* to the country) *of the Gadarenes. And no man was able to subdue him* (w. ruk. kaph and quss. beth) (*Gr.* to tame him). *And he was crying and cutting* (w. p° tsode) *himself* (*Gr.* and he was mutilating himself) *with stones. He saith to Him, Legion is our name* (*Gr.* my name), *because we are many.*—*N.* ten thousand, to wit, one myriad. *Now there was there near the mountain a large herd of swine* (*Gr.* a troop) *feeding. And were choked* (w. p° cheth and nun) *in the sea.*

Fourth Paragraph

And they saw him that was demonized (*Gr.* that was possessed of devils) *clothed and sane* (w. quss. kaph) *and sitting. And they began to beg of him* (*Gr.* to beseech w. p° mim and z° Greek pe). *And began to publish in Decapolis* (w. p° rish, *Gr.* w. z° rish). *And all were wondering* (w .p° tau). *She came* (w. h° olaph, w. r° (104) cheth and unvoc. beth ruk.). *And immediately was dried the fountain.*—*N.* the issue *of her blood. Fearing and trembling* (w. p° dolath and rish). *My daughter* (w. p° rish). *Thy faith hath quickened thee* (*Gr.* hath saved thee w. r° zain and ruk. tau). *The damsel is not dead but she is asleep* (w. p° dolath and quss. kaph) (*Gr.* is sleeping w. h° mim). *And he said to her, T'litha cum* (w. unvoc. mim) (*Gr.* Talitha w. p° teth and ruk. tau, cumi w. h° mim), *which is, being interpreted, Damsel, I say unto thee arise* (w. unvoc. mim). *And he commanded them* (w. p° pe). *And said that there should be given* (w. quss. tau) *to her to eat* (*Gr.* for food).

CHAPTER VI

Is not (w. unpron. he) *this the carpenter, the son of Mary?*—*N.* it is probable that Joseph was dead, and on this account they did not mention him with His mother and brethren. *And he commanded* (w. p° pe) *them that they* *should not take anything for the way except a staff* (*Gr.* a staff alone).—*N.* the word " except " has here the meaning of " not even." And this is known from the fact that Matthew says " not even a staff." *But be shod* (w. r° nun and semkath) *with shoes* (w. r° teth and z° lomad) (*Gr.* sandals w. r° semkath and ruk. dolath). *There be ye* (w. pron. he) (*Gr.* remain). *It is not lawful for thee to marry the wife of thy brother.*—*N.* Because she had slain him by treachery, and otherwise it would not have been unlawful for him to marry her according to the law of Moses. *Gladly* (*Gr.* with delight he was hearing him) (105).

Fifth Paragraph

When Herod on his birthday made a feast for his chief men and rulers (*Gr.* for the chiefs of thousands). *And the daughter of Herodias came and danced* (w. p° dolath). *And the king said to the damsel, Ask* (w. p° shin. Nest. w. p° olaph) *of me. And he sware to her, Whatsoever thou shalt ask* (w. r° tau and shin) *I will give to thee. What shall I ask him ?* (w. r° olaph and shin) (*Gr.* what shall I ask, w. r° olaph and p° shin). *And immediately she went quickly* (*Gr.* with haste). *But because of his oath* (w. z° last mim, sing.). *The king sent an executioner* (w. r° olaph and z° lomad).—*N.* one who bears a sword. *And he went and cut off the head of John* (*Gr.* his head). *And ran on foot from all the cities and preceded Him* (w. p° quph and ruk. dolath). *Shall we go and buy ?* (w. r° nun and ruk. beth). *And He commanded* (w. p° quph) *them that every man should sit down row by row* (w. z° mim, Gr. company by company, w. unvoc. heth). *For the wind against them* (w. e° lomad and p° beth ruk.) *was* (w. pron. he). *And they thought within themselves that they were seeing a spirit* (*Gr.* that it is a phantom). *And He said to them, Be of good courage* (w. unvoc. beth. Nest. w. p°). *And the wind ceased* (*Gr.* and the wind was quiet). *They came to the land of Gennesaret* (w. r° gomal and nun). *And they ran throughout all that country* (*Gr.* throughout all that region, w. r° pe and h° rish and ruk. kaph). *That even the border of His garment they might touch* (w. ruk. beth) (*Gr.* they might feel). *And all who touched* (w. quss. beth) (*Gr.* (106) who were feeling).

CHAPTER VII

And there were gathered (w. p° wau and nun) *to Him the Pharisees. Not having washed their hands: and they found fault* (w. p° ee and dolath). *If with frequency* (w. unvoc. beth). *He shall die the death* (*Gr.* let him be brought to an end by death w. p° shin). *Corban* (w. z° beth). *Hear me* (*Gr.* hear me, w. z° nun).

Sixth Paragraph

Because it entereth not into the heart but into the belly.—N. He is showing that the rule over a man's rational self is in his heart. *Impurity* (*Gr.* lasciviousness). *An evil eye*—as the philosophers also believe. *Vain glory* (*Gr.* pride). *And he was not able to be hid* (w. r° nun and unvoc. teth). *Now the woman was a heathen* (w p° cheth) *from Phoenicia of Syria* (*Gr.* a Gentile, a Syro-phenician by nation). *For it is not* (w. pron. he) *meet. Even the dogs eat of the crumb* (w. r° last tau) (*Gr.* from the crumbs) *of the children. And He took him* (w. ruk. gomal and quss. dolath) (*Gr.* He led him) *from the multitude and spat* (w. p° rish) *and touched* (w. p° wau) *his tongue* (*Gr.* felt of his tongue). *And He looked towards heaven and sighed* (w. p° tau and nun). *And said to him, Ephphatha* (w. last tau unvoc.) (*Gr.* Ephphatha w. r° olaph and p° last pe and tau, all with ruk.) *that is, Be opened. And immediately opened* (w. p° pe and tau) (*Gr.* were opened) *his ears. He maketh the deaf* (w. z° ee).

CHAPTER VIII

Fasting (w. p° tsode and z° yud) *to their houses failing* (w. quss. pe) (*Gr.* fainting w. unvoc. (107) tau) *by the way. From afar have they come* (w. quss. tau). *Here in the wilderness* (w. quss. beth) (*Gr.* in the desert). *And He commanded* (w. p° wau and quph) (*Gr.* and He charged) *the multitudes that they should sit down* (w. quss. kaph) (*Gr.* that they should fall down) *upon the ground. And He blessed* (*Gr.* He gave thanks) *and brake. And there were fishes* (*Gr.* small fishes) (w. z° last nun) *a few. And He came to the land of Dalmanutha* (w. z° mim and e° nun). *And except one loaf* (*Gr.* one bread) *they had nothing with them. The five loaves which I brake* (w. unvoc. quph). *How many baskets* (*Gr.* hampers). *Again He placed His hands upon his eyes and he was healed* (w. r° quph) (*Gr.* and He made him see). *And Peter took Him and began to rebuke Him* (w. z° kaph ruk. Nest. w. z° first olaph). *And He rebuked* (w. unvoc. wau. Nest. w. p° wau).

CHAPTER IX

Seventh Paragraph

And after six days.—*N.* Matthew also says six days, but Luke eight, because he reckons for the first day that in which He made known to them that they should not taste death until they had seen His glory, and for the last day that in which He appeared to them in Mount Tabor, numbering together with them the days that were between. *And He was transfigured before their eyes* (w. h° ee) (*Gr.* His likeness was changed before them.) *And glittering* (w. p° mim) *was His clothing and white* (w. p° mim) *exceedingly as snow* (*Gr.* and His garments were glittering w. p° mim) *so as no man on earth was able to whiten them* (*Gr.* such as those who scour w. z° quph and unvoc. tsode upon earth are not able (108) to whiten w. p° mim). *And let us make three tabernacles* (w. p° teth) (*Gr.* three tents). *And a cloud and shadowing* (w. p° mim) *was upon them. Elias will come* (w. z° olaph) *first that he may restore all things* (w. p° nun). *And how it is written concerning the Son of Man that He shall suffer many things and be set at nought* (*Gr.* be despised).—*N.* our Lord is speaking in the form of a question to His disciples as to the coming of Elias first. Ye know, O learned ones, concerning that which is to come, that I am to suffer and to rise from the dead, as it is written concerning me. Do ye not understand *that Elias has even come?* (w. r° olaph). *And wherever it leadeth him it teareth him*—*N.* the spirit smiteth him—*and he foameth* (w. p° mim).—*N.* and froth proceedeth from his mouth. *Immediately he tore him* (w. p° beth ruk. and ruk. tau) (*Gr.* convulsed him w. p° ee and ruk. tau).—*N.* threw him down. *And he fell upon the ground and rolled* (w. p° beth and ee).—*N.* he was agitated, his hands and feet quaking (*Gr.* wallowed).—*N.* was falling about and foaming. *And many times it hath cast him* (w. p° yud) *in the fire. What questioning* (w. ruk. beth) *were ye. And we forbade him* (w. p° wau and ruk. kaph). *Jesus saith to them, Forbid him not* (w. ruk. kaph). *Whosoever was not* (w. he sounded) (*Gr.* is not) *against you is for you. A millstone* (w. p° rish) *of an ass* (*Gr.* a stone pertaining to a mill). *On his neck. Cut it off* (w. r° quph). *Where their worm* (w. p° lomad) *dieth not. That thou shouldest enter into life* (109) *maimed* (*Gr.* halting).

EIGHTH PARAGRAPH

Is good (*Gr.* is suitable) *salt. But if salt insipid* (*Gr.* saltless w. p° mim) *shall be. With what shall it be salted?* (*Gr.* with what will ye season it ?).

CHAPTER X

What did he command you (w. p° pe from puqodo) (*Gr.* enjoin w. p° quph from puqdono). *That he shall write a writing of divorcement* (*Gr.* of removal) *and put her away. But from the beginning male and female* (w. r° nun and quph and ruk. beth. Nest. w. unvoc. quph and quss. beth) *did He make them. On this account he shall forsake* (w. quss. beth). *What God hath joined* (w. ruk. gomal). *And do not forbid* (w. ruk. kath) *them. And He took them up upon His arms* (*Gr.* embracing). *And do not witness* (w. p° tau) (*Gr.* w. r° tau). *And for the Gospel's sake* (*Gr.* evangelion). *And they shall scourge Him* (w. quss. gomal and ruk. dolath). *And they began to be angry* (*Gr.* to be provoked w. p° ee and z° yud).

NINTH PARAGRAPH

Timæus the son of Timæus (w. h° teth and p° mim). (*Gr.* Bartimæus the son of Timæus).—*N.* in two Greek codices Simæus the son of Simæus is found. *And he began to cry and to say, Thou son of David.* In two Greek codices "Son of the son of David, have mercy upon me" is found. *And the blind man casting away his garment* (w. z° beth). *Rabbi* (*Gr.* Rabboni w. h° nun), *that I may see. And immediately he received sight to himself* (*Gr.* he saw). *And he went in the way* (*Gr.* and he was joined to Jesus in the way.)

CHAPTER XI

Bethphage (w. z° Greek pe $(^{110})$ and r° gomal ruk.). *Go ye to the village which is opposite us* (*Gr.* which is opposite you). *Has not ridden* (w. quss. beth). *As He commanded* (w. p° pe) *them. Bless ye Him that cometh* (w. z° dolath). *Hosanna in the Highest* (*Gr.* Peace in Heaven and glory in the Highest. Hosanna in the Highest.)—*N.* Peace in Heaven and glory in the Highest is not found in all the Greek codices, and not in that of Mar Exanius [Philoxenus] but in one of the others, which is supposed to be correct, it is found. *And He saw a fig tree* (w. h° tau). *For the time of figs was not yet* (w. former he pron.) (Gr. for it was not the season of figs.) *Whosoever shall say to this mountain, Be thou cast down* (w. unvoc. quph) *and thrown* (*Gr.* and cast w. p° mim) *in the sea.*

CHAPTER XII

And He began to speak with them in parables (*Gr.* in proverbs). *And he placed around it* (w. quss. dolath) *a hedge, and committed it* (*Gr.* and delivered it) *to workmen, and departed. And they wounded him* (w. quss. pe). *And some they slew* (w. p° quph). *And he will deliver the vineyard* (*Gr.* to the vineyard) *to others.*

Tenth Paragraph

If it is lawful to give capitation money (*Gr.* tribute) *to Cæsar. Are ye not therefore erring* (w. z° teth). *Thou wast* *not* (w. pron. he) (*Gr.* thou art not) *far. And love greetings* (*Gr.* desire greetings) *in the markets and the chief seats* (*Gr.* and the foremost seats) *in synagogues. How the multitudes are casting coins* (*Gr.* how the multitudes were casting).—*N.* brass. *The treasury. And there came a certain poor widow and she cast in two mites which are farthings* (*Gr.* two lepta w. r° lomad and p° ($^{1\,1\,1}$) teth which is a farthing).

CHAPTER XIII

Which shall not be destroyed (w. ruk. tau) (*Gr.* which shall not be broken). *Do not anticipate* (w. p° quph and quss. dolath)—do not be anxious (*Gr.* contemplate w. p° rish).

ELEVENTH PARAGRAPH

But of that day and of that hour no man knoweth, not even the angels of heaven, and not the Son, but only the Father.—*N.* in Matthew there is not found that saying "and not the Son." And our Lord spake this with reservation, and not because He knew not. For He who knew the Father Who is invisible and incomprehensible, since He said, "No man knoweth the Father save the Son," how was He not aware of the time of the end of the world? But He spake thus for this reason: that if He had said, I know, but am not revealing it, they would have been offended; and if He had spoken and informed them, others also would have known it by means of them for all generations; and so under pretext of its remoteness, they would have been careless and ceased to fear. And from this it is clear that it is a benefit to men that they should be without this knowledge much greater than that which would accrue to them from knowing it.

For it is as a man (w. p° rish and sil. he) *who went afar* (w. p° dolath and zain) (*Gr.* as the son of man w p° he going afar) *And the porter* (w. z° tau and unvoc. rish) *he commanded* (w. p° pe and r° quph)—and some read with p° tau and z° rish and unvoc. pe and p° quph, incorrectly. *Or at the crowing* (w. p° mim and r° rish) *of the cock* (w. r° nun). *And He find you sleeping* (w. p° dolath and unvoc. mim and quss. kaph) (*Gr.* while ye are asleep w. h° mim).

CHAPTER XIV

Now after two days there was the feast of the Passover of unleavened bread.—*N.* the fourth day he signifieth by this. *When He was in Bethany in the house* (112) *of Simon the leper* (w. quss. beth)—because the feast was on the day of preparation that year. *There came a woman who had a vessel of choice nard, very costly, and she opened it and poured it* (w. p° pe and ruk. tau) (*Gr.* having a vessel of ointment of the true nard, very valuable w. h° mim). *And when she had broken it* (w. p° ee). *Now there were some of the disciples who were aggrieved* (w. r° dolath and beth. Nest. w. r° dolath and tau and olaph and unvoc. beth) (*Gr.* who were annoyed w. p° ee and yud). *For it was possible that it should be sold* (w. p° dolath). *And that it should be given* (w. h° tau and z° he) *to the poor. And they murmured* (*Gr.* and they were angry against her). *Let alone* (*Gr.* let her alone). *And she hath anticipated* (w. p° quph and quss. dolath). *And they promised him silver* (w. z° pe) (*Gr.* w. r° pe). *And there shall meet you a man carrying a vessel of water* (*Gr.* a man bearing a pitcher of water w. p° quph and rish and h° mim).—*N.* an urn. *Go ye after him* (*Gr.* follow him w. p° quph). *And when it was evening He came* (w. r° olaph) *with His twelve* (w. quss. tau) (*Gr.* with the twelve). *And He took the cup and gave thanks and blessed and gave to them* (*Gr.* there is not " He blessed " except as referring to the Body only). *Until the day in which I shall drink it* (w. r° tau) *newly* (*Gr.* new).

TWELFTH PARAGRAPH

For it is written that I will smite the shepherd.—*N.* in Zechariah the prophet. *Before the cock crow twice, thrice* (113) *shalt thou deny me.*—*N.* before the cock crow the first time with a double sound, thou shall deny me thrice. *Which was called Gedsemane* (w. r° gomal. Nest. w. p°) (*Gr.* Gethsemane).—*N.* garden of nobles. *And He said, Abba, my Father* (*Gr.* Abba, The Father). And it is notable that the Greek language also uses the same word as the Syriac, saying "Abba" "Abatis" (w. p° olaph and ruk. beth and quss.

third beth). *But not my will but Thine.*—*N.* this saying the four evangelists record. *Hold Him fast and lead Him away* (w. unvoc. beth) *carefully. He came near and said to Him, Rabbi, Rabbi*—in some of the Greek codices " Hail, Rabbi " is written. *And smote the servant of the High Priest and cut off his ear* (*Gr.* and took away his little ear).—*N.* perhaps the lobe of the ear, called in Greek the little ear diminutively. *And a certain young man followed Him naked and clothed with a linen cloth.*—*N.* that this was a stranger is known from this, that His own disciples would be ashamed to go with Him naked but for a linen cloth only. *Worthless* (w. p° shin) *were their witnesses. And the High Priest asked Him and said, Art Thou the Christ, the Son of the Blessed?* Matthew writes " the Son of God " ; and Luke, " Christ " only ; and John does not record this saying. *Sitting on the right hand of power* (w. p° cheth). *And some began to spit* (w. z° rish) *upon His face* (*Gr.* spitting w. r° quph on Him) *and to cover His face, and the attendants were smiting Him* (114) *upon His cheeks* (*Gr.* the servants were taking Him with buffeting). *And he went out into the court* (w. r° semkath) (*Gr.* into the fore-court).

CHAPTER XV

And they were slandering (w. p° quph) (*Gr.* they were accusing Him). *Notice in what manner they are witnessing* (w. p° mim) *concerning Thee* (*Gr.* against Thee). *Who was called Barabbas* (w. p° olaph and quss. beth). *Those that had made insurrection* (w. r° olaph).—*N.* sedition. *Those that* [*committed*] *murder*—in some " murders " (w. r° lomad). *In the insurrection* (w. r° beth).

THIRTEENTH PARAGRAPH

But the chief priests incited the multitudes (w. r° shin) (*Gr.* moved).—*N.* beckoned with their hands to the multitude (w. z° shin). *They cried, Crucify Him* (zequphoihi) (*Gr.* Crucify Him) (tselubihi). *So Pilate, wishing to do the will of the multitudes* (*Gr.* because he wished that he might do enough for that people). *And he delivered to them Jesus when he had scourged Him* (w. p° gomal quss.) *to be crucified* (*Gr.* when he had scourged Him w. p° nun and quss. gomal and ruk. dolath) that He might be crucified. *Which is Prætorium* (w. r° first rish. Nest. w. p°). *And they assembled the whole band* (w. sil. olaph and unvoc. rish) (*Gr.* band w. p° rish).—*N.* the whole assembly. *And they compel one* (w. p° rish and cheth) (*Gr.* and they impress w. p° olaph and ruk. gomal).—*N.* by force. *Simon a Cyrenian* (w. e° quph. Nest. w. r°). *Wine mingled with myrrh* (*Gr.* that was mixed with myrrh (w. p° last mim and rish).—*N.* that impregnated by the myrrh (115) He might be the more stupefied and not taste the bitterness of death. *And they cast lots upon them* (w. z° semkath). *Each* (w. p° mim)—*N.* of the four soldiers—*which he should take* (w. r° nun) of the four garments which are the coat and the cloak and the shoes and the belt. *Now it was the third hour when they crucified Him.*—*N.* when the sentence went forth that they should crucify Him. Then, when the wife of Pilate heard it, she sent to him, and said, "Let there be nothing between thee and that just man," etc., fearing a great fear and pondering upon the sentence. And further, he promulgated the sentence from the third hour till the sixth hour. And because he was not able to bring to nought the evil desires of the Jews, he delivered Him to them that they might crucify Him at the sixth hour. Mark then narrates the first sentence that was at the third hour, and John the second, which was at the sixth hour. And as a fair investigation which should lead to a correct verdict both these very different sentences are cited. And on this account in many Greek codices of John it is noted above this sixth "third." *And the scripture was accomplished which said* (w. r° dolath) (*Gr.* and that scripture was fulfilled which saith w. z° dolath) *that with the wicked* (*Gr.* lawless) *He was numbered.*—*N.* this is written in Isaiah. *And moving* (w. h° nun) *their heads.*—*N.* shaking. *Ah!* (w. e° olaph) *Thou that destroyest the temple* (*Gr.* Aha! O Thou, the destroyer of the temple). The word "oun" is read as Oh! and "Aha!" is an expression of exclamation and amazement. *Were upbraiding* (w. ruk. dolath) *Him. God, God,* (116) *why hast Thou forsaken Me?* (*Gr.* Eloi, Eloi (w. r° olaph and z° lomad and h° yud) lama sabachthani (w. p° lomad and semkath and beth quss., and tau ruk. and h° nun). *And one ran and filled a sponge* (w. r° olaph and e° Greek pe quss.) (*Gr.* sponge, without olaph). *And Jesus cried with a loud voice and completed His life* (w. p° wau without olaph).—*N.* then was completed, that is to say, the story of His life's work. And some read with p° shin from shulma incorrectly (*Gr.* having emitted a loud voice, His soul went forth w. p° shin). *Was rent* (w. unvoc. teth) (*Gr.* was torn w. r° dolath) *in twain. That He thus cried and expired* (w. p° wau). *Mary Magdalene* (w. quss. dolath) *and Mary the mother of James the small.*—*N.* the brother of our Lord, and that he might be distinguished from James the son of Zebedee he calls him "the small." And this Mary was not the mother of our Lord but the wife of Joseph, that is to say, the mother of his children and of Joses and Salome.—*N.* these also were the natural children of Joseph and called brethren of our Lord in name only, and not by affinity of blood. *There came Joseph who was of Arimathea* (w. z° rish and tau ruk.) *a nobleman* (*Gr.* a man of high birth), *a counsellor* (w. e° beth and r° lomad and h° teth. Nest. w. p° teth). *And bought* (w. p° wau and beth) *Joseph linen* (*Gr.* a napkin) *and took Him down and wrapped Him* (w. ruk. tau and kaph) *and placed Him in a tomb which he had hewn in the rock* (*Gr.* hewn out of rock) (117) *and he rolled* (*Gr.* and rolled along) *a stone.*

CHAPTER XVI

That coming they might anoint Him (w. r° nun and z° cheth and nun). *And clothed* (*Gr.* who was clothed) *with a white garment, and they were amazed* (*Gr.* stupefied). *Terrified* (w. p° dolath and h° cheth) (*Gr.* for they were fearing w. z° dolath and lomad). *He appeared first to Mary Magdalene from whom seven devils* (*Gr.* demons) *He had cast out.*—*N.* this is other than the sister of Lazarus, who is also called Magdalene. *After these things He appeared to two of them.*—*N.* Luke the Evangelist says plainly concerning one of them that he was Cleopas. And concerning the other, opinions are divergent. Some say that it was Cleopas' own wife. Others say that it was Luke, and that he does not mention his name in order that he might not glorify himself. *And they were going to a village.*—*N.* to Emmaus, as Luke says. *And blamed the smallness* (*Gr.* their unbelief). *He that believeth and is baptized shall live* (*Gr.* shall be saved). —*N.* from the death of sin. *These shall follow* (w. r° nun). *And they shall take up serpents* (*Gr.* and in the hands they shall take up serpents). *And if a drug of death* (*Gr.* a deadly thing) *they shall drink* (w. quss. tau) *it shall not harm them* (*Gr.* it shall not hurt them). *Now Jesus* (*Gr.* so then the (w. e° he) Lord Jesus). *And confirmed* (w. p° mim and shin) *their words with the signs that they wrought* (*Gr.* and was confirming the word by means of those signs which were following). And Saint Severus says in the seventy-seventh discourse of the Epithronion that in the correct Greek codices the end of the Gospel of Mark is at the sentence "For they were afraid."

Finished is the Holy Gospel of Mark.

Translation

AGAIN THE HOLY GOSPEL THE TIDINGS OF LUKE THE EVANGELIST

Twenty-three Paragraphs

Beginneth the Preface

Blessed Luke was of Antioch, as Eusebius says, and a physician of bodies, as Paul says—"Luke the Physician, who is with me, greets you." He was a disciple of Paul, and was numbered amongst the evangelists, and because of a pressing demand wrote the Gospel in Greek in Alexandria. And he commences from the birth of John. In it he relates everything in order in writing. And on account of this he does not place the genealogical descent at the beginning, as Matthew does. And in one of the medical treatises of Gallienus it is found that he says—"Luke is he who left me and went to Judæa. He was able above all my pupils in the anatomy of bodies." But as to this Luke who left Gallienus and went to Judæa that he is not the blessed Luke who was the Evangelist, and that these were two separate physicians is known from this fact—that Luke the Evangelist was a disciple of Paul, and Paul was put to death in the thirteenth year of Nero, and Gallienus began to be famous for healing seventy years later, to wit, at the end of the reign of Hadrian. Now there are in this Gospel of Luke twenty-two miracles, twenty-seven parables and seventeen testimonies (122).

CHAPTER I

FIRST PARAGRAPH

Forasmuch as many—*N.* the class of Simon the sorcerer and those who were of the circumcision. For it is said that there were eighty-four Gospels, according to the number of the Apostles and the evangelists. And after the decease of the Apostles, the disciples chose two of those of the Apostles, to wit, those of Matthew and John ; and two of those of the evangelists, to wit, those of Mark and of Luke, and that they destroyed the rest—*have wished that they might write* (w. p° nun) (*Gr.* have attempted to write w. p° mim and z° tau). *The things of which we are persuaded* (w. z° pe) *amongst them* (*Gr.* those things which are in belief w. z° yud amongst us).—*N.* with me and the rest of the Apostles and genuine evangelists. And it is known that the Greeks in their language use the word " pise " (w. h° pe and z° semkath). *According to which they delivered*—*N.* the Apostles—*to us*—*N.* to me and to Mark—*who from the first were* (w. sil. he) (*Gr.* who from the beginning were w. pron. he) *beholders and servants themselves* (w. z° lomad) *of the word.*—*N.* of preaching, to wit, and the tidings of the Gospel and the teaching of our Lord that was in the world. And that this expression " word " bears these three meanings is clear from the words of Gregory Theologus, relating to preaching, according to that saying—" since the word of God is swift." Then relating to the Gospel, according to that saying—" I have renewed all the uttermost parts by means of the despised Word and by means of the foolishness of preaching " ; and again, relating to doctrine, according to such sayings as these—" They seek after such things as are holy and worthy of contemplation " ; also, " Thou shalt seek after my word." And some write and read the word with r° lomad, masculine, touching the Person of the Word of God, raising the point incorrectly, for this reason, that the story of the Gospel of our Saviour (1 2 3) is composed of a narrative of the acts of His manhood. *It appeared* (*Gr.* it seemed w. ruk. beth and p° rish) *to me* *also because I was observing accurately* (w. p° yud) (*Gr.* correctly) *all of them*—*N.* the Apostles—*that I should write everything in order*—*N.* not as Matthew, who wrote all the sayings together and the miracles likewise together—*to thee, most noble* (*Gr.* most honourable) *Theophilus* (w. r° lomad. Nest. w. p° incorrectly, because pointed with r° this name signifies—a man who loves God, and with p°—a woman who loves God ; and that this is not spoken of a woman but of a man is clear). And this man was a believer from amongst the nobles of Alexandria ; and that the word does not signify every man is known from this, that most noble and most honourable are not common but proper names. *There was in the days of Herod*—*N.* he who slew the babes—*a certain priest whose name was Zacharias of the course of the house of Abia* (w. p° olaph and yud and h° beth ruk.) (*Gr.* of the lot of the days of the house of Abia).—*N.* this Zacharias was priest under the order of Abia, the high priest. *And his wife was of the daughters of Aaron.*—*N.* it was not necessary that it should be said of Zacharias that he was of the sons of Aaron, because none except the sons of Aaron could be priests, but he mentions it concerning the wife because the priests were accustomed to take their wives from the other tribes as well. *And they were both righteous.*—*N.* in the providence of God they were deprived of offspring, and not because of their sins. *When he was discharging the priest's office in turn* (w. r° teth and quss. kaph. Nest. w. p° teth and ruk. kaph incorrectly, because every kaph that precedes (124) semkath in the Greek language is quss.). *And into the temple of the Lord.*—*N.* not into the Holy of Holies, because he was not the high priest, but into the Temple where it is known that the rest of the priests one after another daily entered and ministered. And this is clear, because it is said that he obtained by lot to offer sacrifice, and again, because after he had fulfilled the days of his ministry he went to his house. *And was amazed* (*Gr.* was troubled). *Zacharias.*—*N.* because, not by the ephod, that is to say, the robe of office, or between the cherubim did he see the manifestation, as was customary, but at the right hand of the altar of incense. *Because thy prayer hath been heard.*—*N.* he was praying that God would give him a son. *And his name shall be called John.*—*N.*

graceful. *For he shall be great.*—*N.* according to the testimony of our Lord concerning him, that there hath not risen among them that are born of women a greater than John. *And wine.*—*N.* that is made from grapes. *And strong drink.*—*N.* that is made from honey and dates, and such like things. *He shall not drink.*—*N.* according to the law of the Nazirites. *While he is in the womb.*—*N.* because from his mother's womb he shall rejoice in the law of His Lord. *And many of the children of Israel he shall turn* (w. p° nun) *to the Lord their God. And he shall go before Him*—*N.* before Christ, Who is in truth the Lord their God—*in the spirit and power of Elijah the prophet.*—*N.* like Elijah the prophet, he shall be celibate and a Nazirite and inhabiting the desert. And just as the one reproved Ahab and Jezebel, the other rebuked Herod and Herodias. *That he may turn* (w. p° nun) *the heart* (*Gr.* to turn the hearts) *of the fathers*—*N.* of the natural progenitors—*to the children.*—*N.* the rebellious and contentious. *And those who do not obey* (w. Greek teth and pe). *And he shall make ready for the Lord* (125) *a perfected nation* (*Gr.* made ready).—*N.* when they are baptized by him they are made ready to receive the gift of the Holy Spirit. *For I am an old man* (*Gr.* an elder) *and my wife* (w. sil. nun and p° tau) *advanced* (*Gr.* ancient in days). *I am Gabriel.*—*N.* just as Michael was my fellow-servant and minister of the Old Testament, I am the minister of the new. *And he remained dumb* (w. r° rish).—*N.* until the nine months when the son was born. *And concealing* (w. p° teth) *was herself*—because she was ashamed by reason of old age. *Five months.*—*N.* until the time that she was with child she was not again found, having hidden herself. *To take away* (*Gr.* to remove, and in some copies—to transfer) *my reproach* (w. quss. dolath) *among men.*—*N.* the reproach and contumely, that because there is barrenness she is deprived of that blessing: "be fruitful and multiply." *Now in the month of six* (w. r° dolath) (*Gr.* sixth) *Gabriel was sent.*—*N.* from the beginning of the conception of Elizabeth, because the conception of Elizabeth was in October, and when it was perfected in her one month later, then she was sensible of her conception and began to hide herself five months, to wit, November, December, January, February and March. And in the sixth month, which is April, according to lunar months, on the tenth day of it, it took place, and on the twenty-fifth of March, according to solar months, Gabriel was sent to the Virgin Mary, and brought her tidings. As Mar Ephraim says in the tenth month, viz. the lunar April, the conception, and in the sixth month, viz. the lunar January, the birth took place, that is, on the twenty and fifth day of the solar December in the year three hundred and nine ([126]) of Alexander. That is to say, there were three hundred and eight complete years and eighty-five days of the year three hundred and nine, to wit, October and November, and twenty-four days of December, because it was on the eve, which is the beginning of the twenty-fifth day, that our Lord was born. And from His birth to His baptism was thirty years, and from His baptism to His ascension was two years and six months. Eusebius, however, says that in the year three hundred and twelve our Lord was born, and many do not agree to this. *And the virgin's name* (*Gr.* and the name of the virgin) *was Mary. Peace be unto thee* (*Gr.* rejoice). *Thou that art full of blessedness* (*Gr.* favoured w. p° cheth and z° dolath quss.). *Our Lord* (*Gr.* the Lord) *is with thee. Thou hast been blessed* (w. ruk. tau and not quss., which, however, is permitted to be written with yud after tau, but it is not so written here) (*Gr.* Blessed art thou) *amongst women. But she, when she beheld, was troubled* (w. quss. beth) *at the saying* (*Gr.* was afraid concerning the saying) *and was pondering* (w. ruk. beth) *as to what* (w. z° mim) *greeting this was.*—*N.* what the reason of it was. *And thou shalt bring forth* (w. h° dolath). *And thou shalt call* (w. r° rish). *The same shall be great.*—*N.* his greatness shall be revealed to angels and to men. *And the Son of the Almighty* (*Gr.* of the Highest) *shall He be called.*—*N.* those who confess Him that He is shall call Him thus, because they believe on Him. *And the Lord God shall give to Him the throne of David, His father.*—*N.* just as the one reigned temporally a little time, the other shall reign spiritually for ever. *The Spirit of holiness shall come* (*Gr.* the Holy Spirit shall come upon thee).—*N.* all the Greek doctors agree that with this saying ([127]) the Godhead was united with the soul and body ; and of the Syrians Exanius of Mabug says that with this word, the Word was united with flesh, as saith John : "The Word became flesh and dwelt among us." Then after forty days when the body was completely formed in its parts, it received the rational soul. *And behold Elizabeth thy kinswoman* (w. sil. olaph and quss. tau).—*N.* the sister of thy mother (and thine own aunt) in that the mother of the Virgin was of the tribe of Levi, as was also Elizabeth. *And this is the sixth month for her.*—*N.* six months of Elizabeth's pregnancy were completed, to wit, from the tenth of the lunar October up to the tenth of the lunar April, which is the twenty-fifth of the solar March. *Because not impossible* (w. r° teth and some read w. p°) *with God is everything* (*Gr.* because with God every word shall not be impossible. *And went forth with haste* (w. unvoc. beth) *to the hill* (*Gr.* to the hilly part (w. z° rish) with eagerness that she might behold the words of the angel that spoke to her concerning the conception of Elizabeth). *The babe leaped* (*Gr.* with joy) *in her womb. And blessedness* (w. r° beth) *to whoever* (*Gr.* and blessed is she (w. h° nun) *that believed.*—*N.* to thee Mary, blessed art thou. *My soul doth magnify the Lord.*—*N.* according to the manner of those who thank God she says this, according to that saying : " Give ye greatness to our God " she says this, and according to that : " Magnify the Lord with me." And they exalt the Lord who magnify Him in truth and she does not magnify herself. *And He hath scattered the proud in the uplifting* (w. h° ee) *of their hearts.*—*N.* of themselves. *He hath abased* (w. p° semkath) (*Gr.* made low w. unvoc. semkath ([128]) and p° cheth), *the mighty* (*Gr.* the powerful). *And hath lifted up* (*Gr.* and hath exalted) *the meek. The hungry* (w. p° kaph) *He hath satisfied* (*Gr.* He hath filled the hungry).

SECOND PARAGRAPH

Now as to Elizabeth (w. z° lomad) (*Gr.* now for Elizabeth was fulfilled the time of bringing forth). *And it came to pass on the eighth day they came to circumcise* (w. ruk. gomal) *the child. And they were calling him by the name* (*Gr.* unto the name) *of his father Zacharias.*—*N.* every firstborn son they used to call by the name of his father, according to the custom which they held. *And they made signs to his father.*—*N.* this makes it clear that together with his speech, his hearing also had ceased, so that they made signs to him with the hands. *And immediately was opened* (w. unvoc. pe) *his mouth. And to remember* (w. r° waw and sil. ee. Nest. w. p° waw and pron. ee) *the holy covenant—N.* His resurrection fulfilled it—*and the oath* (w. z° last mim, sing.) (*Gr.* which) *He swore to Abraham our father.—N.* that which He said to him : "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thy only son, from me, that blessing I will bless thee." *For thou shalt go* (*Gr.* thou shalt precede) (w. p° quph) *before the face of the Lord.—N.* to declare this that He that cometh after me is mightier than I. *In the tenderness of the grace* (*Gr.* because of the mercy) *of our God whereby doth visit us* (*Gr.* hath visited us) *the dawn from on high.—N.* He that is the Christ. *And in the desert* (w. quss. beth) (*Gr.* in the wilderness) *was he—N.* when he was two and a half years old his mother fled from before Herod, since he was born six months (129) before our Lord, and when our Lord was two years old, the wise men came and Herod slew the infants. And because Zacharias had caused his son to escape he sent and slew him between the altar and the Temple, whither he had fled and bestowed himself, to wit, at the horns of the altar—*until the day of his showing* (*Gr.* of his being revealed) *to Israel.*

CHAPTER II

And there went out a decree from Augustus (w. p° olaph and e° gomal and unvoc. semkath) *Cæsar that all the people of his realm should be written down* (*Gr.* that all the inhabited world should be written down).—*N.* here the Syriac interpretation is more correct than the Greek, in that the rule of Cæsar was not over the whole world. *This enrolling took place first* (w. pron. he) *in the governorship—N.* in the leadership—*of Cyrenius* (w. e° quph and h° rish and nun).—*N.* of Quirinus (w. z° nun). *And she brought forth her firstborn Son, and wrapped Him* (w. p° waw and ruk. tau) *in swaddling clothes* (*Gr.* and enfolded Him w. p° ee and rish) *and laid Him* (w. p° yud) (*Gr.* and rested Him w. r° gomal quss. and ruk. tau) *in a manger. And keeping the* *watch* (w. p° tau, sing.) (*Gr.* w. z° rish, plur.) *of the night over their flocks* (w. z° yud, plur.) (*Gr.* w. h° ee, sing.). *Joy* (w. ruk. dolath) *great, which shall be to all the world* (*Gr.* to all people). *With the angel* (w. z° kaph) *many forces of the heavenly ones* (*Gr.* a multitude of the host) (w. z° pe and unvoc. lomad) *heavenly* (w. h° nun) *upon earth peace* (*Gr.* tranquillity). *And good tidings to men* (*Gr.* (130) and amongst men of noble will.) And note that in some of the Syriac codices there is "Amen," but not in the Greek. *Glorifying and praising* (*Gr.* and hymning God). *And when they had fulfilled* (w. p° lomad) (*Gr.* were fulfilled) *eight days.*—*N.* the Armenians, because they cling, in a measure, to the conceit of Julianus, say that He was not indeed circumcised, but they only surrounded the skin. *And when the days of their purification were accomplished*—*N.* she who bore a male was purified in forty days, and she who bore a female in eighty—*that every male that openeth the womb.*—*N.* the first-born. *The holy of the Lord* (*Gr.* to the Lord) *shall he be called.*—*N.* for the Lord said to them: "Your first-born shall be mine instead of the first-born of the Egyptians whom I slew. *A pair of turtle-doves or two young pigeons.*—*N.* the law commanded that she who brought forth a son should offer a lamb of a year old or a turtle-dove or a young dove, and if it was not in her means that she should bring a lamb she should bring two turtle-doves or two young doves. *There was a certain man in Jerusalem whose name was Simeon.*—*N.* the same was the father of Jesus the son of Asira, and was one of those seventy and two interpreters who translated the Scriptures from Hebrew into Greek in the days of Ptolemy. And because he was doubtful concerning that verse: "Behold, a virgin shall conceive and bear a son," which is spoken in the prophet Isaiah, he was bound two hundred and eighty years to the sacrifice until he should see Him who was born of a virgin. *And this man came* (w. r° olaph and z° tau) *in the Spirit to the Temple.*—*N.* there was in him an intimation from the Holy Spirit that he should come and see the Lord's Christ. *And glory to thy people Israel.*—*N.* to Israel the only nation (131) from amongst the heathen. *Behold this one is set for the fall*—*N.* of the scribes and Pharisees—*and for the rising* (*Gr.* and for the resurrection) *of many in Israel*—*N.* of sinners who are made righteous in Him—*and for a sign of contention* (*Gr.* which shall be opposed)—*N.* there shall be divers doctrines concerning Him—*and even in thine own soul shall the sword pass* (*Gr.* the blade shall pass).—*N.* insult and abuse which the Jews and others shall hurl against thee—*that the thoughts of the hearts of many may be revealed* (*Gr.* the vain (w. z° waw) surmisings of many hearts).—*N.* when arising from the dead and ascending into heaven.

Third Paragraph

And Anna, a prophetess, the daughter of Phanuel (w. p° dolath) *of the branch* (*Gr.* the generation) *of Asher : she also* —*N.* as Simeon was an old man, she also—*was old in days* (w. sil. he). In Greek there are not the words " she also," because she was not equally old with Simeon. She was nearly a hundred years old : about ten years she had been a virgin and seven years married and eighty-four a widow, and Simeon was more than three hundred years old. *And not departing* (*Gr.* leaving) *was she from the Temple. And when they had completed*—*N.* Joseph and Mary. And in one codex, " He had completed," without waw is written, in the sing., to wit, Jesus—*all things according to what is in the law of the Lord.* The Greek, however, says, " they fulfilled," in the plur. *And the child grew*—*N.* in human dimensions—*and was strengthened in spirit and filled with wisdom.*—*N.* the tokens of godhead were made manifest in Him. *And when they had completed* (w. p° shin and r° lomad). The Nestorians read with unvoc. shin, and this is not (132) correct, because the Greek says, " and when they had fulfilled the days they returned." *And when they had gone a journey* (w. p° mim and r° dolath quss. Nest. w. r° mim and dolath quss.) *of one day* (Gr. the way of a day) *they sought Him amongst their men* (w. e° shin, sing. Nest. w. z° waw, plur.) (*Gr.* among the people of their race).

CHAPTER III

In the fifteenth year (w. p° cheth and shin and r° rish) (*Gr.* now in the fifteenth year). *When he was ruler of the fourth part* (*Gr.* tetrarch) (w. r° teth and p° rish and kaph ruk.) *in Iturœa* (w. h° beth). *Of Trachona* (w. p° dolath and rish and z° kaph ruk. and p° nun, *Gr.* of the country of Trachonia w. h° nun and p° yud). *And Lysanias:* (w. e° lomad and p° semkath and h° nun and p° yud) *tetrarch of Abilini* (w. p° dolath and h° beth ruk. and lomad and nun) *in the high priesthood* (*Gr.* in the days of the high priests) *of Annas* (w. p° cheth and z° nun) *and Caiaphas* (w. p° quph and z° yud). *The voice of him that crieth in the wilderness* (w. quss. beth) (*Gr.* that proclaimeth in the desert) *And the valleys shall be filled* (w. p° mim) (*Gr.* every valley shall be filled w. unvoc. mim) —*N.* the humble shall be uplifted in Christ—*and all the mountains and hills* (*Gr.* the mounds) *shall be humbled*—*N.* the proud and vainglorious shall be overthrown—*and the crooked shall be straight* (w. p° ee and shin)—*N.* the perverse shall be made easy (*Gr.* and the self-willed shall be) (w. p° ee)—*N.* the froward to straightness—*and the rough places for smoothness* (*Gr.* and those that are rough to plane ways). *And all flesh shall see the life* (*Gr.* the redemption) *of God. Generation* (w. z° dolath, sing., *Gr.* w. r° dolath (133), plur.) *of vipers* (w. r° nun, plur., in Syriac and Greek). *Do not begin* (w. p° shin). *But lo, the axe* (w. ruk. gomal. Nest. w. quss.). *And is cast in the fire* (w. z° nun) (*Gr.* is thrown). *What therefore shall we do.*—*N.* so that we may repent. *And the military men* (those who served the army) *asked him* (w. r° olaph and p° rish and yud) (*Gr.* those also who were doing military service w. p° mim). —*N.* they were warders and soldiers and guardsmen. *Do violence to no man* (w. both taus and gomal quss. and p° teth) (*Gr.* do not shake any man)—*N.* do not oppress any man—*and do not accuse any man falsely* (w. r° tau)—*N.* defraud—*and let suffice* (w. quss. pe) *for you your allowance* (w. quss. pe and z° olaph and semkath and yud. Nest. w. p° olaph correctly).—*N.* whatever was given by the king for their maintenance. *Now as musing* (w. p° semkath and beth) *were the people concerning John.*—*N.* on John the expectation of the people was depending, whether he was the Messiah that was expected to come. The Nestorians indeed read with p° mim from masbarnutha but incorrectly, because the Greek says, " now when the people were considering "—clearly of a surmised hope and not of a revealed

H

expectation—and all were deliberating (w. ruk. beth). *Behold, I baptize you with water*—*N*. I am washing you from your sins, and I am preparing that ye may receive the heavenly gift from Him who—*shall baptize you with the Holy Ghost and with fire.*—*N*. immaterial things comparable to fire shall try your souls. *He of whom I am not worthy that I should loose the latchets* (w. p° ee)—*N*. to pull off—*His shoes* (*Gr*. the strap w. r° ee and ruk. tau of His own shoe). *Whose fan* (w. p° (134) rish) *is in His hand, and He will cleanse His floor* (w. r° olaph and quss. dolath). *And concerning all the evil things that he had done* (w. z° ee) (*Gr*. w. p° dolath and beth). *And Jesus also was baptized, and when He was praying.*—*N*. He teaches us that when we are cleansed, pouring forth and flowing from our Lord the Holy Ghost descends upon us. *Was opened* (w. unvoc. pe) *the heaven.*—*N*. as to the seeing of the Spirit and the hearing of the voice we have expounded in the notes on Matthew. *Now Jesus Himself was as a man of the age of thirty years.*—*N*. that expression "as" does not imply doubt concerning the number of the years of our Lord, but shows that when He was thirty years of age He was as the rest of young men of thirty years of age, except that His form was altered to that of another period of life, to wit, of old age, as the Ancient of Days, or any other period of life. *And he was supposed to be the son of Joseph.*—*N*. by the Jews, since in truth He was not his son, but the son of God. *The son of Heli.*—*N*. Matthew the Evangelist calls Joseph the son of Jacob and not the son of Heli. And Africanus, a compiler of genealogies, says that Heli the son of Matthat and Jacob the son of Mathan were brothers on the side of the mother whose name was Estha, and in one codex Esther, and when Heli died without sons Jacob his brother took her to wife according to the law for the provision of sons, and begat from her Joseph, and hence Joseph was the natural son of Jacob, as Matthew says, and the legal son of Heli, as Luke says. And blessed Luke is concerned to write the legal genealogy for this reason—that when Matthew proved by the natural succession that Joseph was descended from David by means of Jacob his natural father, the Jews contended to the contrary that Joseph was the son of Heli or Eli according to the law and not (136) of Jacob. Wherefore, because of their contentions, Luke checks their wickedness, and says that even in respect of Heli, Joseph is also thus descended from David by means of Nathan. *The son of Matthat, the son of Levi, the son of Melchi* (w. r° mim. Nest. w. p°).—*N.* Africanus says that according to the tradition which he received from the Hebrew genealogists Heli, Matthat and Levi were brothers, sons of Melchi, and not, as Luke says—Heli the son of Matthat, and Matthat the son of Levi. *The son of Janna, the son of Joseph, the son of Mathatha, the son of Amoz, the son of Nahum* (w. p° nun. Nest. w. z°), *the son of Hesli* (w. z° cheth. Nest. w. p°), *the son of Naggi* (w. p° nun and quss. gomal. Nest. w. z° nun and ruk. gomal), *the son of Moath* (w. z° mim and p° olaph), *the son of Mathat* (w. p° mim and tau), *the son of Shimei, the son of Joseph, the son of Judah, the son of Johanan, the son of Rasa* (w. p° rish and semkath. Nest. w. z° rish), *the son of Zorobabel.*—*N.* Matthew says that Zorobabel begat Abiud and Luke says that Zorobabel begat Rasa. And Saint Severus says that Zorobabel had two sons, Abiud and Rasa, and Matthew reckons by Abiud, and Luke by Rasa. And Georgius of the tribes says that there was not one father, but two, and they were called by the same name, Zorobabel. And others say that Abiud was the same as Rasa, that is to say, that one person was called by two names. *The son of Shelathiel, the son of Neri.*—*N.* Matthew says that Jechoniah begat Shelathiel, and Luke says that Neri begat Shelathiel. And Saint Severus says that Melchi, the father of Neri, took a wife whose name was Nehushta, and begat from her Neri, and when Melchi died (137) King Joiakim, who was the same as Eliakim, took Nehushta to wife because of her beauty, and begat from her Jechoniah, and Neri and Jechoniah were brothers on the mother's side, and Neri took a wife and died without sons, and Jechoniah his brother took his wife and begat of her Shelathiel, and hence Shelathiel was the natural son of Jechoniah, as Matthew says, and the legal son of Neri, as Luke says. And Georgius of the tribes does not agree to this, but says that Shelathiel the son of Jechoniah was one, and Shelathiel the son of Neri another. *The son of Melchi, the son of Addi, the son of Cosam, the son of Elmodad* (w. r° olaph. Nest. w. p°), *the son of Ir, the son of Josi* (w. h° semkath), *the son of Eliazar,* *the son of Joram.*—*N.* this Joram was not the son of Joshaphat, which Matthew says, but the son of Mattitha (w. p° mim and h° tau quss. and last tau ruk.) (*Gr.* Mattotha, w. p° mim and z° tau quss. and last tau ruk.). *The son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Meleo* (w. r° mim and lomad and z° yud. Nest. w. p° mim and unvoc. lomad), *the son of Mani, the son of Mattatha, the son of Nathan, the son of David.*—*N.* Matthew says that David begat Solomon, and Luke says that David begat Nathan, and the reason of this is that Matthew wished to set forth and write the natural descent only, which was derived from Solomon the son of David; and Luke, because of the controversies of the Jews, was compelled to write the natural and legal descent, which was derived from Nathan the son of David ; and for this cause many names which are in Luke differ from those which are in Matthew. *The son of Jesse, the son of Obed, the son of Boaz.*—*N.* Julian the king who apostatized, objects, and says that if (138) Luke wrote the legal generations, why does he assert Obed to be the son of Boaz according to nature, and not the son of Malion according to the law, as it is written in the book of Ruth. And the doctors reply to him that there were controversies concerning Joseph amongst the Jews, as to whether he was descended from David or not, and, therefore, blessed Luke makes it sure that not only naturally, as Matthew wrote, but also legally as well, the pedigree of Joseph ascends to David. But from David to Abraham, since there was no controversy concerning the genealogy of David that it ascended to Abraham, Luke takes account of the natural fathers, as also Matthew does. *The son of Salmon, the son of Nahshon, the son of Aminadab, the son of Aram, the son of Hezron,* (w. r° heth), *the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Tarah* (w. p° tau and unvoc. rish).—*N.* from here Luke begins to depart from the genealogy which Matthew presents in his Gospel, and to cause it to ascend to Adam, for this reason, that he did not write the Gospel for Hebrews who made their boast in Abraham, as Matthew did, but for all nations who were descended from Adam, as also he was. *The son of Nohor* (w. z° nun), *the son of Sorug* (w. z° semkath), *the son of Aru* (w. p° olaph), *the son of Poleg, the* *son of Ober, the son of Sholah* (all w. z°), *the son of Cainon* (w. p° quph and z° nun), *the son of Arphaxad, the son of Shim, the son of Noah, the son of Lamech* (w. p° lomad and unvoc. mim and quss. kaph), *the son of Methuselah, the son of Enoch, the son of Arad, the son of Mahloloil* (w. p° mim and z° both lomads), *the son of Cainan, the son of Enosh, the son of Shith, the son of Adam, who was from God.*—*N.* Africanus reckons fifty persons from Abraham to Christ. And in all the codices of Luke, which ([139]) are read in the holy Church, there are fifty and six, and so from Adam to our Lord seventy and six. And as the natural genealogy of the Gospel of Matthew from Abraham to Joseph is forty persons, so the book of the Kings has forty and four, that is to say, when Ahaziah and Joash and Amaziah and Eliakim who is the same as Jehoiakim are added.

CHAPTER IV

Fourth Paragraph

And led Him (w. quss. dolath and ruk. beth) *the Spirit into the wilderness* (w. quss. beth).—*N.* the Holy Spirit Who was filling Him drove Him (w. r° tau) into the desert that He might be tempted by evil and conquer it. *And the devil said to Him* (*Gr.* the slanderer w. p° rish). *And showed Him all the kingdoms of the earth in a short time* (*Gr.* in a moment of time).—*N.* in a period that cannot be divided, which is a " stigma." *And when the devil had finished all temptations he departed from him for a season* (*Gr.* he withdrew from Him until the season).—*N.* of the Passion, in which he incited the Jews to seize Him. *The spirit of the Lord is upon me, and because of this He hath anointed Me* (*Gr.* because He hath anointed me).—*N.* Isaiah says this as in the person of the Son to the Father. *And to preach the year acceptable to the Lord.* The Greek adds, " and the day of vengeance for our God "—*N.* the year in which repentance of sins is accepted by the Lord. *And He rolled up* (w. p° waw and rish) *the volume* (*Gr.* He shut the book) *and gave it to the minister.*—*N.* to the attendant and custodian of the matters of the service. And note that this exposition of the book of Isaiah which was given to Him to read on the Sabbath day

Luke alone relates. *To-day is accomplished* (w. p° tau and lomad) (*Gr.* is fulfilled) *this Scripture* (140) *which is in your ears* (*Gr.* in your ears without dolath).—*N.* as ye have heard, lo, ye have seen me, that I am come to preach the Gospel to the poor and heal the broken in heart, and so on. *Jesus said to him, Perhaps* (*Gr.* by all means w. p° pe) *ye will say to me this parable, Physician heal thyself.*—*N.* as thou hast healed aliens in Capernaum, heal also the children of thine own country, which are as Thyself unto thee. *That there were many widows of the house of Israel.*—*N.* quoting two examples to the effect that no prophet is received in his own city : one from the widow that was in Sarepta of Sidon, to whom Elijah was sent ; and the second, Naaman the Aramæan, whom Elisha cleansed from his leprosy. *Naaman* (w. p° nun and z° mim) *the Oromoian* (w. z° olaph and rish and mim).—*N.* the Syrian. (Nest. w. p° olaph and unvoc. rish and z° mim, i.e. pagan, but incorrectly, because the Greek says Syrian). *And they rose up and cast Him* (*Gr.* ejected Him) *out of their city and brought Him to the brow of the hill.*—*N.* to a ledge of the hill—*that they might cast Him down* (w. quss. dolath) (*Gr.* that they might precipitate Him w. r° nun).—*N.* that they might hurl Him from the precipice. *Because having power* (w. p° shin) *was His word. And he cried* (w. p° ee) *with a loud voice. Close thy mouth* (*Gr.* be muzzled w. p° beth and unvoc. lomad) *and come forth from him. When he had not done him any hurt* (*Gr.* when he had in no way injured him. *Now at the sunsets* (*Gr.* in the settings.)

CHAPTER V

Now it came to pass when there assembled (w. p° nun) *unto Him a multitude at the bank of the sea of Gennesaret* w. r° gomal and nun and p° semkath) (*Gr.* of Gennesrat w. unvoc. semkath and p° rish). *And he said that they should conduct it* (w. r° nun (141) and ruk. beth) (*Gr.* He asked him to draw it out (w. z° beth) from the land a little). *He said to Simon, Launch out* (w. p° beth ruk.) (*Gr.* draw out to the deep)—*N.* the word "launch" and the word "draw" are written with waw, because it was to Simon and his companions that He gave the command, although He mentions his name only because there were many fishing with him—*and let down your net* (w. sil. dolath and quss. tau) (*Gr.* lower your nets w. z° dolath, plur.). *We have been toiling all the night* (w. h° lomad. Nest. w. unvoc. lomad and h° olaph correctly).

Fifth Paragraph

And they beckoned to their companions (*Gr.* to their partners). *And they filled the ships*—*N.* into the ships—*so that they were beginning to be submerged* (w. quss. beth) (*Gr.* so that they were sinking). *Withdraw Thyself from me because I am a sinful man.*—*N.* because of Simon's infirmity he asked the Lord to depart from him. Just as also Manoah, when he had a vision of God, said, " We shall perish, O wife, because we have seen God." And again, the centurion, because he was not worthy, besought Him that He would not enter under his roof. *Who was entirely full of leprosy* (w. ruk. beth). *And he charged him* (w. ruk. dolath).—*N.* by a precept and not by a command (*Gr.* He ordered him).—*N.* He warned him. *Thou shalt not tell a man. According as commanded* (w. p° pe) *Moses for a testimony unto them.*—*N.* our Lord said this to him that was healed for a testimony to the Jews that He fulfilled the law of Moses, thus there would be no pretext for them to form an accusation against Him as a destroyer of the law. *And they were seeking to bring him in* (w. p° nun) to set him. *They went up to the roof and let him down* (w. p° shin (142) and quss. beth)—*N.* they set him—*with his bed from the roof* (*Gr.* from the roof of tiles w. p° quph and h° mim they set him with his couch). *Reasoning* (w. ruk. beth) *and saying, Who* (w. p° mim and e° nun) *this* (*Gr.* who is this). *And immediately he arose before their eyes* (w. h° ee) (*Gr.* in front of them). *And saw a publican whose name was Levi.*—*N.* the same as Matthew the Evangelist. *A great feast.*—*N.* a great banquet. *Why do the disciples of John fast* (w. z° tsode) *assiduously* (*Gr.* frequently). *And He spake to them a parable. No man placeth* (w. ruk. dolath)—*N.* cutteth off—*a piece from a new garment.*—*N.* the parable of the patch and the new wine and the old bottles Matthew and Mark record. But

Luke adds further—*And no man drinketh old wine and straightway desireth new, for he says, The old is excellent.*—*N.* the law of Moses because it is old is agreeable to you, and this of mine because it is new is not received by you.

CHAPTER VI

Were plucking the ears and rubbing (w. quss. gomal and kaph). *And the bread of the table of the Lord* (*Gr.* and the loaves of the setting (w. z° semkath) before) *he took and ate.*

Sixth Paragraph

And there He was awaiting the light (w. p° olaph and gomal quss.) *in prayer to God.*—*N.* He remained in prayer all the night until the dawn in which the light began to arise. *Blessed are ye that weep now, because ye shall laugh* (w. ruk. gomal and kaph). *And reproach* (w. ruk. dolath) *you and cast out your name as evil* (w. r° (143) shin, plur.) (*Gr.* w. z° shin, sing.). *Because your reward is great* (w. unvoc. semkath and h° gomal ruk.) (*Gr.* much is it) *in heaven, for so did their fathers* (*Gr.* their fathers to the prophets). *Woe to you that laugh* (w. quss. kaph) *now, because ye shall weep* (w. quss. kaph). *And whosoever shall take away thy cloak* (*Gr.* thy garment) *do not forbid* (w. ruk. kaph) *thy coat also. And from him who taketh away what is thine ask it not back.* In the Harc., "Thou shalt not ask it back" (w. waw). *To those who do good* (w. p° mim and r° teth) *to you. And do good* (w. r° teth. Nest. w. r° olaph). *And shall be great* (w. p° semkath) *your reward, and ye shall be sons of the High One* (*Gr.* of the Most High) *who is Himself kind to the evil and to the thankless* (*Gr.* to the unreceptive and evil). *Good measure and pressed down and overflowing shall they cast* (*Gr.* good measure that has been pressed and shaken, that is, overflowing (w. p° shin) shall they give) *in your bosom. That ye measure it shall be measured* (w. ruk. kaph) *to you. Can* (*Gr.* is it possible that) *the blind lead the blind?* (w. p° dolath) (*Gr.* to guide). *Shall not both fall in the ditch?* (read with interrogation points). *For out of the abundance of the heart speak the lips* (*Gr.* his mouth speaketh). *Why call ye me, My Lord, My Lord?* (*Gr.* Lord,

Lord). *And set the foundation* (w. r° shin and tau. Nest. w. p° shin correctly, since the word is derived from eshetasa). *But when there was a flood* (w. r° mim and lomad and z° (144) olaph) *it beat* (w. p° teth).—*N.* many times. *And was not able to shake it* (*Gr.* to move it). *For its foundation was fixed* (w. ruk. first and last tau, and you do not read the last tau w. quss. incorrectly). *And when it beat* (w. unvoc. teth)—*N.* the first time—*upon it the flood, immediately it fell.*

CHAPTER VII

And when He had completed (w. p° shin) *all these words for the hearing* (w. p° first and last mim. *Gr.* in the hearing, w. z° ee) *of the people. Now the servant of a certain centurion* (*Gr.* one who is head over a hundred). *And he was coming near to die* (w. unvoc. first mim) (*Gr.* he was about to end w. p° shin). *How that He might come and heal* (*Gr.* save) *his servant. They were seeking of Him earnestly* (w. unvoc. beth) (*Gr.* diligently w. p° first yud). *And Jesus went* (w. z° olaph) *with them. My Lord, trouble not* (w. r° tau). (*Gr.* be not troubled). *For I am not worthy that Thou shouldest come under my roof* (w. p° mim and first lomad. Nest. w. unvoc. teth and lomad). *Wherefore I was not worthy* (w. unvoc. shin) (*Gr.* because of this not even did I count myself worthy). *To come to Thee. But speak in a word and my servant shall be healed* (w. p° teth and h° yud. Nest. read w. p° teth only).

Seventh Paragraph

And there are under my hand (w. unvoc. dolath) (*Gr.* I have under me w. p° last tau ruk.) *soldiers. Not even the house of Israel* (*Gr.* in Israel). *Have I found like this* (*Gr.* all this faith). *And he was going to a city whose name* (*Gr.* which is called). *Nain* (145) (w. p° nun and h° olaph). *Weep not* (w. r° tau and quss. caph). *John the Baptist hath sent us* (w. p° rish) (*Gr.* hath sent to us) *to thee. Art thou He that cometh* (w. z° dolath read underneath interrogatively) *or do we expect another?* Not because John did not know that He was "He that cometh" did he ask Him, but to strengthen his disciples he sent them, that asking Him and seeing His wonders they might believe on Him. And some say that the "or" here possesses the meaning of "not," and that John did not say this sentence interrogatively, but positively, as it were—Thou art He, and we do not expect another. But this view is incorrect. *And the deaf mutes* (*Gr.* the deaf) *hear. And the poor are evangelized* (w. quss. beth). *The publicans also justified God in that they were baptized with the baptism of John.*—*N.* they fulfilled the righteousness of God when they repented and were baptized. *We have sung* (w. unvoc. zain. Nest. w. r°) *unto you and ye have not danced* (w. p° rish). *And we have mourned* (w. r° wau and p° lomad. Nest. w. p° wau) *unto you and ye have not lamented* (w. p° kaph).—*N.* not to me Who have wrought among you with cheerfulness have ye thought to hearken : nor even to John, who carried on his intercourse among you with threatening. *And there was a sinful woman in the city.*—*N.* in Nain, where He also restored to life the widow's son. *She took a casket* (w. z° shin) *of nard* (w. z° mim) (*Gr.* of ointment). *And with the hairs of her head she wiped* (w. p° shin) *them* (*Gr.* was wiping). *And anointed with nard* (w. r° beth) (*Gr.* with ointment). *What she is and what sort* (*Gr.* what she is and like unto what). *He forgave both of them* (w. unvoc. shin ([146]). Nest. w. r° shin). *But this woman anointed my feet with ointment* (w. p° tsode). *Thou hast not kissed me* (w. p° shin) (*Gr.* thou hast given me no kiss). *My feet she hath anointed* (w. r° mim). *Thy faith hath healed thee* (w. p° yud) (*Gr.* hath saved thee w. r° zain and ruk. teth).

CHAPTER VIII

And the twelve (w. quss. last tau) *with Him. Mary Magdalene, she from whom had gone forth seven devils.*—*N.* there were two women of Magdala who were called Mary. One was this woman, the other was the daughter of Simon the leper, to wit, the sister of Lazarus, he that was restored to life, as Eusebius says. *And Johan* (w. e° yud and p° cheth) (*Gr.* Johanna w. p° cheth and nun) *the wife of Chusa* (w. e° kaph quss. and p° zain), *the head of the house*

(*Gr.* the steward) *of Herod, and Shushan.—N.* all these women were related and had been healed. *Who were ministering to them—N.* to our Lord and to His disciples (*Gr.* to Him—*N.* to our Lord) *out of their possessions.*

Eighth Paragraph

And when a great multitude assembled (w. unvoc. kaph and p° nun) *was* (*Gr.* was gathered together). *And it was trodden down* (w. both taus quss. and dolath ruk.) *and devoured it* (w. unvoc. lomad and ruk. tau) *the birds. And grew* (w. p° ee) (*Gr.* sprouted) *the thorns with it and choked it. And produced fruit, one by the hundred* (w. p° beth and z° mim) (*Gr.* produced fruit multiplied by a hundred). *And in the cares* (w. ruk. pe and tau) *and in the pleasures and in the lusts of the world they are choked. And desiring to see thee* (w. z° yud). *And as they were journeying* (*Gr.* sailing) *He fell asleep* (w. r° mim). *And there was* (*Gr.* and there arose) *a storm of wind on the sea. And they being afraid* (147) (w. p° dolath). *And they came to the land of the Gadarenes* (w. z° gomal. Nest. w. r°). *And there met Him a man from the cities* (w. z° nun, plur.) (*Gr.* w. unvoc. nun, sing.). *Lo, it carried him away* (w. r° beth) (*Gr.* it had caught him). *And bound* (w. r° tau. Nest. w. p°) *he was with chains and with shackles* (w. ruk. kaph) (*Gr.* and with fetters). *And led* (w. unvoc. dolath) (*Gr.* driven) *he was by the devils into the wilderness* (w. quss. beth). *And Jesus asked him, What* (w. z° mim) *is thy name?* (*Gr.* what is the name to thee?). *He said to Him, Legion.—N.* the name that is understood to denote ten thousand in number. *Because many devils wont to enter* (w. p° ee) (*Gr.* entered) *were in him. And that herd rushed* (*Gr.* and the herd bounded violently) *all of them to the cliff and they were drowned* (w. p° cheth and nun) (*Gr.* and it was drowned).

Ninth Paragraph

Trouble not (w. p° tau) (*Gr.* do not still harass) *the Teacher. They were weeping and lamenting* (w. p° mim). *But she is asleep* (w. p° dolath and quss. kaph) (*Gr.* she is sleeping). *Damsel, arise* (w. unvoc. mim). *And he commanded* (w. p° waw) *that there should be given her something to eat.*

CHAPTER IX

No staff and no wallet (w. z° mim) (*Gr.* no rod and no purse). *There be ye* (*Gr.* remain ye). *And to the desert land of Bethsaida* (w. p° tsode and z° yud). *Unless we go and buy* (w. p° waw and ruk. beth) (*Gr.* unless we shall go and shall buy w. r° nun and ruk. beth). *And He looked to heaven and blessed and brake* (*Gr.* and brake up [Pael] w. p° quph). *Whom* (w. p° mim) *do the multitudes say concerning me that I am?—N.* (148) that He might assure His disciples that He was the Christ He asked them. *Who shall not taste of death until they see the kingdom of God.—N.* on the Mount of Tabor, when the signs of Godhead were manifestly seen in Him. *And it came to pass about eight days after these words.—N.* Matthew and Mark say after six days, because they do not reckon the first day and the last along with the days that are in the middle. *Concerning His departure* (*Gr.* concerning the end of His rule) *that He was about to fulfil* (w. p° tau and lomad) (*Gr.* to discharge) *in Jerusalem.*

Tenth Paragraph

Three tabernacles (w. unvoc. mim and p° teth. Nest. w. r° mim and p° teth) (*Gr.* three tents). *Be turned* (w. p° pe) *to me* (*Gr.* look on my son). *And a spirit seizeth* (w. z° ee). —*N.* certain days leading him and then vexing him like a fever (*Gr.* a spirit taketh him).) *And he gnasheth his teeth and falleth sick* (w. p° mim) (*Gr.* and tearing (w. p° beth) him with foam).—*N.* smiting him. *And hardly departeth from him when it hath torn him* (w. p° cheth and ruk. tau) (*Gr.* goeth forth from him when it hath bruised him w. p° ee). *Ah, unbelieving and perverse race* (w. p° ee) (*Gr.* O generation without faith and crooked). *The demon rent him and tore him* (*Gr.* convulsed him). *And they were afraid o ask Him* (w. p° shin) (*Gr.* to question Him). *Jesus said to them, Forbid not* (w. ruk. kaph). *And it came to pass that when were fulfilled* (w. p° mim) *the days of His going up* (*Gr.* of His being received).—*N.* the days of the feast drew nigh that He should go up to Jerusalem according to the Law (149). *And He sent messengers—N.* ambassadors—*that they might make ready* (w. p° nun) *for Him* (*Gr.* that they might prepare for Him).—*N.* that they should establish a place for Him. *Foxes have holes, and the birds* *of the air have shelter* (w. p° mim) (*Gr.* a house of habitation). *I go and salute* (w. r° olaph and p° shin) *the sons of my house.* —N. I ask their peace. *No man putting his hand to the ploughshare* (*Gr.* to the plough) *and looking behind.*

CHAPTER X

Separated (w. p° rish) *Jesus from His other disciples.*—N. other than the twelve Apostles—*seventy, and sent them two by two.*—N. these are the names of the seventy who were selected. Some of them were chosen not by our Lord, but by the Apostles, as Stephanus the deacon and his companions, and Luke, and others. And it is possible that some of those whom our Lord chose are wanting, and the holy Apostles appointed others in their place. And these are their names—

1 Addæus.
2 Haggai.
3 Hannæus.
4 Lazarus (whom He raised to life)
5 Melea.
6 Cephas.
7 Barnabas
8 Sustinius.
9 Crisus.
10 Joseph, the councillor.
11 Nicodemus.
12 Nathanael.
13 Justus.
14 Shilo.
15 Judas Barsabas.
16 Marcus.
17 Ammonius.
18 Nigas.
19 Jason.
20 Manuel.
21 Rufus.
22 Alkesandros.
23 Simon, the Cyrenian.
24 Lucius.
25 Cleopas.
26 Simon, the son of Cleopas.
27 Joses
28 Jacob, his brother.
29 Turmasius.
30 Caxtus.
31 Zebaroin.
32 Memathus.
33 Andronicus.
34 Evinius.
35 Titus.
36 Patrobas.
37 Asynclitus.
38 Hermas.
39 Coricus.
40 Aristobulus.
41 Demas.
42 Timotheus.
43 Lucas.
44 Levi.
45 Ephraim.
46 Nicetas.
47 Aurodis.
48 Silvanus.
49 John.
50 Theudas.
51 Nignus.
52 Martullus.
53 Lison.
54 Zacharias.
55 Elymas, the son of Armultus.
56 Simon the leper.
57 Alumpas.
58 Stephanas.
59 Stachys.
60 Aphlas.
61 Tocrastus.
62 Zanbastus.
63 Simon.
64 Stephanas.
65 Philip.
66 Procoros.
67 Nicanor.
68 Timon.
69 Parmenas.
70 Nicolas.

And no wallets and no sandals (*Gr.* no pouch, no shoes). *And to the salutation of a man on the way make no return greeting* (w. r° tau and shin) (*Gr.* and salute no man w. p° shin on the way).—*N.* not that He, the Prince of peace, despises peace, but charging them to be intent on their preaching alone, according to that which Elisha said to Gehazi, his disciple, that if thou light on any man in the way thou shalt not salute him. *Take* (w. p° ee) (*Gr.* eat) *whatever is set before you. Go ye out in the street* (*Gr.* to the broadways w. z° lomad and p° teth) *and say, Even the dust that cleaves* (w. p° dolath and r° beth ruk.). *That for Sodom there shall be rest in that day rather than for that city.*—*N.* and not to that city which doth not receive you, because the Sodomites sinned through ignorance and not like that [city]. *Woe to thee, Curzin* (w. e° kaph quss. and h° zain) (*Gr.* Chorazin w. z° kaph ruk. and p° rish). *Woe to thee, Bethtsayoda* (w. p° tsode and z° yud) (*Gr.* (151) Tsaiyada w. p° tsode and h° olaph and p° yud and ruk. dolath). *Peradventure in sackcloth and ashes would they have repented.* The Nestorians read "repented" with wau, but incorrectly, because the Greek says "they would have been repenting." *Even to Hades shalt thou be brought down* (w. r° last tau). *He* (w. sil. he) *despiseth me.*

Eleventh Paragraph

And those seventy which He sent returned (Gr. seventy and two). *I was beholding Satan that he fell as lightning from heaven.*—*N.* He subdued him, and on that account he was brought into subjection to you in My name. *That ye may trample serpents and scorpions* (w. r° ee and p° quph. Nest. w. p° wau and quph). *However, in this rejoice, not that the devils are subject unto you*—*N.* boast not, lest, like Satan, ye fall from heaven—*but rejoice that your names are written in heaven.*—*N.* your memorial is established before God, and ye are numbered with the saints. *And no man knoweth who* (w. p° mim and e° nun) *the Son is except the Father, and who the Father is except the Son and he to whom the Son willeth to reveal Him.*—*N.* because the Son is the mediator between God and man, through Him the Father is made known. *And behold a certain scribe drew near to tempt Him.* Those that arranged the rubrical sections suppose that this was he who is mentioned in Matthew and Mark as saying to our Lord: "Good Teacher, what shall I do to inherit eternal life." And that it was not the same is manifest from this, that Luke brings up that narrative afterwards in the seventeenth paragraph. *A certain man*—*N.* Adam—*was going down from Jerusalem*—*N.* Paradise—*to Jericho*—*N.* to the land of curses—*robbers*—*N.* demons—*and stripped him* (w. p° shin) (*Gr.* and bared him)—*N.* emptied him of virtues—*scarcely able* ([152]) *to rise* (w. p° quph and z° yud) (*Gr.* half dead). *And it chanced* (*Gr.* as by chance w. quss. beth) *now a certain priest*—*N.* Aaron—*Likewise also a Levite.*—*N.* Moses. *But a man who was a Samaritan.*—*N.* the Christ; thus He names Him whom the Jews despised. *And poured* (w. p° wau and tsode) *upon them wine*—*N.* the redeeming blood—*and oil*—*N.* sweet ointment—*and set him upon his ass* (*Gr.* upon his beast.—*N.* a carnal type of the means of leading back the soul smitten by sins. *And brought him to an inn* (w. quss. tau)—*N.* to the Church—*and busied himself about him* (*Gr.* and took care of (w. r° tsode) His own). *And at the dawn of day*—*N.* when the Sun of Righteousness had risen upon the world—*he took out two pence*—*N.* a type of the two testaments—*and gave to the inn-keeper* (w. quss. tau)—*N.* to the chief of the priests—*and said to him, Take care* (w. p° tsode) *of him*—*N.* instruct him and teach him—*and if thou spendest anything further*—*N.* if thou hast further trouble with him—*when I return*—*N.* at the second coming—*I will repay thee.*—*N.* the reward of thy trouble. *He said* (w. z° olaph) *to him Jesus, Go. And a woman* (*Gr.* one) *whose name was Martha received Him* (w. ruk. tau) *in her house. Now Martha troubled*—*N.* wearied (w. unvoc. tau)—*was with much serving. My Lord, is it not a care* (w. unvoc. beth) *that my sister hath left me* (w. p° tau ruk.) *alone?* (w. p° dolath). *Martha, Martha, careful* (w. z° yud and p° pe quss., *Gr.* harassed, w. p° yud and h° tsode) *and troubled about many things.*—*N.* more than are requisite. *But one thing is that which is to be sought.*—*N.* the necessity ([153]) of the day. *Miriam* (*Gr.* Mary) *now hath chosen the good part for herself, which shall not be taken away* (*Gr.* lifted up) *from her.*—*N.* the nourishment of the soul in the doctrine of life which perisheth not.

CHAPTER XI

Our Lord, teach us (*Gr.* Lord, teach to us) *to pray.*—*N.* the prayer, "Our Father, which art in heaven," Matthew and Luke alone mention, and Luke does not add "For thine is the kingdom, et cetera." *Which of you*—*N.* you priests—*who hath a friend*—*N.* God—*and shall go to him at the middle* (w. r° pe) *of night.*—*N.* in the season when darkness encircles thee through the deception of men. *And he shall say to him, My friend* (w. z° rish and r° cheth) *lend me* (w. p° olaph and r° shin. Nest. w. unvoc. shin and r° olaph) *three loaves* (*Gr.* three breads).—*N.* strengthen me in hope and love and faith, for by these things the soul is nourished. *Because a friend is come to me*—*N.* a type of sinners who turn—*from the way*—the evil of this world. *Trouble me not* (w. p° tau and he and rish) (*Gr.* do not render to me troubles) *because the door is locked*—*N.* we are not worthy of mercy because of many sins—*and my children are with me in bed.*—*N.* the just and the righteous are in the kingdom. *Because of his importunity* (w. p° cheth)—*N.* the characteristic of the priest who implores rather than asks—*he will rise and give him.*—*N.* his request. And note that this parable and the story of Martha and Mary and the parable of the man that went down from Jerusalem to Jericho, Luke alone records. *And if an egg* (*Gr.* egg [bi'ta] w. h° beth) *he shall ask of him* (w. r° nun and shin) *will he a scorpion* (w. r° ee. Nest. w. unvoc. ee and p° quph). *Every king* (154) *that is divided* (w. p° pe and lomad) *against himself* (*Gr.* which is against himself) *is desolated, and a house that is divided against its substance will fall* (w. r° nun and pe. Nest. w. z° nun). *And if Satan is divided against himself* (w. p° pe and lomad). *But if by the finger of God.*—*N.* by the divine will. *When a strong man* (*Gr.* a powerful man) *armed keepeth* (w. r° nun) *his court.*

TWELFTH PARAGRAPH

Whoever is not with me (w. pron. he) (*Gr.* he that is not with me) *is against me. The unclean spirit* (*Gr.* the defiled) (w. p° mim).—*N.* the explanation of this we have discharged in Matthew in the ninth paragraph. *Seven spirits* (w. h°

cheth) *other* (w. z° yud). *Blessed is the womb that bore thee* (w. r° ee. Nest. w. p° ee) *and the paps* (w. quss. tau). *The queen of the south.*—*N.* the Saracens say that Balkis was the name of this queen of Sheba. *Or under a measure* (w. ruk. tau) (*Gr.* a bushel w. e° mim). *As a lamp by its shining* (w. p° dolath. Nest. w. r° dolath) (*Gr.* by its brilliance) *doth lighten thee. A certain Pharisee* (*Gr.* a man) *that He would sit at meat* (w. p° tau) *at his house.*—*N.* at a feast. *But give what ye have* (w. unvoc. he. Nest. w. p°) *in alms.*—*N.* of whatever you have; because mercy is better than cleansing the outside of the cup and platter. *Because ye tithe* (w. p° ee)—*N.* ye give one out of ten—*mint* (w. z° first nun)—*N.* sweet herb—*and rue* (w. h° pe and unvoc. gomal ruk.)—*N.* grass. *For ye are as graves that are unknown.*—*N.* Matthew says, graves whitened, to wit, adorned (155). *Teacher, saying these things, thou reproachest us also.*—*N.* this sentence Luke alone mentions. *The graves of the prophets whom your fathers slew* (w. p° quph). *And those who were entering ye hindered* (w. p° lomad). *Devising evil* (w. r° beth quss. Nest. w. unvoc. beth and r° olaph) *to themselves.* They were enraged and confounded (w. p° tau ruk. and unvoc. kaph quss.) (*Gr.* they were grievously incensed (w. r° nun) and they were silencing Him w. p° shin).

CHAPTER XII

So that they trod (w. p° dolath) *one upon another. Ye whisper in the ears* (w. p° lomad and r° cheth) (*Gr.* ye speak). *Are not five sparrows sold for two farthings.*—*N.* Matthew says for one farthing. *Teacher, bid my brother divide* (w. z° pe) (*Gr.* to divide) *with me the inheritance.*—*N.* this man was covetous, and because his brother followed our Lord, he hoped that our Lord would say to his brother, "Leave everything to thy brother and come after Me." And when He looked on the evil purpose of his covetousness, which was the cause that he forsook the judges of the land and came to Him, He did not respond to his request. *Who appointed me a judge and divider over you?*—*N.* knowing that if He judged equitably between them, the covetous man would not be satisfied, and that what was said to

Moses, the like thereof he also would say to Him [Exod. ii. 14], He answered him in accordance with what was in his mind.

Thirteenth Paragraph

I will pull down (w. quss. tau)—*N.* I will destroy—*the house of my granary* (w. z° pe ruk.).—*N.* And I will build more extensively. *Be at rest* (w. h° nun), *eat* (w. p° olaph), *drink* (w. z° tau), *be of good cheer* (w. unvoc. semkath). *Consider the ravens* (w. p° nun and ruk. beth) (*Gr.* the croakers w. z° ([156]) rish). *And do not distract your mind in these things* (*Gr.* in pleasure). *Fear not, little flock* (*Gr.* little community) *because it has pleased* (*Gr.* because it is pleasing w. z° tsode and ruk. beth) *your Father that He should give* (*Gr.* to give) *to you the kingdom.*—*N.* this sentence Luke alone records. *For where your treasure is* (w. p° mim). *And burning* (w. p° mim) (*Gr.* flaming) *your lamps. In what watch* (*Gr.* hour) *the thief cometh. That he may give the measure* (w. z° pe. Nest. w. unvoc. pe and z° rish)—*N.* the victuals—*in the season* (*Gr.* to give in the season the measure of corn). *And shall cut him asunder* (w. r° nun and ruk. gomal).—*N.* shall separate him from himself and shall alienate him. *And to whom there has been delivered* (w. quss. gomal) *to him much, a greater amount shall be required in his hand. And, oh, how I wish that from henceforth it be kindled* (w. r° cheth and p° beth quss.) (*Gr.* set on fire). *And I have a baptism wherewith I shall be baptized.*—*N.* I have to die a willing death, from which I am about to rise out of the earth as out of the water. And note concerning the discourse on the servant who knew the will of the Lord, and him who did not know; and the saying: "I am come that I might cast fire upon the earth."—*N.* the mercy of God to mankind—and the saying: "I have a baptism to be baptized with," Luke alone records them. *But divisions* (w. z° pe and wau, plur.) (*Gr.* w. e° gomal, sing.). *Shall be divided* (w. r° lomad) *for—the father against the son. With thine adversary to the ruler* (w. ruk. kaph. Nest. w. quss. kaph). *Give heed to be delivered* (w. p° pe and rish)—*N.* from purqa (*Gr.* take trouble to escape from him) *lest* ([157]) *he deliver thee* (*Gr.* lead thee (w. r° nun and quss. gomal and ruk. dolath) *until thou hast paid the farthing* (w. z° shin)

(*Gr.* lepta w. r° lomad and p° teth) *the last.*—*N.* See the interpretation in the third paragraph of Matthew.

CHAPTER XIII

Those whose blood Pilate had mingled with their sacrifices.—*N.* Cæsar had commanded that the Jews should not sacrifice, and when certain Galileans of the jurisdiction of Herod rebelled against the commandment of Cæsar and went up to Jerusalem and sacrificed, then Pilate, who was in power in Jerusalem, rose up against their leaders. *Or those upon whom fell the tower in Siloam and slew* (w. p° quph) *them: that sinning* (w. p° cheth and z° teth and h° yud) *were they.*—*N.* these two stories and the parable of the fig tree and the woman that was bent for eighteen years and straightened, Luke alone relates. *A fig tree* (w. h° tau)—*N.* the congregation of the Jews—*a certain man had*—*N.* an emblem of God acknowledging His goodness—*that was planted in his vineyard.*—*N.* in the land of promise. *And he came seeking on it fruits.*—*N.* righteousness and judgment. *And he said to the dressers*—*N.* the prophets and apostles—*Lo, three years have I come.*—*N.* the three exiles in which they were carried away captive, so that they went and did not return; one by Nebuchadnezzar to Babylon, and the second by Ptolemy Barlogos to Egypt, and the third by Titus, the son of Vespasian Cæsar, after the ascension of our Lord to heaven; and at that time there were slain in Jerusalem sixty thousand men and a hundred thousand were exiled, and fully a million died by famine and the sword, and the Jewish fig-tree was rooted up. *Cut it down* (w. r° quph). *My Lord, let it alone* ([158]) (w. r° quph) *until I shall work at it* (w. r° olaph and unvoc. pe) *and manure it* (w. p° zain and unvoc. beth quss.) (*Gr.* until I shall dig round about it and cast excrements w. r° lomad, plur.). *And if not, the next year* (w. p° mim and cheth)—*N.* the year to come—*I will cut it down* (*Gr.* in that which is to come, cut thou it down).

Fourteenth Paragraph

Woman, thou art loosed (w. p° shin and yud) *from thine infirmity. And He put His hand* (Gr. His hands) *upon her,* *But the chief of the synagogue answered, being incensed* (*Gr.* being enraged w. p° ee and yud). *Ought she not to be loosed from the bond?* (*Gr.* bond without yud). *And it increased and was a tree* (*Gr.* to a tree) *great, and a bird of the air nested in its branches.*—*N.* of the grain of mustard seed (*Gr.* and the birds of the air lodged (w. p° rish) in her branches—*N.* of the tree, and correctly). *In meal of three measures* (w. z° semkath and h° olaph) (*Gr.* sata w. p° semkath and h° tau ruk.). *Now a certain man asked Him if there were few that are saved.*—*N.* that are redeemed. This sentence Luke alone records. And it is herein that our Lord says that many shall seek to enter and shall not be able—showing that there are few who shall be saved. *Strive* (w. unvoc. tau. Nest. w. p° tau and kaph) *to enter by the narrow gate—and in the streets* (*Gr.* and in our own broadways) *Thou hast taught. Depart* (*Gr.* go away) *ye from me, workers of unrighteousness* (*Gr.* all ye that work evil). *But ye shall be going forth* (*Gr.* gone forth) *outside. And they shall come from the east and from the west* (w. unvoc. nun and rish and z° cheth and beth) (*Gr.* (159) w. z° nun and rish and r° cheth, plur.) *and shall sit down* (w. quss. kaph). *Go, say ye to that fox*—*N.* to the crafty Herod who wishes to kill me as he killed John—*Behold, I am casting out devils, and cures* (w. unvoc. semkath) (*Gr.* healings w. h° semkath) *am I doing to-day and to-morrow*—*N.* for this year and that which is coming—*and the third day I shall be perfected*—*N.* in the third year when I have finished my course I shall ascend to heaven—*because it is not possible that a prophet should perish out of Jerusalem.*—*N.* it is necessary that the Jews, the sons of Jerusalem, should have a part in the slaying of the prophets. For Jeremiah, although he was slain in Egypt, yet was stoned by those Jews of Jerusalem who fled there from the Chaldeans, and Daniel died a natural death in Babylon. *Like as a hen.*

CHAPTER XIV

Which of you whom falleth (w. z° nun. Nest. and Gr. w. r° nun and pe, correctly) *a son or an ox in a pit* (w. h° beth). *When thou art invited* (*Gr.* thou art bidden) *to the* *house of nuptials* (w. e° tau) (*Gr.* w. z° wau, plur.). *When thou arisest and takest the lowest place* (w. z° rish) (*Gr.* Go, sit thee down (w. unvoc. mim and quss. kaph). *Everyone that shall humble himself* (w. ruk. kaph) (*Gr.* that is humbling) *shall be exalted* (*Gr.* shall become great). *When thou makest a feast or a dinner.*—*N.* "dinner" is interpreted of a table that one sets in the evening only, and "feast" of a table that is prepared at any time, so indeed every dinner is a feast, but not vice versa. *For thy recompence shall be at the rising of the just* (*Gr.* at the resurrection of the just). *Blessed is he that shall eat* (160) *bread in the kingdom of God.*—*N.* that shall drink of the spiritual banquet. *And they began as one* (*Gr.* together)—*N.* all of them as one—*to beg off* (w. r° mim and z° tau. Nest. w. z° olaph).

Fifteenth Paragraph

Go out with haste to the streets and to the outskirts (w. h° beth) (*Gr.* speed to the broadways and to the villages) *of the city. The poor and the weak* (w. r° kaph ruk. Nest. w. p°) *and the decrepit* (w. p° lomad and cheth and quss. gomal). *My Lord, it is* (*Gr.* it has taken place) *as thou hast commanded* (w. p° dolath). *And constrain* (w. p° wau) *that they enter that may be filled* (w. unvoc. mim) *my house. Lest when he hath laid the foundation* (w. r° shin. Nest. w. p° shin). *And not first thinketh* (*Gr.* considereth). *And seeketh after peace* (*Gr.* enquireth those things which pertain to peace). *Good is* (Gr. valuable is) *salt. With what shall it be seasoned* (w. unvoc. mim) (*Gr.* shall it be salted). *Neither for the land nor for the dunghill is it suitable* (w. pron. lomad). —*N.* serviceable (*Gr.* it is naturally fitted w. p° kaph ruk.).

CHAPTER XV

And the scribes and the Pharisees murmuring (*Gr.* making complaint w. p° mim) *were. And goeth seeking that which is perishing* (*Gr.* goeth after that which is lost w. quss. beth). *Rejoice with me, because I have found* (w. r° cheth) *my sheep that was lost* (w. quss. beth). *Likewise there is joy* (w. ruk. dolath). *And doth not kindle a lamp and sweep* (*Gr.* and gather up) *the house and seek it diligently* (w. unvoc.

beth) (*Gr.* carefully w. p° yud). *And when she hath found it* (w. p° kaph and ruk. tau). *Rejoice with me, for I have found my coin that was lost. To a certain man*—*N.* a type of God, glorious in His majesty—*there were two sons.*—*N.* the righteous (161) and the wicked. *And the younger son said to him*—*N.* a sinner—*Give me the division* (w. z° pe) (*Gr.* the part).—*N.* reason and understanding. *And he went to a far country*—*N.* estranged himself from the virtuous path—*and there wasted his possession* (*Gr.* his own being)—*living* (w. z° cheth) *luxuriously* (w. p° pe and z° rish) (*Gr.* wastefully). *And when he had finished* (w. p° gomal and mim) (*Gr.* spent) (w. p° teth) *and want began for him* (*Gr.* to be in want w. unvoc. teth, and in one codex w. p° teth). *And he went and joined himself to one of the sons of the city*—*N.* to Satan—*and he sent him into a field*—*N.* to the chamber of sorrows—*to feed swine.*—*N.* to indulge in folly. *And he was longing to fill his belly from the carobs* (w. p° cheth and e° rish) (*Gr.* the husks w. r° quph and p° rish and r° teth).—*N.* the lust of the flesh whose sweetness is unholy. *How many hired servants now in the house of my father.*—*N.* sinners who have repented. *Bring forth the chief robe* (w. z° shin) (*Gr.* the first) *and clothe him* (*Gr.* and put it on him w. r° beth)—*N.* an emblem of baptism—*and place a ring* (w. r° ee and zain. Nest. w. unvoc. zain) *on his hand*—*N.* an emblem of faith—*and shoe him* (w. r° semkath. Nest. w. r° olaph) *with shoes*—*N.* a type of purity, and that he should not again follow after the defilement of sin—*and bring, slay the fattened ox* (w. r° pe) (*Gr.* the fed ox and sacrifice it w. e° beth and cheth).—*N.* an emblem of the body of the Redeemer. *Now the elder son*—*N.* an emblem of the righteous—*was on the land* (*Gr.* was in the field).—*N.* he was occupied in the work (162) of the righteous. *And when he came* (w. r° olaph) *he heard the sound of music and dancing* (*Gr.* a combined sound of music and of choral dances w. r° rish).—*N.* the joy of the angels over one sinner that repenteth. *And he asked what* (w. z° mim) *was this. Because he hath received him whole* (w. quss. beth) (*Gr.* he hath taken him). *And from the beginning thou hast not given me a kid.*—*N.* an emblem of carnal anger and the harassing passions of sin. *But to feast was fitting for us*—(in the Greek there is not “for us.”) And this parable of the prodigal son Luke only relates, and likewise—

CHAPTER XVI

The rich man who had a steward and accusations of the man were brought to him.

SIXTEENTH PARAGRAPH

That he had squandered his substance (w. p° pe) (*Gr.* dissipated). *What* (w. z° mim) *is this that I have heard against thee?* (*Gr.* concerning thee). *Give me an account* (*Gr.* a word) *of thy economy. And to beg* (w. quss. dolath) *I am ashamed. Owing how much* (w. p° cheth and z° yud) *to my lord. He said to him, a hundred measures* (w. p° mim and z° yud) (*Gr.* baths w. p° beth and r° dolath quss.) *of oil.*—*N.* every measure was ten lita. *A hundred measures* (w. e° kaph quss. and h° rish) *of wheat.*—*N.* every cor was ten measures. *And our Lord praised* (*Gr.* the Lord) *the steward of unrighteousness* (w. unvoc. wau) (*Gr.* of iniquity) *because he had done wisely*—*N.* although at the beginning he acted foolishly, yet the latter end with mercy and righteous acts he makes amends for folly—*for the children of this world are wiser than the children of light in this their generation* (w. p° beth) (Gr. in their own generation).—*N.* the riches of this world are easily and without trouble justified (163) by beneficence, and the holy ones with difficulty by hard conflicts and fastings and watchings and other kinds of troubles. *They may receive you in their habitations* (w. p° teth) (*Gr.* in the dwellings) *of eternity. That what is exalted among men*—*N.* that which is done in pride—*before God it is abomination.*—*N.* despised. *The law and the prophets were until John*—*N.* they served as shadows long ago—*from then the kingdom of God is preached* (w. quss. beth) *and each one strives that he may enter* (*Gr.* and every man works with violence. *And taketh* (w. z° nun) *another committeth adultery.*—*N.* when without lawful cause he divorceth the former one. *There was a certain rich man.*—*N.* because he was wicked his name is not mentioned, according to that saying, " I will not make mention of their names on my lips," and because, again, it is declared that he will blot out the names of sinners from the book of the living. And many expositors say that this was not an actual rich man, nor Lazarus, a poor one, but this is only a parable. And this is evident from this consideration that not until the end do the wicked receive torment, nor the righteous pleasure, according to what Paul says: "They received not the promises that without us they might not be perfected." And S. Cyril says that this was an actual rich man and his name was Naphtali, of the tribe of Dan, and Lazarus was of the family of the Gibeonites, and his body was preserved until the end. And everyone that suffers inflammation and buries his feet in it is made whole. And this parable again Luke alone records. *And he was clothed with linen*—*N.* a cut-out linen garment, white, which from its exceedingly fine texture resembles the air—*and purple*—*N.* (164) scarlet—*and every day he was feasting splendidly* (*Gr.* excellently). *And there was a certain poor man whose name was Lazarus* (w. z° lomad and ee. Nest. w. p° lomad and z° ee), *and he was cast at the gate of the rich man* (*Gr.* at his own portal w. r° semkath) *being stricken with sores* (*Gr.* ulcerated) *and he was desiring that he might fill his belly from the crumbs* (w. p° pe and e° first tau quss. and r° last tau ruk.) (*Gr.* the bits w. e° first kaph quss. and r° last ruk.). *And also the dogs were coming licking* (w. p° lomad and ruk. kaph; in the Harc. licking w. p° lomad and unvoc. kaph quss.). *And he saw* (w. p° wau, *Gr.* w. z° cheth) *Abraham*—*that he may dip* (w. quss. beth) *the tip of his finger in water and cool* (w. p° nun) (*Gr.* and soothe) *for me my tongue, for, lo, I am tormented in the flame* (w. p° shin and r° he and h° beth ruk. Nest. w. unvoc. he and quss. beth). *A great chasm is set between us* (w. p° beth and nun) *and you* (*Gr.* in the midst of us and you a gulf (w. r° pe and quss. tau) a great one is fixed). *He may go to testify* (w. p° semkath) *them.*

CHAPTER XVII

It is not possible that stumbling blocks shall not come (*Gr.* offences). *It would be more profitable for him if a stone* (w. p° rish) (*Gr.* asinine—in one codex—stone pertaining to a mill).—*N.* that an ass turns. *Add to us faith.*—*N.* add to us strength of faith. *As a grain* (w. r° rish and quss. dolath and ruk. tau) *of mustard* (w. quss. dolath). *Ye shall say to this sycamore* (w. e° tau ruk.) ([165]) *that it be uprooted and planted* (w. unvoc. quph and tsode and quss. beth) *in the sea.*—*N.* He brings up this as an example, because the stumps and roots of the sycamore are more than those of other trees. *Will say to him the servant, Sit down* (w. unvoc. mim and quss. kaph).—*N.* he does not speak to the servant thus, but he says, Make ready for me what I may eat and after that thou also shalt eat. *Doth he render thanks to that servant?*—*N.* we also, when we are working for God, are paying our necessary debts, and to us, likewise, there is no thanks. *There met him ten leprous men* (w. quss. beth) (*Gr.* lepers). *And they say, Our Master, Jesus* (*Gr.* Jesus our Master), *have mercy upon us. Were not* (w. sil. he) *there ten* (*Gr.* were there not ten of them w. p° tau quss.) *those that were cleansed—have they departed* (w. unvoc. pe and p° rish) *except this one who is from an alien nation* (*Gr.* except this one of another (w. z° rish and yud) race).—*N.* this man of Samaria who was not a Jew.

Seventeenth Paragraph

The kingdom of God doth not come with watching (w. z° rish) (*Gr.* with observation w. z° wau).—*N.* of times and seasons as astrologers suppose. *For lo, the kingdom of God is in the midst of you* (*Gr.* is within you).—*N.* in your hearts; if ye are willing to turn to God that ye may know Him, that is His kingdom. *And He said to His disciples that the days shall come that ye shall desire that ye may see one of the days of the Son of Man, and ye shall not see it.*—*N.* this is understood of the heavy persecution which was about to arise against them. *For as the lightning lighteneth from the heavens.*—*N.* thus suddenly shall take place the coming of our Lord at the end of time. *Until Noah entered into the ark* (w. r° kaph ([166]) and wau) (*Gr.* into the vessel). *Remember Lot's wife.*—*N.* she who because she only looked behind became a pillar of salt, and this sentence again Luke alone relates. *He that willeth to save his soul*—*N.* in the world to come—*shall lose it.*—*N.* in this world. *Two shall be in one bed.*—*N.* in one rest. *One shall be taken*—*N.* to where the body of Christ is, that to Him may be gathered the righteous eagles—*and the other shall be left.*—*N.* in the outer darkness, because he is destitute of good works. *And two women* shall be grinding together.—*N.* they shall be toiling and weary, and one of them shall be made happy with our Lord, and the other shall be tormented in Gehenna, each one according to her works.

CHAPTER XVIII

They should pray and there should be no weariness to them (w. p° mim. Nest. w. p° olaph). *There was a certain judge*—*N.* like king Cyrus—*in a certain city*—*N.* like Persia—*who did not fear God*—*N.* he was a heathen—*and did not respect man.*—*N.* he worshipped fire which has no reason. *And there was a certain widow.*—*N.* the congregation of the Hebrews, who in their abandonment by the Lord God became in bondage to the Chaldeans. *Avenge me* (w. p° beth and ee) *of my enemy.*—*N.* of Nebuchadnezzar, who slew the captives with the sword, and had no pity on the maidens, and devoured the old men in captivity, and put out the eyes of king Zedekiah. *Yet because she troubleth* (w. p° mim and r° lomad) *I will avenge her.*—*N.* this is a type of the favour of Cyrus towards the Hebrews, and sending them that they might build the house of the Lord in Jerusalem. And by another method the judge is discriminating power, the widow the soul of one bereaved of virtue, the enemy the lust-loving nature (167). *Hear what saith* (w. r° olaph) *the judge of iniquity* (w. unvoc. wau). *Nevertheless the Son of Man shall come and shall He find faith on the earth?*—to be understood of the shortness of time to the end of the world. *And the Pharisee was standing apart by himself* (*Gr.* he to himself). *I fast twice in the week*—the Pharisees used to fast the second day and the fifth day—*and I tithe* (w. p° ee).—*N.* I give one in ten to the priests. *But he was smiting upon his breast.*—*N.* the publican was in sadness of heart and not in pride like the Pharisee. *And rebuked* (w. p° wau and kaph ruk. Nest. w. p° olaph, correctly). *And forbid not* (w. ruk. kaph) *them. And thou shalt not witness* (w. p° tau and r° he; in the Harc. w. r° tau and p° he). *It is easier* (w. unvoc. dolath) *for a camel that by the eye of a needle it should enter* (*Gr.* should pass).

And they shall spit (w. r° nun) *in His face* (*Gr.* and He shall be spat upon—Him—*and they shall scourge Him* (w. p° wau and nun and quss. gomal and ruk. dolath).

EIGHTEENTH PARAGRAPH

And he was asking who (w. p° mim) *was this.*

CHAPTER XIX

A certain man whose name was Zacchæus (w. p° zain and kaph quss.).—*N.* this story also Luke alone records. *He was wishing that he might see Jesus who* (w. p° mim) (*Gr.* He was.) *Because thus* (*Gr.* by it).—*N.* the sycamore tree. *He was about to pass. And He said to him, Make haste* (w. unvoc. he. Nest. w. p° tau and he) *to come down, Zacchæus. And he made haste* (w. p° he) *to come down. Behold, half* (168) (w. r° pe and e° gomal quss.) *of my belongings* (*Gr.* the halves w. r° pe and gomal of those things that are mine)—*and to every man whom I have wronged* (*Gr.* whom I have defrauded w. r° ee) *one in four* (*Gr.* multiples) *I repay. This day life* (*Gr.* redemption) *to this house. And they were supposing*—*N.* His disciples—*that at that approaching hour the kingdom of God would be revealed.*—*N.* because not as they were supposing, but at the second coming it is to be revealed He added to them this parable. *A certain man, one of great family* (*Gr.* noble race)—*N.* an emblem of Christ—*went into a far country*—*N.* ascended into heaven—*that he might receive for himself*—*N.* from God the Father for human nature—*and return*—*N.* at the second coming. *And he called his servants*—*N.* patriarchs, metropolitans, bishops, presbyters, deacons, sub-deacons, preachers, exorcists, monks—*and gave them ten pounds* (w. h° nun) (*Gr.* mina w. p° nun).—*N.* every mina was eighteen ounces and every ounce twelve drachms.—*N.* abundance of spiritual gifts and purification of the ten inner and outer senses. *Trade* (w. unvoc. gomal) *until I come.*—*N.* add to your business. *But his citizens were hating him. He saith to him, Well* (w. h° olaph) (*Gr.* noble) *good servant, thou shalt have authority over ten towns* (w. ruk. last kaph)—at the end he received complete rewards in the heavenly treasury.

Laid up in a napkin (*Gr.* sudarium w. z° dolath ruk.). *Why didst thou not give my money to the table?*—*N.* Why didst thou not learn and preach and teach? *But from him that hath not* (169)—*N.* abundance of increase—*even that* (*Gr.* which he thinketh) *he hath*—*N.* the capital—*shall be taken away from him. And when He came to Bethphage* (w. z° pe and ruk. gomal with r°, *Gr.* phagi w. p° pe and h° gomal quss.)—*he is necessary to our Lord* (*Gr.* the Lord hath a use concerning him)—*and caused to ride* (w. quss. kaph and ruk. beth) *Jesus upon him. Spreading* (*Gr.* scattering w. p° shin) *were they. To the descent* (w. quss. both taus). *Bless ye the king that cometh* (w. z° dolath) *in the name of the Lord.* In some of the Greek codices, after this paragraph, there is "Blessed is the king of Israel." *Peace* (*Gr.* rest) *in heaven and glory* (*Gr.* and majesty) *in the Highest. But the days shall come to thee that they shall surround thee* (w. quss. dolath) (*Gr.* and thy enemies shall cast over thee a trench w. r° cheth and h° rish) *and they shall overturn thee* (w. r° nun) (*Gr.* shall raze thee w. p° shin) *because thou knewest not the time of thy visiting* (*Gr.* of thy visitation). *He began to cast out those that sold in it and those that bought* (*Gr.* and He threw over the tables of the money-changers and the seats of them that sold doves). *For all the people were hanging upon Him to hear Him* (w. r° mim).

CHAPTER XX

Nineteenth Paragraph

I will ask you (w. p° shin and r° olaph. Nest. w. unvoc. olaph). *Was it from heaven?* (w. pron. he) (*Gr.* is it one that was). *For they are persuaded* (*Gr.* for it is persuaded). *A certain man planted a vineyard.*—*N.* see the interpretation in the Greek codices (170) of Matthew. *Him also they wounded* (*Gr.* they smote w. p° tsode and r° lomad). *And whosoever shall fall* (w. r° nun and pe) *upon this stone shall be broken* (w. p° ee), *and upon whomsoever it shall fall it shall grind him* (w. r° tau and unvoc. dolath ruk. and r° rish). *And they sent to Him spies* (*Gr.* catchers). *But He perceived their craftiness* (*Gr.* their cunning w. p° lomad). *Likewise* *also the seven of them* (w. quss. tau). *But they that are worthy of that world* (w. unvoc. shin) (*Gr.* are counted worthy to obtain that world w. unvoc. tau). *For he made mention* (w. quss. kaph) *in the bush. But He was not the God* (w pron. he) (*Gr.* He is not) *of the dead. And they did not again dare to ask Him* (w. p° shin and z° olaph. Nest. w. unvoc. olaph). *If, therefore, David calleth Him, My Lord* (Gr. Lord), *how his son?* (w. pron. he) (*Gr.* is He). *As an excuse lengthen their prayers* (*Gr.* and as an excuse pray lengthily).

CHAPTER XXI

Who cast in mites (*Gr.* lepta w. r° lomad and p° teth) *two. Hath cast in all that she possessed* (w. p° yud).

Twentieth Paragraph

That with beautiful stones and with gifts (*Gr.* and with offerings).—*N.* votive offerings. *And there shall be great storms*—in the Greek there is not "storms." *It shall be* (*Gr.* it shall go forth) *to you as a testimony* (w. quss. dolath). *That ye be not instructed* (w. p° yud and ruk. pe) *to set forth* (w. r° mim) *a defence* (*Gr.* that ye do not anticipate (w. p° quph and quss. dolath) to meditate to set forth (w. p° (^{171}) mim) for a defence). *Then know that her desolation draweth nigh* (w. quss. beth). *And Jerusalem shall be trodden down* (w. quss. both taus and ruk. dolath) *until shall be fulfilled* (w. r° nun) (*Gr.* shall be completed w. p° mim) *the times of the Gentiles.*—*N.* the times of their victory. *And in pressing of the hands*—*N.* weakness—*from perplexity* (w. p° tau) *at the sound of the sea. And terror that sendeth forth* (w. r° pe) *the souls. That when they are budding* (w. p° mim).—*N.* bear fruit. *When ye see* (w. p° dolath and zain) *these things that they come to pass. That not at any time be weighted* (w. h° nun) *your hearts and with the cares* (w. r° tsode and ruk. pe and tau) (*Gr.* and with worldly cares). *As a snare* (w. z° tsode and p° pe ruk. and ruk. tau) *for it shall snare* (w. r° nun and p° pe quss.) (*Gr.* for as a trap it shall come). *That ye may be worthy* (w. r° tau) (*Gr.* that ye may be counted worthy, and in one codex, that ye may be able) *to escape.*

CHAPTER XXII

And he was seeking for himself an opportunity (w. r° pe) *that He might betray Him* (*Gr.* a suitable time that he might betray Him). *The passover that we may take* (*Gr.* that we may eat). *There shall meet you a man bearing a pitcher* (w. z° rish and beth ruk.) (*Gr.* a man that carrieth a jar w. p° quph and rish and h° mim) *of water. Desiring I have desired* (w. p° rish and ruk. gomal and p° tau) (*Gr.* I desire w. r° rish and gomal quss.). *Henceforth I shall not eat it* —*N.* this legal material passover—*until it be fulfilled in the kingdom of God.*—*N.* it be spiritually fulfilled. *This cup is the testament* (w. one dolath) *new. But, lo, the hand of him that betrayeth me* (w. p° first (172) and z° last mim) (*Gr.* of him that is traitor to me) *upon the table. And the Son of Man goeth as it was determined* (*Gr.* according as it was appointed).

Twenty-first Paragraph

As to who among them was the great one.—*N.* it is likely that they were unmindful of what was said to Peter that "thou art indeed the rock and upon thee I will build my Church, and I will give to thee the keys of heaven." *Is not* (w. sil. he) (*Gr.* is not he that sitteth). *And I appoint unto you* (*Gr.* I set for you a covenant) *that ye may eat and drink at the table of the kingdom* (*Gr.* in the kingdom) *that is Mine.* —*N.* spiritual food and drink, because He says before that in the resurrection they shall be like the angels. *And ye shall sit* (w. quss. last tau and ruk. beth) *upon thrones* (*Gr.* twelve) *and ye shall judge* (w. quss. tau and ruk. dolath) *the twelve tribes of Israel.*—*N.* those that have not believed your preaching. *Simon, lo, Satan asked* (w. z° shin) *that he might sift you* (*Gr.* asked for you w. r° shin) *for sifting.*—*N.* he asked permission from God that he might tempt you, like Job, in that without permission from Him it is not possible that he should hold any man. *Thou also at the time when thou shalt be turned* (w. p° nun. Nest. w. p° pe) *strengthen also thy brethren.*—*N.* after the temptation which has been to them and deficiency of faith. *And when I sent you* (w. quss. dolath and tau). *From now whosoever has a sword* *shall take it and likewise also a scrip.*—*N.* He indicates concerning their dispersion and concerning the measures and expenses incident to the way of their flight. *And whosoever hath not a sword let him sell* (w. quss. beth) *his garment* (w. quss. tau) *and let him buy* (w. r° nun ([173]) and beth ruk.) *for himself a sword.*—*N.* not concerning a battle sword is He exhorting them, but concerning the battle which would arise against them from the Jews is He warning them : and this is manifest for this reason, that He said to them that they who take the sword by the sword shall die. *Lo, here are two swords.*—*N.* Saint Ivanius says that they were knives, that they had ready there for the purpose of the Passover. *He saith to them, They are enough* (*Gr.* it is enough).—*N.* by this it is clearly shown that He is signifying to them concerning the impending conflict only, and not that two swords were sufficient for all those evil and wicked adversaries. *And he withdrew* (*Gr.* He removed) *from them about a cast* (w. p° mim and r° rish quss. Nest. w. r° mim) *of a stone. And there appeared to Him an angel from heaven who was strengthening Him.*—*N.* because He was truly human, the Angel strengthened Him, according to what David said, that Thou hast made Him a little less than the Angels ; and this indeed was on account of the suffering of death, as the blessed Apostle explains it. *And being in fear intensely* (*Gr.* in agony more earnestly) *was He praying and His sweat was* (w. quss. dolath) *like drops* (w. r° shin and tau ruk.).—*N.* like streams of thick blood.—*N.* all this is to certify His manhood, and note that this—that the Angel was strengthening Him, and this—that He was in fear until His sweat was as drops of blood, and this—that it fell upon the ground are recorded in Luke only, and are not found in all the Greek codices that are in Alexandria. *Judas, one of the twelve, came* (w. z° olaph) (*Gr.* was) *before them and drew nigh to Jesus and kissed Him* (*Gr.* ([174]) that he might kiss Him w. r° nun). *For this was the sign he gave* (w. p° yud) *to them. And cut off* (w. quss. beth) *his ear* (*Gr.* and took off his ear). *I was with you* (w. sil. he). *But this is your hour* (w. z° shin and p° ee). *But Peter said, I am not* (w. pron. he). *Of a truth this man also was with him* (w. pron. he). *And when it dawned* (w. r° nun) (*Gr.* it was day) *the elders assembled* (*Gr.* the presbytery was assembled) *of the* *people. Sitting on the right hand of the power* (w. p° cheth) *of God.*

CHAPTER XXIII

That He stirreth up (w. ruk. gomal) *the people* (*Gr.* that he moveth the people).

Twenty-second Paragraph

For he was desiring to see (w. r° mim and yud) *and expecting* (w. p° mim and beth) *he was that he might see some sign by Him. He gave him not* (w. ruk. tau and beth). *And violently were they slandering Him* (*Gr.* vehemently were they accusing Him). *He clothed Him with robes of scarlet* (*Gr.* a robe of splendour.)—*N.* as they clothe kings. *For there was enmity* (w. sil. he) formerly *between them. From all that ye accuse* (w. r° shin) *against Him* (*Gr.* from those things which ye accuse against Him). *He sent Him* (*Gr.* for I sent you w. p° shin and dolath and quss. tau to him). *I will chastise Him* (w. r° olaph and dolath quss.) *therefore, and I will release Him* (w. quss. beth). *For a custom* (*Gr.* now it was necessary for him). *And release to us Barabbas* (w. p° olaph and beth quss.). *He was one who because of sedition* (w. r° olaph and p° teth Gr. without olaph).—*N.* rebellion. *Crucify Him, crucify Him* (zequphihi) (*Gr.* Crucify, crucify Him, tselubihi) (175). *But they pressing* (w. quss. beth) (*Gr.* insisting) *were with a strong voice* (*Gr.* with mighty voices). *He commanded* (w. p° quph) *that their petition should be done* (w. p° lomad). *They laid hold on Simon a Cyrenian* (w. e° quph and h° rish). *And women who bewailing* (w. p° mim) *were. Daughters of Jerusalem weep not* (w. r° tau and quss. kaph and z° yud, the Nestorians read this yud as olaph). *Blessed are they* (*Gr.* the blessedness w. unvoc. nun of those that are barren) *and the breasts* (w. quss. tau) *that have not nourished*—in some of the Greek codices, that have not reared. *And to the hills cover us* (w. p° kaph and z° semkath and nun and r° yud).—*N.* all these things after nearly forty years had passed happened to the sons and to the daughters of Jerusalem at the hand of Titus the son of Vespasian Cæsar. *If in a green tree*—*N*. in me who am bearing the fruits of healing—*they are doing these things*—*N*. the heathen Romans—*what will take place in the withered*—amongst you Jews who are barren of all desirable virtues. *And Jesus said* (w. r° olaph), *Father* (*Gr.* my Father), *forgive them.*—*N*. it is said, if He truly sought for them forgiveness, why did they receive extreme punishment at the hand of the Romans, who tormented them and slew myriads of them ? : and if not truly it is found that He spoke that word in insincerity which is the graver fault on this account, that He asked of the Father that He should forgive them and He did not forgive them : and some say that He asked for abandonment for them that their evil will should be fulfilled, and not forgiveness according to that which is said in the Prophet that Ephraim indeed is a partner of idols ; let him alone : and that this opinion is incorrect is known from (176) this, that He makes a defence on their behalf, and says, " For they know not what they do " ; and we say that He truly asked for them forgiveness, but because they persisted in their evil propensities and, when they saw that He arose, lied and said that His disciples stole Him they were counted unworthy of redemption. *And they cast upon them lots* (w. z° semkath, *Gr.* w. r°). *And offering to Him vinegar.*—*N*. that He might drink and die the sooner. *And the sun grew dark* (*Gr.* was darkened—in one codex, vanished). *And was rent* (w. unvoc. teth) (*Gr.* and was torn w. r° dolath) *the veil of the Temple. He said this and expired* (w. p° wau and r° lomad and according to the Kark. interpretation w. p° shin and r° lomad) (*Gr.* His breath went forth—w. p° shin—in one codex, His spirit). *They returned beating upon their breast* (w. p° cheth and h° yud) (*Gr.* their breast w. p° lomad and z° dolath and r° yud, because from " chedea " you say the plur. " chadoye " just as from " talea " is " taloye " w. z° lomad). *Whose name was Joseph a councillor* (w. h° teth. Nest. w. z° teth incorrectly) *from Rometho* (w. z° rish and tau ruk.). *And he took it and wrapped it* (w. ruk. tau and kaph) *in a sheet* (w. z° yud) *of linen* (*Gr.* in a napkin) *and placed it in a hewn tomb* (*Gr.* in an excavated tomb). *And they saw it* (w. p°. zain and z° first yud) (*Gr.* they saw it w. p° zain and r° yud).

And returning they prepared ointment and spices (*Gr.* aromatics and unguents w. e° mim and rish) *and on the Sabbath they rested* (w. h° lomad).

CHAPTER XXIV

Twenty-third Paragraph

And they found the stone rolled (*Gr.* rolled away). *And they entered and* (177) *found not* (w. unvoc. kaph and z° cheth; in the Harc. they found not [w. nun], in all codices of lectionaries it is marked w. unvoc. kaph, and it is clear that it ought to be w. p° kaph and r° cheth). *Behold, two men.*—*N.* angels in white. *And bowed* (w. p° wau and pe) (*Gr.* and were bending) *their faces. Remember ye* (w. r° ee like olaph and p° he and r° dolath ruk. Nest. w. p° ee and he) (*Gr.* be reminded w. p° dolath). *And they were reminded* (w. p° kaph) *of His words. And they appeared in their eyes* (w. p° ee) (*Gr.* before them) *these words as madness* (*Gr.* folly). *And stooping he saw* (*Gr.* while stooping he sees w. z° cheth). *To a village whose name was Emmaus* (w. r° ee. Nest. w p° ee) *and distant* (w. p° pe) (*Gr.* far) *from Jerusalem sixty stadia.*—*N.* four parasangs in that a stadium is here to be understood as a seda, that is to say, the length of the furrow of the plough of a yoke of oxen—in some of the Greek codices it is a hundred and sixty. *Whose name was Cleopas* (w. r° lomad. Nest. w. p° quph). *But we were hoping that he was about to redeem Israel.*—*N.* as far as concerns the reason they were entertaining doubt concerning Him. And concerning this our Lord before charged Simon, and said to him "Be turned (w. p° nun) and strengthen thy brethren." *Moreover also some women from among us were astounded* (w. unvoc. mim and z° he) (*Gr.* astounded us). *And also some men from amongst us went to the tomb.*—*N.* Simon and John. *Oh lacking in understanding* (*Gr.* O ye without mind). *And He making suppose* (w. p° mim) (*Gr.* seeming) *was to them* (178) *that to a distant place* (*Gr.* that further) *He was going. Because the day is now spending* (w. r° kaph) *itself.*—*N.* He calls the sun the day. *And immediately were opened* (w. p° pe and tau) *their eyes:*

and He withdrew Himself (*Gr.* became invisible) *from them. Peace be with you. Amen.*—*N.* not in all codices is found "Amen." *And they were terrified* (w. r° he) (*Gr.* were perturbed). *They were not believing by reason of their joy* (w. p° wau). *And He took, ate in their sight* (w. h° ee) (*Gr.* before them). *N.* that He might remove from them the idea of a phantom He did eat and not that He had need of food. *That it was necessary that there should be accomplished* (w. p° tau and lomad) (*Gr.* that all the things should be fulfilled). *And ye are they that are witnesses* (w. quss. dolath) *of these things.*—*N.* that ye have seen signs and wonders. *And He lifted up His hands and blessed them.*—*N.* He made them bishops ; and when He sent them two by two He made them deacons, that is to say, purifiers from evil spirits, and when He breathed the Spirit upon them and gave them authority to remit sins He ordained them Presbyters. *He was separated* (w. r° rish) *from them and acsended into heaven.*—*N.* He entered heaven although it was not rent, just as also He arose from the tomb although it was sealed and entered into the chamber although the doors were bolted.

Finished is the holy Gospel of Luke.

THE HOLY GOSPEL, THE PREACHING OF JOHN THE APOSTLE.

Again we commence the holy Gospel, the preaching of John the Apostle. Twenty paragraphs. Preface. When John saw that the three other Evangelists had not treated of the Godhead of the Son, nor yet of what took place from the beginning of his teaching until John was cast into prison, he filled up whatever they lacked and wrote a Gospel in Greek at the request of the sons of Asia. And Eusebius says that Peter and Paul came to him to Ephesus and persuaded him to write. And there are in it eight miracles and five parables and fifteen testimonies.

CHAPTER I

First Paragraph.

In the beginning (*Gr.* in the head) *was the being of the Word.*—*N.* here mention is made only of the name "Word," because the Person of the Son is understood: and for this reason, that he says "was the being" and not only "was" (with pron. he) a token of His eternity. *In Him was life* (w. pron. he) (*Gr.* was the light). *And life was.*—*N.* In Syriac the word "life" is taken both as sing. and as plur., but in Greek as sing. only. *And the darkness*—*N.* this world—*did not apprehend it. This man came for a witness that he might witness concerning the light* (w. p° nun and r° he, *Gr.* w. r° nun and p° he (182) and in some codices the converse, and correctly so, because the Peshitta John says "witness" [Peal] without olaph and the Harc. "witness" [Aphel] with olaph). *He was not* (w. pron. he) *the light, but that he might witness* (w. p° nun, *Gr.* w. r° nun and p° he). *Was in the world* (w. sil. he) *and the world was by means of Him* (w. pron. he). *Such as were not of blood* (w. z° mim, *Gr.* w. r° mim). *And the Word became flesh and dwelt among us.*—*N.* His natural unity and personality with manhood is understood and not a transforming of His nature; for He was not changed; and some say that the Evangelist says, in sooth, that the Word becoming flesh and being created dwelt among us; and this indeed is contrary to truth, but the expression does not imply it. *And we beheld His glory.*—*N.* although it was united to flesh the perfection of His Godhead was not lost. *And of His fulness* (*Gr.* His own fulness) *we have all received*—*N.* this is the saying of the Evangelist and not of the Baptist—*and grace*—*N.* new—*for grace.*—*N.* old. *But truth and grace were by Jesus Christ.*—*N.* he is not saying that the law of Moses was false, but that it was the shadow of this which is the body. *God* (*Gr.* to God)—*man hath not beheld at any time.*—*N.* not in His nature, but in the flesh He has appeared to us. *He that is in the bosom of the Father.*—*N.* hidden and concealed in His being. *Art thou the prophet?*

—*N.* He of whom Moses said that a prophet shall the Lord raise up to you from your brethren, hearken to him. *And he said, No.*—*N.* because Moses called the Messiah that was expected the prophet, John saith, "I am not he." *And who* (w. p° mim) *art thou, that we may give an answer* (183) (*Gr.* apocrisis, w. p° olaph). *Prepare ye* (*Gr.* make straight). *These things were done in Bethany* (w. pron. he) *beyond Jordan.*—*N.* in some ancient codices "these things were done in Bethabara of Jordan [or in the ford of Jordan]" is written, and correctly, because Bethany was not in the wilderness where John was baptizing, for it was distant from Jordan about twelve miles. *Behold the Lamb of God that taketh away* (w. z° shin) *the sin of the world.*—*N.* as the lamb was sacrificed for the sin of the congregation, so Christ was sacrificed for the sin of the world. *And I had not known Him.*—*N.* I knew Him by divine revelation. *He upon whom thou shalt see the Spirit descending and abiding upon Him.*—*N.* the revelation that came to me from Him who sent me. *Now one of those who heard.*—*N.* Andrew, and John himself was the other, and he was not willing to reveal his name through humility. *We have found the Christ* (*Gr.* the Messiah which is interpreted the Christ). *Thou shalt be called Cephas* (*Gr.* Gephas, w. quss. gomal and ruk. pe) *which is interpreted Peter. Nathaniel said to Him* (w. h° nun and r° olaph, *Gr.* Nathanail w. p° nun and tau and h° olaph, and some read in the Peshitta as the Harc.). *From Nazareth can there be anything good?*—*N.* Because it was declared that Christ was to spring from Bethlehem, and not knowing that He was born in Bethlehem, he says this—*A son of Israel in whom is no guile.*—*N.* because in simplicity he revealed what was in his heart. *When thou wast under the fig-tree* (w. h° first tau) *I saw thee* (w. h° zain and ruk. tau, though you would reach chuitoch (I manifested thee) w. quss tau). *Rabbi, thou art the Son of God.*(184)—*N.* He did not give a blessing to Nathanael as He did to Simon when he acknowledged Him the Son of God (and this man acknowledged Him the Son by grace), because there was not the like idea in the one and the other. The one indeed acknowledged Him the Son of God by nature, and the other the Son by grace. And this is manifest on this account, that he added —*the King of Israel*—he whom all the Jews were expecting as an earthly king. *Thou shalt see greater things than these.*—N. leading him from earthly ideas to heavenly. *And the angels of God ascending.*—N. when He conquered in the struggle against Satan, and when He arose from the grave.

CHAPTER II

SECOND PARAGRAPH

And the third day there was a feast in Cotna.—N. from the time when he returned from the wilderness after wrestling with the Adversary. The first was that whereon the priests and levites sent to John and asked him, Who art thou ? And the day after it John saw Jesus coming to him. And when He was baptized He went forth to the wilderness to be tempted and after forty days He returned. And on the first day John saw Him walking and two of his disciples followed Him : and the day following He returned to Galilee and found Philip : and the third day He went to the feast. *What have I to do with thee, woman ?*—N. He answered her sternly because she thought according to human reason and wished to glorify herself in her Son. *Mine hour is not yet come* (w. p° ee).—N. first it is right for me that I should preach for many days, and then I shall attest my preaching by miracles. And that she might not be put to shame He fulfilled her request. *Six water-pots of stone* (fem.) which held two quadrants each (w. r° rish and h° ee, *Gr.* two metretes).—N. three hundred and sixty Babylonian litres, that is to say, six Edessene measures, because a metretes was a measure that held seventy-two pints (185) and a pint was two and a half litres, according to Epiphanius. *Fill them with water.*—N. lest they should suppose that it was an illusion, He did not make the wine out of nothing. *Pour out* (*Gr.* draw out) *and bring to the chief of the feast* (*Gr.* to the chief of the triclinium). *And they brought. This is the first sign.*—N. because before baptism He did not perform any sign openly. *Destroy this temple.*—N. by a kind of enigma He calls His body a temple, that His saying might be concealed from the Jews, and not that He was a man in whom God dwelt, as others say. *Forty and six years was this temple being built.*—*N.* not that this building required all that length of time, but they were hindered by the nations that surrounded them, and also they were slothful, as Haggai reproaches them. *And He needed not that man should testify* (w. r° nun and p° he) *to Him concerning every man.*

CHAPTER III

Nicodemus was his name.—*N.* the same who brought the spices. *Except a man be born of water and the Spirit he cannot see the kingdom of God.*—*N.* He doth not say, unless a man has been born, because former just men inherited the kingdom though not baptized, but " shall be born," that is to say, henceforth. *The Spirit breatheth in the place in which it willeth* (*Gr.* breatheth where it willeth)—*N.* upon level places—*and its sound thou hearest.*—*N.* thou seest its operations and its purposes. And because of its likeness to this palpable wind, He says this of it. *Art thou the teacher of Israel and knowest not these things.*—*N.* because Nicodemus was a Pharisee and a teacher, our Lord said to him, It is fitting for thee that thou shouldest know everything. *We are witnessing* (w. p° mim). *And no man hath ascended* (186) *into heaven save He that came down from heaven; the Son of Man who is in heaven.*—*N.* He says " hath ascended " (w. unvoc. semkath) and not " doth ascend " (w. z° semkath), because a little while after, His body, which had not descended from heaven, was about to be raised thither, and after the general resurrection of all the righteous up to the summit of the firmament of the heavens. And it is said of Enoch that he was translated, and of Elias, as it were to heaven, and not actually to heaven. And the Nestorians say that He says this concerning descending and ascending with reference to His second coming. *And as lifted up* (*Gr.* raised up) *Moses the serpent in the wilderness, so shall be lifted up*—so is about to be lifted up—*N.* as the serpent of brass gave life to those who looked on it, so eternal life is given to those who believe on Him who was lifted up on the Cross—*that every man that believeth on Him should not perish.*—*N.* in the foundation truths of the

Church we set forth that faith is accomplished by the acknowledgement of the tongue and the keeping of the commandments. *But that might live* (*Gr.* that might be delivered) *the world through Him.*

Third Paragraph.

Concerning whom thou barest witness.—*N.* the Jews were supposing that Jesus acquired His celebrity from the witness of John. *John answered and said to them, A man cannot receive anything of his own will, except it be given him from heaven.*—*N.* he rebukes their foolish thoughts, for his power was not indeed his own but from heaven. *He that hath the bride*—*N.* the church—*is the bridegroom : but the friend of the bridegroom that standeth and hearkeneth to him.*—*N.* He says this of himself. *This joy of mine therefore is fulfilled. To increase* (w. quss. beth). *For he that receiveth His testimony hath sealed*—*N.* confessed—*that God is true.*—*N.* the Father (187) that sent Him. *For God hath not given the Spirit by measure* (w. p° yud, *Gr.* is giving (w. z° yud) God the Spirit).—*N.* not by measure is the Holy Spirit given to the Son as to the prophets, but in Him dwelleth all the fulness of the Godhead, as Paul saith. *He that obeyeth not* (w. quss. Greek pe).

CHAPTER IV

And there was a cause for Him to pass by the Samaritans (*Gr.* for it was right for Him) *Shochar* (w. z° shin and p° kaph ruk., *Gr.* shuchar w. e° shin). *By the side of the field that Jacob gave to Joseph.*—*N.* Shechem, where Dinah was violated. *And there was* (*Gr.* now there was) *the well of Jacob.*—*N.* which Jacob dug and from which he watered his cattle. *Now His disciples had gone to the city*—*N.* it is probable that He had not yet commanded that they should not enter into a city of the Samaritans, and they did not go that they might learn, but—*that they might buy food. And He would have given thee living waters.*—*N.* eternal life. *Thou hast no bucket* [daulo].—*N.* from " daulo " you would say " dolyo," woman ; but naturally waw comes after lomad, according to the Arabians : otherwise you would say "dayolo" from "daulo," like "qayomo" from "qaumo." *And I shall not be* (w. pron. he). *Was not* (w. pron. he) *thy husband.*—N. is not. Because the five husbands that she married one after another died, she was reputed a murderess, as Tamar was reputed to Judah: and because of the reproach of widowhood she took a sixth on the condition that he should not have intercourse with her. *Woman, believe me* (w. unvoc. mim). *For God is Spirit.*—N. He is not a body that He should be confined to one particular place.

Fourth Paragraph

Lift up your eyes and look upon the fields that they are white and ready ([188]) (w. p° mim and h° teth) *for the harvest.*—N. He is indicating the Samaritans who heard that He had told the Samaritan woman all things that ever she did, and believed on Him. *And they that sow*—N. the prophets—*and they that reap*—N. the Apostles—*together shall rejoice.*—N. over those that believe. *For others laboured.*—N. Moses and the prophets. *Which she was testifying* (w. p° mim). *A certain servant of a king* (w. r° beth, *Gr.* Basilikos, that is to say, a royal person). And in the rubrical canons this man is set as the same as the centurion that Matthew mentions, and also Luke. But Matthew calls the child of the centurion the sick one, and Luke the slave, and John the son. And Matthew and John say that he went to Jesus; and Luke says not, but that he sent elders and friends. And Matthew says, "I am not worthy that Thou shouldest come under my roof"; and John says, that he urgently besought Him. And Luke says that in the first instance he besought, and at the end he withdrew. *Thy son liveth* (w. unvoc. cheth).

CHAPTER V

There was a feast of the Jews.—N. Pentecost. *A certain place of bathing which is called in Hebrew Beth Chesda* (w. quss. dolath).—N. house of infamy, because in it they washed the sacrifices from blood and excrements. And some read Beth Chesdha, w. ruk. dolath, i.e. house of mercies, from the help that was there given to the blind and lame, according to the saying, "the Lord was with Joseph and shed upon him mercy" [Chesda], but incorrectly, because the Greek says "probatike," i.e. house of the excrements of sheep; and instead of Beth Chesda says Beth Tsatha. *Now an angel from time to time used to descend upon it.*—*N.* some say that it is not from the text that the words of this paragraph come. *And whoever first came down after the moving of the waters* (189).—*N.* because they knew how from the washing of the sacrifices they were helped, just as the rest of them from the sacrifices. And some say that it was because the body of Isaiah was buried there that it gave healing. *Will cast me* (w. r° mim). *Had withdrawn Himself* (w. unvoc. gomal). *Behold thou art healed, sin not again.*—*N.* showing that sin was the cause of his palsy. *My Father worketh until now and I work.*—*N.* causing the sun to rise, sending the rain, causing the springs of water to flow, making seeds to sprout, fashioning babes, creating souls both on the Sabbath and at other times: thus also I shed forth acts of healing on the Sabbath and at other times.

Fifth Paragraph

The Son cannot do anything of His own will.—*N.* manifesting hereby the harmony of the Father and of the Son; to wit, just as the shining of the sun without the earth would not give light, and the mind without the soul does not act, neither does the Son without the Father do anything; and not indicating impotence in His power, but in accordance with that which He adds—*so also the Son quickeneth whomsoever He willeth. For the Father loveth the Son and revealeth to Him whatsoever He doeth.*—*N.* He mollifies the madness of the Jews with gentle words as if familiar with these things. *For the Father is not judging any man, but all judgment He hath given to the Son.*—*N.* He is the power and wisdom of the Father, manifesting both the wisdom that tries and judges the thoughts and actions and the power that condemns. *Verily, verily, I say unto you.*—*N.* John doubles the "verily," as one who to the testimony of the writings of his colleagues adds his own; so the commentators explain it: and that they give it not suitably is known from this, that it is not as from himself that he says it but as from his Lord. *The hour cometh, yea is now* (190) *when the dead shall hear.—N.* He is indicating concerning the raising of Lazarus. *The hour cometh when all they who are in the graves.—N.* in that He does not add " yea, and now is " He is signifying the general resurrection that is to come. *But as I hear I judge.—N.* notifying concerning the correctness of the judgment, and that except when He does not hear He knows. *If I should bear witness concerning myself my witness would not be* (w. pron. he) *true.—N.* if I should say words concerning myself without deeds, perchance they might not be acceptable ; but with the works John also and the Father bear witness concerning me. *Search the Scriptures, because in them ye think* (w. p° semkath) (*Gr.* ye trust) *that there is eternal life to you. But I know you* (w. quss. tau). *There is one that accuseth you—N.* Moses—*he in whom ye believe* (w. p° semkath and beth). *For Moses wrote concerning me.—N.* that a prophet shall the Lord raise up to you from your brethren like to me, to him shall ye hearken.

CHAPTER VI

But this He said proving him.—N. not that He did not know what He was about to do, but humbling him, as also the Father tempted Abraham. *That they sit down* (w. quss. kaph). *Now there was much grass* (w. p° semkath). *That they might make Him a king.—N.* He knew those things that He should suffer beforehand.

SIXTH PARAGRAPH

It was dark (w. quss. kaph) *and had not come* (w. quss. tau) *to them Jesus.* Now the sea was turbulent (*Gr.* was swollen). *Walking upon the sea* (Harc. the lake). *That they might receive Him* (*Gr.* that they might take him). *For Him hath the Father sealed as God.—N.* He hath revealed and shown that this Son of Man whom ye have seen is God. *He* (191) *who came down* (w. unvoc. nun) *and giveth* (w. z° yud) *life. Shall not hunger* (w. quss. pe, like nethpen). *I am the bread of life.—N.* Saint Junnius says that it is

His Godhead that He calls here the bread of life : and when he says "And the bread which I will give is my flesh" [He indicates] His body. *And I will not cast outside.—N.* I will not cast him away. *Murmur not* (w. r° tau). *For it is written in the prophet that they shall be* (*Gr.* in the prophets, plur.) *that they shall be all disciples of God* (*Gr.* all taught w. p° first yud, of God). *I am the bread of life who have descended from heaven.—N.* His Godhead. *And the bread which I will give is my body* (*Gr.* my flesh).—*N.* His manhood. And He speaks as concerning one because of the joining of the two of them by means of the physical and hypostatic union.

Seventh Paragraph

Is this causing you to stumble ?—N. that I say, Whosoever eateth Me. *If ye shall see then the Son of Man ascending to where He was before.—N.* when ye shall see that I ascend to heaven, then ye shall believe that I came down from heaven. *The Spirit is that which quickeneth* (*Gr.* who quickeneth—masc.) *and the body is not profitable for anything.—N.* the soul and not the body, understanding the divine words and life also quickeneth the body with it. *The words that I have spoken with you, spirit* (w. z° cheth) *are they.—N.* spiritual. *That no man is able to come to me, unless it be given him from my Father.—N.* without the aid of God grace is not to be acquired. *To go away* (w. h° mim). *And we have believed* (w. both nuns unvoc.).

CHAPTER VII

And the brethren of Jesus said to Him.—N. James and Joses and Simon and Judas, the sons of Joseph. *But* (192) *your own time is ready.—N.* that ye should go up to the feast. Because the Jews do not wish to kill you as they do me. *To hate you* (w. z° nun) *but me it hateth* (w. z° semkath). *I am not going up now—N.* with you openly, but afterwards secretly, *because my time is not yet fulfilled. But when were divided* (w. p° lomad. Nest. w. r° lomad).—*N.* when half of the days had elapsed. *My doctrine is not* *my own* (w. pron. he). *Has not Moses* (w. sil. he). *One work have I done.*—N. that I healed the paralytic. *Not that it was from Moses, but it is from the fathers.*—N. to Abraham, the chief of the fathers, circumcision was given. *And on the Sabbath ye circumcise.*—N. on the eighth day, even if the Sabbath was present, it was broken. *That I have altogether healed a man.*—N. not a part of him, such as circumcision, but the whole body which was paralysed: and if for the sake of one member the Sabbath may be broken, why should it not be broken for the sake of all the members. *But Christ when He cometh, no man knoweth whence.*—N. this saying is concerning the common people of the Jews, and not their scribes, who knew that He should arise from Bethlehem and from the seed of David. *And they sent servants* (*Gr.* attendants) *that they might take Him.*

Eighth Paragraph

Every one that believeth on me, as the Scriptures have said. N. concerning me that I am He. *Streams of living waters.*—N. the gifts of the Holy Spirit—*shall flow from his belly.*—N. from his heart, according to that saying, "Thy law is within my belly." And it is right that this saying, "the Scriptures have said," should be interpreted not as referring to rivers of living waters, since it is not written in this place, but concerning belief on Him. *Because* (193) *Jesus was not yet glorified.*—N. He was not yet risen from the dead. *And there was a division in the multitude.*—N. a separation. *Why have ye not brought Him?* (w. p° ee and you do not read it with z° teth, and the Harc. has ta' iitun w. p° teth and h° ee and yud). *Search and see that a prophet does not arise from Galilee.*—N. the foolish people were blind to that saying of Isaiah: "Galilee of the Gentiles, the people that sat in darkness saw a great light." And after that sentence "that a prophet does not arise from Galilee" is found in the Alexandrine codex the section concerning the adulterous woman. And men brought her to Jesus to see if He would fulfil the law of stoning. But when He stooped down and wrote the sins of each one of them on the ground they withdrew and went away. But Jesus said to her, "Go, and from henceforth sin not." Finis.

CHAPTER VIII

Thy witness is not (w. pron. he) *true. I judge no man.*—*N.* now, but at the end. *When ye have lifted up* (w. r° nun, *Gr.* ye have lifted him up). *And never to a man have we served bondage.*—*N.* our Lord is speaking to them about the bondage of sin, and they make answer concerning physical (bondage). And not even in this sense were they true, for they had been in bondage to the Egyptians four hundred years, and to the Babylonians seventy, and to the Philistines in the days of the Judges. *And the servant abideth not in the house for ever.*—*N.* he is alienated from the household of God. *And ye do what ye have seen with your father.*—*N.* Satan.

Ninth Paragraph

If ye were the sons of Abraham.—*N.* showing that they are not. For above He says, " I know that ye are the seed of Abraham, but by deeds ye are not his sons," speaking according to that saying of the Apostle (194) that not all who are of Israel are Israelites. *We were not of fornication* (w. pron. he). *For I proceeded from God and came*—*N.* He says this instead of " I was born," because they were not capable of apprehending His years. *He was a slayer of men from the beginning.*—*N.* he wrought in Adam, and caused him to slay his own soul, and in Cain that he might slay Abel in body. *Because he is a liar and the father of it.*—*N.* of lying (*Gr.* because he is a liar and its own father).—*N.* of lying, because he conceived it and generated it beforehand in the serpent, when he said that jealousy was in the nature of God, and so on. *Because ye are not of God* (w. pron. he). *Whom makest thou thyself ? My glory is not* (w. pron. he) *anything. Your father Abraham was yearning that he might see* (*Gr.* was rejoicing that he might see) *my day.*—*N.* the day of my crucifixion, which was the cause of the redemption of the world, when he prefigured it in the sacrifice of the ram and Isaac. *And he saw and was glad.*—*N.* because of the near approach of the time He speaks as if He had been already crucified. *That before Abraham was I am.*—*N.* in my Godhead.

CHAPTER IX.

Our Master, who hath sinned, this man or his fathers, that he should be born blind?—N. because they heard that He said to the paralysed man " Sin no more," they supposed of this man also that sin was the cause of his blindness. *Neither he hath sinned nor his parents.*—N. showing not that they were sinless, but that the cause of blindness was not sin. And by saying " he hath not sinned," He annuls the Platonic doctrine, which says that souls when they fall from virtue in a former body as a kind of punishment are bound in a second body as in a tomb. And on this account bodies are called " somata " and tombs (195) " semata " by a similarity of names. And in like manner by etymology, soul is " psuche " and cold " psuchos." And by saying " nor his parents," He refutes the Jewish doctrine, which says that the transgressions of the fathers are laid on the heads of the children. And they did not understand that the saying " He requites the sins of the fathers upon the children to the third and fourth generations " is annulled by the other : " Not again shall they say, the fathers have eaten sour grapes and the children's teeth are set on edge, but the soul that sinneth it shall die." *But it is fitting for me to work the works of Him that sent me as long as it is day. The night cometh when man is not able to work.* He calls this world day, because in it men can be justified ; and the world to come night, because in it there is no place for repentance. But Paul, on the other hand, calls the world night, because spiritual matters are not perceived in it. *He spat* (w. p° rish) *and anointed* (w. z° teth). *By whom seen* (w. r° zain) *he was. Being like* (w. r° first mim and z° last) *he is like unto him. How were opened* (w. p° pe and tau) *thine eyes. He also hath come to his years ; ask him.*—N. he is worthy to be believed.

Tenth Paragraph

Glorify God.—N. because He hath healed thee and not this man. *Who [is he], my Lord, that I should believe on him? Jesus said to him, Thou hast seen Him, and He is the same which talketh with thee.* He did not say to him

"It is I, even I, who smeared the clay upon thine eyes," that it might not seem that He was glorifying Himself. *For the judgment of this world am I come.*—*N.* for the testing of men. And above He said that God sent not His Son to judge the world ; that is to say, that He should set forth a sentence of judgment against mankind, for this is the purpose of His second coming : for here is probation, and there is retribution. *That they who see not might see*—*N.* the psychical and mystical light of faith ([196])—*and they who see might become blind.*—*N.* the scribes and Pharisees. *Your sin standeth* (*Gr.* abideth).

CHAPTER X

Whoso entereth not in by the door to the fold of the sheep—*N.* whosoever presumes to tend the human sheep not by my hand—*but goeth up by another place.*—*N.* a traitor. *And to him the keeper of the gate* (w. p° tau and unvoc. rish. *Gr.* w. p° tau and z° rish) *openeth for him the gate.*—*N.* the mind that receiveth them into it is the keeper of the commandments. And some interpret the door as holy scripture, or the door as Moses ; but our Lord said—*I am the door of the sheep. And all who came* (*Gr.* who came before me) *are thieves and robbers : but the sheep did not hear them.*—*N.* since the Jews thought that they might compare Him with Theudas, and Judas of Galilee, and other impostors who went forth at that time, He rebukes them, in that He is not as one of them. "You have accused me to the sheep, that as they were so I am." And this implies that all of them were reckoned for impostors. *And find pasture.*—*N.* spiritual food. *I am come that they might have life*—*N.* the true life, which is for ever—*and that they may have what excelleth.*—*N.* not of life, but of whatever material things they have. *I am the good Shepherd.* The Armenians read "the profitable Shepherd." *But a hireling who is not a shepherd* (w. pron. he).—*N.* prophets, who, although they were fighting for the sheep, yet, because they were grievous oppressors, were powerless against the wolf, the adversary, and fled. And some interpret the wolf by Death : and when they come to the words "and the wolf comes and violates and scatters them " that Satan draws nigh to them. *Who are not* (w. pron. he).—*N.* the Gentiles. *And the whole will be one flock and one Shepherd.* He indicates the commingling of the chosen people and the Gentiles. *But I lay it down* (197) *of my own will.*—*N.* declaring that He surrenders His being to death, not of necessity, but of His own free will. *And power that I should take it again* (w. ruk. beth). —*N.* when I rise again. *And is wholly mad* (Harc. and is mad, w. z° nun). *Are not of a demon* (w. pron. he). *Now it was the feast of Dedication at Jerusalem and it was winter* (*Gr.* now there were the Dedication celebrations, plur.).—*N.* on the twenty-fifth of December, Bicorus, the chief of the host of Antiochus Epiphanes, entered into the temple and set up therein the image of Jupiter, and profaned it, and thirty years afterwards, as on the same day, Judas Macabæus purified it, and every year on that day they were accustomed to celebrate a feast. *Tell us openly* (*Gr.* publicly). *Because ye are not* (w. pron. he). *For my Father that gave them to me is greater than all.*—*N.* as the head of the house is greater than the son, in that the son is from the father and not the reverse. And He calls His power the hand of the Father. *I and my Father are one.*—*N.* in power and in substance.

Eleventh Paragraph

I have showed you (w. quss. tau). *If He called them gods* —*N.* by grace that they may not be censured—*because to them belonged* (w. pron. he) *the word of God, Whom the Father consecrated.*—*N.* to manhood in Godhead. *That my Father is in me and I in Him.*—*N.* I am by the power and wisdom of the Father.

CHAPTER XI

Bethany.—*N.* house of praise. *Eleazar,* i.e. Lazarus.—*N.* help. And Mar Ephraim says that after he was restored to life, John the Evangelist baptized him and his sisters, and her who gave birth to God ; and he preached in Alexandria and received the crown of martyrdom in the days of Tiberius. But Eusebius says that he preached in

Cyprus and died there and was buried. *Now this Mary was* (198) *she who anointed with ointment the feet of Jesus.*—*N.* not the one that Matthew mentions, nor she whom Luke writes of. They were harlots, and out of one of them He had cast seven devils. This was a chaste woman and was sitting at the feet [of Jesus]. But in the canons it is written as if they were the same. *Is not* (w. pron. he) *of death. And if a man is walking in the day he stumbleth not* (w. r° quph).—*N.* with me that am the Sun of righteousness. *Lazarus our friend had fallen asleep* (*Gr.* is sleeping, w. p° dolath). *The sleep of rest* (w. r° kaph). *And I am glad that I was not* (w. pron. he) *there. Thomas* (w. z° tau and p° mim) *that is called "Twin"* (w. z° tau and mim). The Greek says "Didimus." *Fifteen* (w. h° mim and also without the yud). *Were coming* (w. h° tau quss. and yud) *that they might speak* (w. r° nun) *to their hearts.*—*N.* that they might comfort them. *If Thou hadst been here* (w. sil. he). *Where she met Him* (w. r° dolath. Nest. w. p° olaph). *He was moved in spirit.*—*N.* He repressed the vehemence of His distress ; and, as if in anger at the Jews who did not believe, He asked, *Where have ye laid him ?* Like as also the Father asked, "Where art thou, Adam ?" and "Where is Abel thy brother ?" *And the tears of Jesus came.*—*N.* because being clothed with a body He was susceptible.

Twelfth Paragraph

Already he is putrid (Harc. decayed, w. r° rish, is he). *Thou shalt see the glory of God.*—*N.* a miracle. *With grave-clothes* (w. r° pe and unvoc. semkath and quph) *and his face bound in a napkin* (Harc. and his forehead was tied in a napkin). *One of them whose name was Caiaphas*—it is said that this was Josephus the writer, he whom, when (199) the Romans took him, they would not put to death, because he was a wise man and many times had told them what was coming to pass. And it seems to me that for this reason he was called Caiaphas, because the Arabians call one who interprets accurately "Caiph" ; and it may be the Hebrews also did the same in their living form of speech. For he said to Vespasian, Nero's commander-in-chief, "Thou wilt be king" ; and concerning our Lord, he said, *That it is expedient for us that one man should die instead of the nation, and not* *that the whole nation should perish.* But the Evangelist says, *Because he was high priest that year he prophesied. To a town that is called Ephraim.*—*N.* this was a city on the east of Bethel: and they say that He wrought there a miracle, that there should not enter into it any poisonous reptile. *And the Pharisees had commanded* (w. p° quph).

CHAPTER XII

Now Mary took a box of ointment of nard of great value (*Gr.* took a pound of unguent of genuine nard of great price, w. h° teth and mim). *Let her alone* (w. r° quph). *She hath kept it* (w. ruk. tau). *Now He found an ass.* (*Gr.* a young ass). *Has gone* (w. r° olaph) *after Him.*

Thirteenth Paragraph

The hour has come that the Son of Man should be glorified.—*N.* the time of passion has arrived. *That a grain of wheat if it fall not and die in the earth.*—*N.* so also I, in my death and in my rising again for the multitude of mankind, am dying for the knowledge of the Trinity. *And a voice was heard from heaven.*—*N.* the multitude heard indeed the voice that spake, but did not understand it, and they said of it that it was thundering, but the Evangelist knew that it came by revelation. *I have glorified it and again will glorify it.*—*N.* I have wrought miracles by Thy hands, and again at the time of the crucifixion. And after I will work. *Now is the judgment of this world.*—*N.* Now I am avenging the wrong of the world at the hands of (200) Satan its ruler, and he shall be condemned and cast out. *I will draw every man unto me.*—*N.* by faith which is in me. *And went and hid Himself from them.*—*N.* that He might calm their wrath for a time. *When he saw His glory and spake concerning Him.*—*N.* showing that Isaiah saw the Person of the Son whom the Seraphim were hymning; they were proved then that to the three Persons they were offering the hymn of the Trisagion. *And whosoever seeth me* (w. z° cheth) *seeth* (w. unvoc. cheth) *Him that sent me* (*Gr.* both w. z°).

CHAPTER XIII

But when He came to Simon.—N. by this it is known that He began at the least. *It had been cast by Satan* (w. r° mim, *Gr.* at that very time he had cast it). *He arose and set aside* (*Gr.* arising and setting aside). *Girt and poured* (*Gr.* put on, w. p° beth ; pouring, w. z° rish). *He that hath been washed hath no need save that he may wash his feet only.—N.* he that hath cleansed his soul by faith that is in me. According to human reasonings only it is right that to be moved by it is to be cleansed. And He does not indicate this concerning Baptism, since they had not yet received the Spirit. *Ye also are all of you clean.* "All of you" is not suitable here, nor is it in the Greek, but was added by the scribe. It is correct surely that it should be read " Ye are not all of you clean."

Fourteenth Paragraph

If ye know these things, happy are ye (Harc. blessed). *But that the scripture should be accomplished.—N.* fulfilled. It is the forty-first Psalm that He speaks of : " he that eateth my bread in whom I trusted hath greatly deceived me." *Who was reclining on His bosom.—N.* this was John, for he was sitting behind Him, between Him and Simon, not in order, because he was a young man. *Entered* (w. p° ee and lomad) *into him Satan.—N.* pressed him much (201) that he should betray his Lord. But you do not read eth'e lel (w. r° lomad) because when it is understood as implying persistence it is short. And as an example of this eth*ta*ri w. p° teth is plur., and etht'ri w. unvoc. teth is sing. and short. *And if God be glorified in Him—N.* because in Him is revealed His fatherhood—*God shall also glorify Him in Himself and immediately shall He glorify Him.—N.* that the Father shall glorify the Son in Himself, because He is equal to Him and to the Spirit in substance. Thus also He glorified Him in the eyes of the world in the Cross and afterwards, the resurrection. *That I have loved you* (w. r° cheth and quss. tau).

CHAPTER XIV

Show us the Father, and it is enough for us (*Gr.* show to us the Father and it is sufficing for us). *And hast thou not known me, Philip?* (w. r° last pe and you do not use p° incorrectly). *He that hath seen me hath seen the Father* (both w. unvoc. cheth). *And whatever ye shall ask* (w. r° tau and shin). *And I will seek of the Father and He will give you another Paraclete.*—*N.* Comforter. And in that He is another a distinction of substance is implied, since our Lord is also called a Paraclete—" We have a Paraclete with the Father, Jesus Christ." *Because I live* (*Gr.* because *I* live) *ye also shall live.*

Fifteenth Paragraph

My Lord, what is it? (w. z° mim and p° mim). (*Gr.* What has come to pass? w. pron. he) *that thou art about to manifest Thyself to us? Whosoever loveth me keepeth my word* (w. z° nun. Harc. will keep, w. r° nun). *Has not been my own* (w. pron. he).—*N.* is not. *Because my Father is greater than I.*—*N.* in majesty: also than this corporeal form: and in accordance with the weakness of their faith He says this that they may be comforted.

CHAPTER XV

I am the Vine and ye the branches (w. h° beth ruk. and probably written without yud, and r° tau). *Because without me* (w. r° olaph. Harc. outside (202) me). *Abide ye in my love. That my joy* (w. p° mim and wau). *I have made known to you. And appointed you* (w. unvoc. mim and ee and tau). *If ye were of the world* (w. sil. he). *But ye are not of the world* (w. pron. he). *Be mindful of the word* (w. sil. ee quiescent. Harc. be reminded). *Whoever hateth me hateth my Father also* (both w. z° semkath). *That the word might be fulfilled which was written in their law, that they hated me without cause.*—*N.* this is in the sixty-ninth Psalm;

but the Greek says instead: "My enemies without cause have increased more than the hairs of my head, even those who hate me without cause." And because John spoke in Greek he puts forward the quotation according to the Greek; and so also Luke quotes: "And their own law the which they set for themselves to serve their welfare they have hated; according as David prophesied concerning them." *But when the Paraclete cometh* (w. r° dolath. *Gr.* shall come).

CHAPTER XVI

He will suppose (w. p° nun) *that he is offering a gift to God.*

Sixteenth Paragraph

That when the hour of them cometh ye may recall them (w. r° tau). *Because I was with you* (w. sil. he). *For if I go not away the Paraclete cometh not to you.*—*N.* although every word is from Him, when ye are prepared to receive Him in the perfection of His guidance, then His works will be revealed in you. *But if I go I will send Him to you.*—*N.* I will make you prepared to receive Him. *He will lead you* (w. p° dolath and beth. Nest. w. r° nun and unvoc. dolath). (*Gr.* He will guide you). *Because He has received of mine* (w. r° nun and p° semkath) *and shall show you* (Harc. He is receiving (w. z° nun and r° semkath) and is making known to you. The Nestorian also with the Peshitta reads "is receiving" w. z° nun, incorrectly, since it is not "machua" but "nachua" that is joined to it. (203) *Sorrow is to her* (w. z° kaph). *Sorrow is to you*—and according to the Nestorians both are with p°; the Harc. also interprets it thus. *That a man should ask thee* (w. p° shin). *And I have not been myself only* (w. pron. he).—*N.* I am not.

CHAPTER XVII

That they may know thee that thou alone art the God of truth, and He whom thou hast sent is Jesus Christ.—*N.* in this expression "Thou alone" He indicates the uniqueness of the fatherhood of the Father, and in " He whom thou hast sent " the equality of the substance of the Father and the Son ; and concerning the Spirit He does not repeat the many things He has already taught. But Theodore interprets the expression " Thee only " of the three Persons, and " whom Thou hast sent " of the manhood that was assumed ; and he is in error, since Christ is not the name of the manhood, but of the God-man. *I have completed it* (*Gr.* I have fulfilled). *And henceforth I am not* (w. pron. he) *in the world. That they may be one as we.*—*N.* that they may have one harmonious will.

SEVENTEENTH PARAGRAPH

But the son of the destruction.—*N.* Iscariot—*that the scripture might be fulfilled.*—*N.* that says that their end shall be destruction. *Because they were not of the world* (w. pron. he).—*N.* because they are not in their methods of living, forsooth, and not referring to their nature. *As I was not* (w. pron. he).—*N.* I am not. *And for the sake of them I sanctify myself.*—*N.* I am offering myself to thee a sacrifice, to wit, a setting apart and a consecration on their behalf—*that they also may be consecrated in the truth.*—*N.* that they also may be set apart to thee.

CHAPTER XVIII

Was assembling (Harc. had been gathered) *with lanterns* (*Gr.* lights) *and armour*, sing. (*Gr.* arms, plur.). *All that should come upon Him* (*Gr.* those things that were coming). *The cup which my Father hath given me shall I not drink it ?* (read with interrogation points).—*N.* I shall drink it. *Now the servant's name was Molech* (w. z° mim and r° lomad. *Gr.* (204) Malchus). *Because it was cold* (w. p° quph and h° rish. *Gr.* because there was cold).

EIGHTEENTH PARAGRAPH

And he said, I am not (w. pron. he). *And they entered not into the Prætorium that they might not be defiled until they should eat the Passover.*—*N.* this makes it manifest that on the morning of the fast the Jews had not yet eaten the Passover, therefore they did not eat it on the eve of the fast, according as our Lord did eat. *My kingdom has not been* (w. pron. he) *of the world.—N.* is not. *And for this cause I came to the world that I might witness to the truth* (w. p° dolath and r° he in the Peshitta, w. r° dolath and p° he in the Harc.). *What* (w. z° mim and p° nun) *is truth ?*

CHAPTER XIX

Scourged Him (w. quss. gomal and ruk. dolath) *even Jesus. Crucify Him, crucify Him* (Harc. Crucify, crucify Him). *Thou hast not been* (w. pron. he)—*N.* thou art not —*a friend of Cæsar. And he sat upon a throne in the place that is called " the paving of stones," but in Hebrew it is called Gephiphta* (w. quss. gomal pron. like kaph and both pes with ruk. Harc. " the levelling of stones," but in the Hebrew " Gabbatha "). And John only records this that Pilate sat upon a throne. *And it was about the sixth hour. N.* in Mark appears the explanatory comment on this. *Two others* (w. h° nun). *And he wrote also a tablet* (*Gr.* a title).

Nineteenth Paragraph

Now the coat was without seam from the top, woven all through.—N. it was a wide piece of cloth which was sewn on both sides, and the neck was open in it and a place for the arms. *Let us not rend it* (w. r° nun and quss. dolath) *but let us cast* (w. r° nun and pe quss.) *upon it lots* (w. r° mim and p° pe quss.) *whose it shall be* (²⁰⁵) (Harc. as to whose, w. two doloths). *They cast a lot*—singular—*That everything was accomplished* (*Gr.* that all of them were accomplished) *and that the scripture might be fulfilled said, I thirst.—N.* when thirsty they gave me vinegar to drink. *They filled a sponge with vinegar and set it upon a rod.—N.* some say that here hyssop is called a sponge, because it also is capable of holding liquids, and it is suitable that the crucified one should be given drink on it. *And He said, Lo, it is finished* (Harc. it is fulfilled). *For the day of that Sabbath was a great day.— N.* because on it was celebrated the Passover, and on it was completed the week of the fifty years of the freeing of servants and the restoring of inheritances. *That they might be broken* (w. p° tau). *Came forth blood and waters.—N.* this was a token that He was living in His Godhead and dead in His manhood. *And he that saw bare witness.—N.* I indeed saw. *That the scripture might be fulfilled which said, A bone of him shall not be broken.—N.* it was prescribed in the Law. *And again another scripture.—N.* in Zechariah the prophet *which said* (w. r° dolath) *They shall look on him whom they pierced* (w. p° mim. Nest. w. z° mim, incorrectly). And in that it is pointed with z° it is to be understood as relating to irrational creatures and not to rational. And on this point Honain, a skilful physician, although he is one of them, ridicules them greatly in his treatise on vowel points, and says that by interpreting the word of irrational things they are contemning their Lord. *Myrrh*—that is the resin of certain trees—*and aloes*—that is zabra ; and both of them contain properties which preserve bodies so that they do not decay for a long time—*about a hundred pounds.—N.* Babylonish (pounds).—*N.* since the mixture was smeared over the whole body fully, because it was dissolved with honey in it. *When they bury* (w. quss. beth).

CHAPTER XX

But he entered not in—either because he was afraid, or because (206) he gave preference to Simon. *To their own place* (w. p° kaph). *But Mary was standing at the tomb and weeping.—N.* the Magdalene. *And she turned herself back.—N.* that she might see the cause of the motion of the angels with whom she was speaking, when suddenly Christ appeared to them, and she also saw Him. *Rabbuli*—the Greek says " Rabboni " with nun, and in both the beth is ruk.—*N.* Master. *Touch me not.—N.* give up the former ways which were between me and thee. *For I have not yet ascended to my Father.—N.* that my glory may be revealed to thee by the Holy Spirit which I am about to send down upon those that are mine own. *I am ascending to my Father and your Father and my God and your God.—N.* my Father by nature and your Father by grace: and my God by grace and your God by nature.

Twentieth Paragraph

And the doors were shut where they were (w. dolath. Harc. "where" without dolath). *And He showed them His hands and His side* (Harc. of His side).—*N.* that they might not suppose that they were beholding a phantom. *Because they saw our Lord.* (*Gr.* the Lord). *Peace be with you* (*Gr.* Peace to you). *He breathed on them and said to them, Receive ye the Holy Ghost.*—*N.* He hereby ordained them priests, and gave to them authority to remit sins only until the time when they should be filled in the upper room. And it is likely that He made them ready to receive the Spirit afterwards in the upper room in fulness: "If I go not away the Spirit will not come to you"; and again: "I am not yet ascended." *Was not there with them.*—*N.* both w. sil. he. *And Thomas answered and said unto Him, My Lord and my God!* In the Greek it is "my Lord" only.

CHAPTER XXI

And two other of His disciples.—*N.* Andrew (207) and Philip. *Children, have ye anything to eat?*—*N.* He is referring to the paucity of their knowledge and not their maturity; like the saying, "Be ye not children in understanding." *Cast your net under the right side.*—*N.* do no business with what is wrong [left]. *And they cast, and they were not able to draw it* (w. quss. gomal and ruk. dolath). *N.* this time it is the sea of Tiberias that John speaks of, not the same as the sea of Genesareth which Luke speaks of; in that the one sea is different from the other, and again in that one was before the Resurrection and the other after, though in both of them they caught nothing in the night, and afterwards enclosed a multitude of fishes. *And they saw coals set, and fish set upon them and bread.*—*N.* these He created out of nothing, and not as at a former time when He satisfied the multitudes. *Large fishes, a hundred and fifty.*—*N.* a symbol of the Psalms—*and three.*—a symbol of the songs of praise that were from the Torah and were set along with them. *Come, dine ye* (w. p° tau and rish). *This is the third time that Jesus appeared to His disciples.—N.* the first time was in the evening of the first day of the week of the Resurrection, when Thomas was not with them ; and the second was after eight days when Thomas was with them ; and this was the third, which was by the sea of Tiberias. And besides this John also records that our Lord appeared to Mary Magdalene. But he is not here recounting completely the times ; for again at later times our Lord appeared, to which John does not refer, such as to Cleopas and his companions when they were going to the village whose name was Emmaus. And that this time by the sea of Tiberias is other than that which Luke mentions, when they gave Him a portion of a fish that was broiled and an honeycomb is plain from (208) this fact—that on the former occasion, when He said to them, " Children, have ye anything to eat ?" they answered Him " We have nothing " ; but on the latter they had, and gave Him broiled fish and honey. *Now when they had dined* (w. p° tau). *And it was grievous to Peter that He said to him the third time " Lovest thou me ? "—N.* because he was afraid concerning that former occasion when he said " I will not deny thee," and afterwards he yielded and denied. And the lambs are a type of children, and the sheep of men, and the ewes of women. And by this third question and commission He heals the threefold denial. *That when thou wast a child thou girdedst thy loins for thyself.* —*N.* when thou wast not matured, thou wast minding the things of the world. *But when thou art old.—N.* in maturity thou shalt be mindful of the things of thy Lord. *Thou shalt stretch forth thy hands—N.* on the cross—*and another shall gird for thee thy loins—N.* he that crucifieth—*and will lead thee whither thou wouldest not.—N.* a sign of the longing of nature towards this life. *My Lord, as for this man what ?—N.* what death shall he suffer for thy sake ? —to wit, John. *If I will that he tarry here until I come, what is it to thee ?* (*Gr.* what is it concerning thee ?).—*N.* He restrains him that he should not seek to know anything beyond what is fitting. *And we know that his testimony is true.—N.* the saying is from the mouth of the Apostle to this effect, that everything which was written took place. *Which, if they should be written one by one, not even the world, as I suppose, would be sufficient* (*Gr.* would contain) *for the books that would be written.*—*N.* man, who is a small world would not be capable of comprehending His wonders and of knowing the power of His Godhead. And some say that these words are not the Evangelist's own, like the saying that an angel from time to time was moving the waters.

Finished is the holy Gospel of John the Apostle.

NOTES.

Matthew. Preface.—In Hebrew in Palestine. V. Eusebius *H. E.*, iii. 24, 39. The words are probably meant to signify the particular dialect of the Aramaic language in which Matthew's work was written, viz., that prevalent in the first century in Palestine. Although this work must have very early perished, we have a very good example of this dialect in the Targum of Onkelos which may have furnished the writer with the sources of many of his Old Testament quotations. It is noticeable that B. H. here uses concerning Matthew's Gospel almost the same expressions which Eusebius, quoting from Papias, uses concerning S. Mark's—"not according to the order of the acts of our Lord."

Matthew. Preface.—Mar Ephraim. This commentary is first mentioned by Dionysius Bar-Salibi, a Syriac writer of about the end of the twelfth century (Salmon's Introduction to the New Testament, p. 84), and he also notes the fact that it commences with the words, "In the beginning was the Word," thus proving Tatian's use of S. John's Gospel. The text of this commentary in a Latin translation was published in 1876 and is the subject of some articles in the *Expositor* by Dr. Wace in 1882.

Matt. i. 1.—He fulfilled the demands. According to His own saying (S. Luke xvi. 16) the law and the Prophets were until John. But His baptism symbolizes the passing away of the old régime as now completed and discharged and the entry upon a new life.

Matt. i. 1.—Doth not Christ.—Quoted roughly and probably from memory from the Peshitta of S. John vii. 42.

And the Lord hath sworn. This and the three following passages are quoted verbatim from the P. vs. of Pss. cxxxii. 11, lxxxix. 3 ; Isa. xi. 1 ; Gen. xii. 3.

Matt. i. 8.—Joram begat, etc. This explanation of the omission of the three generations is that of Ishodad of Merv, who further gives the explanation of the "Interpreter" (ܡܦܫܩܢܐ) that it was a scribal error due to the absence of the letters ܥ and ܚ from the Greek language which caused him to write ܐ instead. The most probable explanation of the omission appears to be that of Heer (*Biblische Studien*, Vol. xv.) who ascribes it to the curse pronounced on Ahab's house in 1 Kings xxi. 21, which according to the second commandment would extend to the fourth generation. This he gives on the authority of Hilary and Jerome.

Zardushti. Ishodad relates how that while Zardushti (Zoroaster) was sitting at a fountain of water, he said to his disciples—Hear, my beloved, and sons whom I have educated in my teaching, for in the latter days a virgin, a daughter of the Hebrews, shall without conjugal intercourse bring forth a son in whom something of the divine nature shall dwell (ܕܢܫܪ ܒܗ ܡܢ ܟܝܢܐ ܕܐܠܗܘܬܐ) and He shall do wonderful miracles and signs, and at His birth a star shall be shown unto you. Go, bring Him offerings, three gifts, gold, myrrh, and frankincense: as He is the King of kings.

Matt. i. 3.—It was decreed.—The reference is to Deut. xxiii. 3.

Matt. i. 11.—The Prophet Daniel.—Daniel ix. 2.

Matt. i. 18.—Some say she was under a vow.—This opinion appears to be extracted from the *Acta Pauli* in which certain Jews are represented as saying, We know that Joseph received Mary, the mother of Jesus, for espousal, not in actual wedlock, but to guard her.

Matt. i. 21.—Every one that believeth.—It seems probable from this note that B. H. may have had access to the "Old Syriac" (Curetonian) version with its remarkable variant "the world" (ܠܥܠܡܐ) in place of "his people" (ܠܥܡܗ).

Matt. i. 25.—The raven went forth.—This illustration of the use of the expression ܥܕܡܐ is quoted from the Peshitta vs. of Genesis viii. 7, which contains the word "not" in agreement with the LXX and Vulgate, but contrary to the original Hebrew.

Matt. i. 25.—Michal, the daughter of Saul.—V. 2 Samuel vi. 23.—The quotation here does not follow the actual words of the Peshitta version, but is probably given from memory.

Matt. ii. 1.—*The sceptre.* Genesis xlix, 10, Pesh. ܠܐ ܢܥܒܪ ܫܒܛܐ ܡܢ ܝܗܘܕܐ

Matt. ii. 1.—The venerable James.—Jacob of Edessa, a monophysite bishop of the late seventh century who wrote commentaries on the Old and New Testaments.

Matt. ii. 1.—Saint Evanius and Cyrillus.—Chrysostom and Cyril of Alexandria.

Matt. ii. 1.—Cave.—Legend speaks of a cave of treasure (ܡܥܪܬ ܓܙܐ) where the gold, frankincense and myrrh offered by the Magi were stored.

Matt. ii. 15.—When Israel.—The quotation is verbatim from the Peshitta of Hosea xi. 1, except for the addition of the prefix ܠ before "son."

Matt. ii. 23.—He shall be called.—The commentary appears to refer to the original of Isaiah xi. 1, where the word Netser (נצר) occurs. In the Peshitta version of the same this is said to spring ܡܢ ܓܘܙܥܐ (from the trunk or stem).

Matt. ii. 23.—That He shall be called a Nazarene. S. Ephraim's note is as follows, " In that he says He shall be called a Nazarene, it is because Nazor is the Hebrew word for branch, and the Prophet calls Him the son of Nazor (son of the Branch) since in truth *Son of the Branch* He is. But the Evangelist because he was brought up in Nazareth observing the likeness of the names said He shall be called Nazarene." In a later passage he further interprets the saying: "And when did this come to pass but when that True One in the law whose name is Branch and who is termed Flower arose, upon whom the Spirit who is called sevenfold rested ? "

Matt. iii. 7.—Vipers. This curious legend is contained in the Physiologus of S. Basil. The following is extracted from the Latin version :—Feminae autem non est fossa quam ille sexus habere solet ; et mas cum ea rem habens perimitur, quoniam per os cum ea copulatur, et illa semen per os recipit, quo recepto alterius intestina abscindit et hic moritur. Et quia non ignorat mas, hoc sibi evenire ut primum copuletur, saepius ad eam accedit ut rem gerat et timore retinetur ; denique autem libidinem amplius tolerare et vehementiam cupiditatis coercere impotens, ultro advenit et copulatur, et illa abscindit intestina ejus et moritur hic, illa praegnans facta est. Et quando praegnans est femina, quia non est ei latus uterus qui natorum fetum capiat, semen quod a mare accepit, simulac nati in ventre accreverunt eorum partu opprimitur, et illi quoque coarctantur uteri angustia, et simul latus ejus lacerant et exeunt. Itaque illa moritur iis nascentibus et pater iisdem utero conceptis. Et propterea quod parentes suos occidebant illi Israelitae, prophetas dico et apostolos, sanctam ecclesiam, et ipsum Christum Deum omnium, recte eos Beatus Joannes progeniem viperarum appellavit. *Land-Anecdota Syriaea*, iv. 66.

In Pseudo-Aristotle (*de Min. Ausc.* 165) the myth is thus set forth :

τοῦ περκνοῦ ἔχεως τῇ ἐχίδνῃ συγγινομένου, ἡ ἔχιδνα ἐν τῇ συνουσίᾳ τὴν κεφαλὴν ἀποκόπτει διὰ τοῦτο καὶ τὰ τέκνα, ὥσπερ τὸν θάνατον τοῦ πατρὸς μετερχόμενα τὴν γαστέρα τῆς μητρὸς διαρρήγνυσιν.

Matt. iii. 9.—The following is the Peshitta rendering of Amos ix. 7 :

ܐܝܟ ܒܢ̈ܝ ܟܘܫܝܐ ܐܢܬܘܢ ܠܝ ܒܢ̈ܝ ܐܝܣܪܝܠ

Matt. iii. 11.—The Word of God is in my heart as a burning fire. Whence does our author obtain this quotation ? The words occur nowhere in this order in the canonical scriptures. The nearest approach to them is found in Jeremiah xxiii. 29, where the translation of the Peshitta version is, " Lo, my sayings, as the fire proceed they forth saith the Lord." But the only portion of the quotation where the language agrees with the P. vs. of this passage is " as the fire " (ܐܝܟ ܢܘܪܐ). In a parallel passage (Ib. v. 14) we have " Lo I make my sayings in thy mouth fire." The actual expressions in the text " fire that burneth " (ܢܘܪܐ ܝܩܕܐ) only occurs in the P. vs. of Isa. lxv. 5, where it is used to symbolize the offensiveness of the self-righteous to God. An almost similar expression is used in Ps. civ. 4 (P.) of the ministers of God. It would appear that the quotation is made loosely from the first of these references and, not being verified, has been blended with other scriptural expressions familiar to the author's mind.

Matt. iii. 16.—Saint Junnius—John Chrysostom.

Matt. iii. 16.—Saint Gregory—of Nyssa.

Matt. iv. 2.—Shine.—The word used of the face of Moses in Exodus xxxiv. 35 P. The argument appears to be that the shining of the face was the result of a victorious conflict in the case of Moses, and that in the case of our Lord His power was so infinitely superior to that of the Adversary that there was no real conflict!

Matt. iv. 4.—The quotation is from Leviticus xviii. 5 of which the Peshitta rendering is:

ܛܪܘ ܦܘܩ̈ܕܢܝ ܘܕܝ̈ܢܝ ܕܒܪܢܫܐ ܕܢܥܒܕ ܠܗܘܢ ܢܚܐ ܒܗܘܢ

Matt. iv. 4.—An exact quotation from the Peshitta of Deut. viii. 3.

Matt. iv. 24.—Lunatic sons of roofs.—Ishodad, following Theodore of Mopsuestia states that "Bar Egara" is a demon who throws down from the roof: again that he is called "son of a roof" through walking upon it in order to warn his subordinate spirits it is the limit of their opportunities of carrying on their work.

Matt. v. 8.—Here B. H. quotes from the Peshitta version of Exod. xxxiii. 20, which differs considerably from that of Paul of Tella.

Matt. ix. 2.—This identification of the two miracles is not made by Tatian but occurs in the Eusebian canons.

Matt. xxiv. 31.—The reading mentioned here is that of the *Textus Receptus,* but "voice" is omitted in two Greek ancient MSS. and in a seventh century MS. of the Latin Vulgate.

Matt. xxv.—The *Codex Bezae* is the only important uncial which adds "and the bride."

Matt. xxvii. 9.—"And in the Greek."—The rendering of the LXX is similar except for the indicative "I will prove" instead of imperative, and the omission of "as the Lord commanded me."

Mark. Preface.—Mark was the son of Peter. This is the theory of Ishodad following that of Clement who says in his letter against the impugners of wedlock:—Do they also reject the Apostles? for Peter and Philip even begat children; and Paul did not neglect to salute his spouse in his Epistle, but he did not lead her about with him on account of the decorum of the service.

Mark. vi. 8.—Except a staff. Ishodad endeavours to explain the discrepancy between the account of our Lord's words in this passage in the first two Gospels by these two alternative suggestions : (1) That according to Matthew's account our Lord was warning them against taking anything from those to whom they should go lest they should appear guilty of covetousness, a sin against which Matthew, the former publican, would be particularly anxious to guard, while according to Mark's, He was insisting upon the bare necessities of travel, of which a staff would be one. (2) That the word ܐܠܐ is capable of two different meanings according as it is read, as "alla" or "ello," signifying either "except" or "not even," and that the writer of Mark gathering from a Semitic source incorrectly read the word to signify "except." Dr. Rendel Harris (*Horae Semiticae*) considers that Ishodad is on the right track of the difficulty here, as the conflicting meanings of the word ܐܠܐ is the cause of constant confusion in Syriac, signifying as it does, without variation of pointing, both εἰ μή and μήδε, and even being made by assimilation of pointing to signify ἀλλὰ.

Mark xv. 25.—The third hour.—Ishodad also mentions this explanation but prefers an alternative one, viz. that the real error is "the sixth hour" of S. John due to a scribe's hastily writing the sign for "three" (γ) so as to make it appear like that for six (ϛ).

Luke v. 8.—Here the quotation, which is from Judges xiii. 22, agrees with neither of the O.T. Syriac versions, employing a different word for "perish."

Luke xiii. 1.—The note of S. Ephrem on this verse in his commentary on the Diatessaron is to the effect that Pilate, when he heard that John the Baptist had been put to death unjustly and contrary to the law, collected an army and sent and slew all that had been present at Herod's feast, and that Herod, obliged to avenge the insult offered to him, slew all the praefects of Pilate's army and was incensed against him until the day of the crucifixion of our Lord, when they were reconciled (ch. xxiii. 12).

Luke xvii. 2.—The reading here referred to is that of the Greek uncial MSS. B.D. & L.

Luke xxi. 36.—The reading "that ye may be able" occurs in the Greek uncial MSS. B.L. & X.

Luke xxiii. 12.—According to the commentary of Ishodad the enmity was caused by the action of Pilate, after he had heard of the murder of John, in sending to kill all the guests who were present at the feast which led to the crime. *Vide* also note on ch. xiii. 1.

John viii. 1. The history of the admission of this paragraph into the Syriac New Testament is given by Dr. John Gwynn in *Remnants of the late Syriac Versions of the Bible* Part i (Text and Translation Society, 1909). He says: "Its translation into Syriac, in the form in which it appears in Walton's Polyglot, and subsequent Syriac New Testaments, is ascribed in some copies, including the earliest, to "the Abbot Paul, who found it in Alexandria, presumably the Paul of Tella of the early seventh century, to whom we owe the Syro-Hexaplar Old Testament." He proceeds to mention two distinct Syriac versions of this narrative, of both of which the text is given, the first corresponding to the generally received account, the second substantially different. Very little of the story is quoted by our Author, but it is clear from the few words used that he had before him the first of these. As both are given consecutively by Bar-Salibi's commentary on the Gospels it is probable that our Author obtained his authority for the insertion of the incident from that father who states that he found it in a codex at Alexandria. He also makes the remark that Jesus "wrote the sins of each one of them on the ground." A MS. of the commentary of this father is found in the Dublin University Library, B. 2. 9. (Cat. 1512), dated A.G. 1508 = A.D. 1197. This MS. (lettered f) cites the pericope in extenso, and prefixes to it the following statement:—"There was found in the Gospel of Mara, bishop of Amid, who was versed in the Greek tongue (as Zacharia, the rhetorician and bishop of Melitene has recorded) in the 89th canon of the Gospel a chapter which belongs peculiarly to John, and is not found in all copies; neither have we seen any one of the commentators that has said anything concerning it. Yet we have judged it well to write the whole text of the word in its place."

ܗܘ̇ ܕܒܗܕܐ ܡܢ ܟܕ ܐܡܪ ܠܗܘܢ ܛܠܝ̈ܐ ܠܡܐ ܐܝܬ ܠܟܘܢ ܡܕܡ
ܠܡܠܥܣ. ܦܢܘ ܠܗ ܕܠܝܬ ܠܢ. ܘܗܘ̇ ܐܝܬ ܗܘܐ ܠܗܘܢ ܘܡܚܘܐ
ܠܗ ܢܘܢܐ ܡܛܘܝܐ ܘܠܚܡܐ. ܟܕ ܕܝܢ ܐܫܬܪܝܘ. ܫܐܠܗ ܬܐܘ. ܘܟܪܝܬ ܠܗ
ܠܟܐܦܐ ܕܐܡܪ ܠܗ ܬܠܬ ܙܒܢܝܢ ܕܪܚܡ ܐܢܬ ܠܝ. ܗ̄ ܡܢ ܡܠܬܗ. ܗܘܐ ܡܢ
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ܛܠܝ̈ܐ. ܘܣܒ̈ܐ ܚܒܝ̈ܒܐ. ܘܢܩܘ̈ܬܐ ܢܩ̈ܐ. ܘܟܗܢܘܬܐ ܫܘܠ̈ܐ ܬܠܡܝܕܘܬܐ ܘܡܫܡܫܢܘܬܐ
ܐܦܝܣ ܠܡܫܡܫܢܘܬܐ ܕܬܠܬ ܢܩܘ̈ܢܝܢ. ܕܟܕ ܛܠܐ ܗܘܝܬ ܐܝܟ ܠܟܣܝܪ ܐܡܪ
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ܡܐ ܕܝܢ ܕܣܐܒܬ ܗ̄ ܡܢ ܡܫܬܩܠܘܬܐ ܗܘܠܝܢ ܕܡܢ ܬܬܪ̈ܐ. ܬܫܬܦܘܛ
ܐܝܕܝܟ ܗ̄ ܒܨܠܝܒܐ. ܘܐܚܪܢ ܢܐܣܘܪ ܠܟ ܚܘ̈ܨܝܟ ܗ̄ ܗܘ ܕܒܥܒܐ.
ܘܢܘܒܠܘܢܟ ܠܐܝܟܐ ܕܠܐ ܨܒܐ ܐܢܬ ܗ̄ ܐܪܐ ܩܛܠܗ ܕܒܪܗܘܡܐ ܠܘܬ ܫܪ̈ܐ ܗܠܝܢ.
ܡܪܝܐ. ܒܗܘܢܐ ܡܢܝܢ ܗ̄ ܐܝܟܐ ܡܟܘܬܐ ܡܬܠܡܕܢ ܕܐܡܪܬ ܢܩܘܐ.
ܐܢ ܨܒܐ ܐܢܐ [1]ܕܢܩܘܐ ܗܢܐ ܥܕܡܐ ܕܐܬܐ ܐܢܐ ܠܟ ܡܢܐ ܠܟ. ܢܦܩܬ ܡܠܬܐ
ܠܘܬܗ ܗ̄ ܕܒܥܐ ܠܗ ܕܠܐ ܡܐܬ ܠܟܢ ܡܢ ܘܠܗܠܝܢ ܢܟܝܐ ܕܒܝܗ.
ܘܡܬܒܠܝܢ ܕܦܣܩܐ ܗܘܐ ܫܘܝܘܬܗ ܗ̄ ܡܢ ܦܘܩܕ ܫܠܝܚܐ ܐܡܪܗ
ܠܗܕܐ ܕܫܠܡܘ ܠܡܪܩܘܣ ܕܟܬܒ. ܐܝܠܝܢ ܕܟܠܗ ܚܕܐ ܚܕܐ ܡܬܟܬܒܢ
ܗܘ̈ܝ. ܐܦܠܐ ܗܘ ܥܠܡܐ ܐܝܟ ܕܣܒܪ ܐܢܐ ܣܦܩ ܗܘܐ. ܣܘܓܐܐ ܕܝܢ
ܗܘܐ. ܠܟܬܒ̈ܐ ܕܡܬܟܬܒܝܢ ܗܘܘ ܗ̄ ܒܐܪܥܐ ܕܥܠܡܐ ܟܠܗ ܠܐ ܣܦܩ.
ܗܘܐ ܠܡܦܪܣܘ ܠܡܫܬܥܝܘܬܗ ܘܠܡܦܪܫ ܚܝܠܐ ܠܐܠܗܘܬܗ. ܘܐܝܬܝܢ ܐܡܪܝܢ
ܕܡܐ ܠܗܘܢ ܠܗ ܕܝܠܗ ܕܐܘܢܓܠܝܘܢ ܐܝܢ. ܐܝܟ ܗܘ̇ ܕܡ̈ܠܐܟܐ ܟܢܝܢ
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ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܝܘܚܢܢ ܫܠܝܚܐ.

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[1] omit E

ܘܡܫܠܡܢܘܬܗܘܢ. ܫܠܡܐ. ܠܡܢܐ ܐܝܬ ܠܟܘܢ ܡܕܡ ܠܡܫܐܠܟܘܢ ܗ̄
ܟܠ ܒܡܝܪܘܬ ܕܝܠܗܘܢ ܘܠܐ ܡܫܪܪܘܬܗܘܢ ܪܡܐ ܐܝܟ ܗܘܐ ܕܠܐ ܬܗܘܘܢ
ܫܠܝܢ ܒܬܟܝܠܘܬܟܘܢ. ܐܪܦܘ ܡܫܬܪܝܬܟܘܢ ܡܢ ܓܒܐ ܕܡܫܝܚܐ ܗ̄ ܠܐ
ܬܫܠܚܘܢ ܟܠ ܡܫܠܐ. ܘܐܪܦܝܘܗ ܠܐ ܐܦܝܣܘ ܠܟܠܝܘܗ. ܟܒܘܫܐ
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ܒܬܪܟܢ ܐܡܪ ܗܘܝܐ ܕܩܝܡܐ. [2]ܗܝܕܝܢ ܩܘܫܬܐ ܒܝܬ ܚܫ̈ܘܫܝܢ. ܘܗܘܐ ܒܗ
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ܐܪܐ ܡܬܦܫܩܐ. ܘܬܒܥܬܐ. ܐܪܐ ܬܫܒܘܚܬܐ ܕܡܢ ܐܘܪܚܬܐ ܐܬܬܫܝܡܬ ܒܡܠܗܘܢ.
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ܘܕܗܕܐ ܐܚܪܬܐ ܕܡܫܐ ܕܐܬܢܨܚܘܢ ܐܡܪܬ ܗܘܐ ܡܢ ܗܘܐ ܕܐܡܪ ܠܟܠܗ.
ܕܡܠܘ ܠܗ ܡܫܬܐ ܡܢ ܢܘܪܐ ܕܬܘܪܐ ܘܡܢ ܒܦܪܢܬܐ ܕܕܒܫܐ. ܡܕܡܬܐ ܡܢ

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[1] omit E [2] ܘܗܝܘ H

ܢܗܪ ܠܥܡܟܘܢ. ܠܕܘܟܬܗܘܢ. ܒܬܠܝܢ ܒܗ. ܡܪܝܡ ܕܝܢ ܩܕܝܫܬܐ
ܗܘܬ ܠܘܬ ܡܚܪ ܘܚܕܡ ܗ̄ ܗܘܝ ܡܬܟܪܝܬܐ. ܘܐܬܛܝܒܬ ܠܡܦܩܬܗ ܗ̄
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ܐܬܚܙܝ ܠܗܘܢ ܡܫܝܚܐ ܘܐܡܪܗ ܐܦ ܗܝ. ܪܒܘܠܝ. [1]ܒܠܥܡ. ܡܘܬܐ
ܙܒܘܢܝܢ ܒܗܘܢ ܐܡܪ ܘܒܬܪܗܝܢ ܒܗ ܡܙܒܒܬܐ ܗ̄ ܡܠܐܟܐ. ܠܐ
ܬܬܦܪܥܝܢ ܠܝ ܗ̄ ܝܘܡܝܢ ܡܢ ܬܪܝܢܬܐ ܡܦܩܬܐ ܕܐܝܬ ܗܘܐ ܠܟܝܢ
ܟܠܟܝܢ. ܠܐ ܓܝܪ ܫܠܡܬ ܠܟܘܬ ܐܟܝܢ ܗ̄ ܕܢܬܠܐ ܠܟܝܢ ܦܘܩܕܢ
ܕܪܘܚܐ ܩܕܝܫܐ ܕܡܦܪܫ ܐܢܐ ܠܗܘܠܟܝܢ ܕܟܠܟܝܢ. ܫܠܡ. ܐܢܐ ܠܟܘܬ ܐܟܝܢ
ܘܐܟܟܘܢ ܒܟܠܗܝ. ܘܟܠܗܟܘܢ ܗ̄ ܐܟܝܢ ܟܟܝܢܐ ܘܐܟܟܘܢ
ܒܫܘܒܬܐ ܘܠܟܠܗܘܢ ܒܫܘܒܬܐ ܘܠܟܠܗܘܢ ܟܟܝܢܐ. ܘܚܝܐ
ܕܫܪܝܪܐ. ܘܬܪ̈ܬܝܢ ܐܚܪ̈ܢܝܢ ܗܘܘ ܕܐܡܪܝܢ ܕܐܬܚܙܝܘܗܝ ܒܪܟܬ.
ܡܪܟܒܬܐ. [2]ܐܝܟܢܐ ܕܠܐ ܕܟܬ. ܘܫܘܝ ܐܝܟ ܐܒܗ̈ܘܗܝ ܒܡܫܝܚܗ. ܡܪܟܒܬܐ.
ܕܒܢܗ ܗ̄ ܕܠܐ ܢܫܒܩܘܢ ܕܗܓܝܓܘܬܐ ܚܙܝܢ. ܕܢܐܬܐ ܠܡܪܝ. ܡܘܩܐ
ܠܡܪܝܐ. ܦܠܚܐ ܕܡܠܟܘܢ. ܡܘܩܐ ܦܫܝܐ ܠܟܘܢ. ܢܩܫ ܒܗܘܢ ܘܐܡܪ
ܠܗܘܢ. ܒܟܠܗ ܪܘܚܐ ܕܦܘܪܫܐ [3]ܗ̄ ܡܩܒ̈ܠܐ ܐܫܪܝܟ ܐܝܟ [4]ܒܗܕܐ
ܘܦܘܠܚܢܐ ܕܡܘܟܟܡ ܝܗ̈ܒܐ ܒܠܚܘܕ ܝܗܒ. ܠܗܘܢ ܕܝܢ ܐܟܢܐ ܕܢܬܦܪܩܘܢ
ܒܟܠܝܬܐ. ܘܕܡܟܢܐ ܕܡܟܬܒܐ ܟܕܢ ܐܝܟ ܕܢܟܠܘܢ ܪܘܚܐ ܒܬܪܟܢ
ܒܟܠܝܬܐ ܡܠܝܐܬ ܐܘ ܐܢܐ ܟܡ ܠܐ ܐܠܐ ܐܢܐ ܠܐ ܐܬܐ ܒܟܡ ܪܘܚܐ ܒܗܐ ܠܐ
ܕܒܟܠܐ ܐܫܬܠܡ. ܠܐ ܗܘܐ ܬܡܢ ܒܝܢܬܗܘܢ ܗ̄ ܬܪ̈ܝܗܘܢ
ܒܟܠܐ ܗܘܐ. ܘܟܕ ܬܐܘܡܐ ܘܐܡܪ ܠܗ. ܡܪܝ ܘܐܠܗܝ. ܟܫܘܢܝܐ ܡܪܝ
ܒܠܚܘܕ ܐܝܬ. 21 ܘܬܪܝܢ ܐܚܪ̈ܢܝܢ ܡܢ ܬܠܡܝ̈ܕܐ ܗ̄ ܐܢܕܪܐܘܣ

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[1] omit E H [2] omit C [3] add ܒܗܕܐ E H [4] omit E H

ܚܪܘܒܠܐ. ܕܕܡܟܘ ܒܬܪܬܝ ܕܠܝ. ܐܬܡܢܘ ܦܣܐ. ܚܪܒܬܗ. ܕܒܠܡܕܝܢܬ
ܐܫܬܠܡܬ. ܡܘܬܐ ܕܟܠܗܘܢ ܐܫܬܡܠܝܘ. ܘܕܬܫܡܠܐ ܟܬܒܐ ܐܡܪ ܕܗܘܐ
ܐܢܐ ܗ ܕܟܝ ܗܘܝܢ ܚܠܐ ܐܦܣܩܘܢ. ܡܠܟܐ ܐܣܦܣܛܐ ܡܢ ܚܠܐ. ܘܫܡܫܘ
ܟܠܐ ܗܘܐ ܗ̄ ܢܫܡܢ ܐܡܪܝܢ ܕܗܘܬܐ ܗܘܐ ܠܐܣܦܣܛܐ ܦܪܐ. ܒܪ ܐܦ
ܗܘ ܝܠܢ ܡܬܒ. ܘܥܫܢ ܕܢܬܦܣܐ ܒܗ ܗܘ ܕܐܦܒ. ܘܐܡܪ ܗܘܐ
ܡܫܠܡܘ. ܚܪܘܒܠܐ. ܐܫܬܡܠܝܘ. ܢܦܫܐ ܗܘܐ ܡܢ ܪܒܐ ܢܦܫܐ ܕܦܓܪܐ
ܗܝ ܗ ܒܪ ܒܗ ܐܬܦܢܝ ܦܝܫܐ ܘܒܗ ܐܫܬܡܠܝ ܗܘܐ ܦܓܪܐ ܕܢܡܘܣܐ
ܦܢܝܢ ܕܢܦܩ ܠܒܪܐ ܘܦܓܪܐ ܢܦܝܩܐ. ܕܬܒܪܘܢ. ܒܦܬܚ ܬܐܘ. ܢܦܫ.
ܕܡܐ ܘܡܟܬܐ ܗ̄ ܐܬܐ ܗܘܐ ܕܢܢܚ ܗܘܐ ܒܐܠܗܘܬܗ ܘܡܝܬ ܒܐܢܫܘܬܗ.
ܘܡܠܟ ܕܢܐ ܗܘܘ ܗ̄ ܐܬܐ ܠܟܡ ܢܐܢܬ. ܕܢܬܡܠܐ ܟܬܒܐ ܕܐܡܪ. ܕܐܝܪܡܐ
ܠܐ ܢܬܦܪ ܒܗ ܗ̄ ܒܐܦܪܢܬܐ ܦܩܢ ܒܗ. ܘܬܘܒܢ ܟܬܒܐ ܐܡܪܢܐ.
ܗ ܒܐܦܪܢܐ ܢܒܢܐ. ܕܐܡܪ ܒܪܟܡ ܕܠܝ. ܕܢܡܘܦܪ ܒܡܟܢ ܕܕܦܪܘ.
ܒܬܦܢ ܡܡܣܟ[1]. ܢܬܦܬܩܢܘ. ܒܐܦܦ ܡܡܣܟ. ܘܠܐ ܢܬܢܬ. ܒܗܘܢ
ܕܒܐܦܦܐ ܟܠܐ ܠܐ ܡܬܟܬܠܐ [2]ܡܬܢܦܫܐ ܘܡܠܘ ܟܠܐ ܡܬܟܬܠܐ. ܘܡܠܗܘܢ ܢܘܢܝܢ
ܐܦܣܐ ܡܟܗܢܐ. ܐܦ ܡܢܗܘܢ ܗܘ. ܦܝܢܣ ܡܬܒܐܢ ܒܗܘܢ ܒܬܒܗ ܗܘ
ܕܟܠܐ ܢܘܦܪܐ ܘܐܡܪ. ܕܦܩܐ ܕܡܫܬܘܠܐ ܟܠܐ ܠܐ ܦܬܟܬܠܐ[2] ܒܟܠܐ ܡܢܗܘܢ
ܡܬܦܢܝܢ. ܡܘܦܐ. ܕܘܒܬܐ ܐܬܬܗܘܢ ܕܐܬܟܬܐ ܡܢܟ. ܘܟܠܗܘܢ.
ܗܘܢܘ ܒܦܐ. ܘܬܪܝܢܗܘܢ ܕܡܟܬܒܬܐ ܡܢܢ ܕܢܦܘܪܬ ܦܠܬܐ ܕܠܐ ܚܒܠܐ
ܐܟܠܐ ܕܢܦܪܐ. ܐܢܫ ܡܠܐ ܠܡܦܬܢ ܗ̄ ܒܦܟܬܢ ܗ ܒܪ ܟܠܐ ܟܠܗ ܦܪܝܗ
ܢܫܡܢ ܗܘܘ ܠܫܘܢܩܬܐ ܡܟܬܐܝܬ ܒܪ ܒܪܦܫܐ ܦܪܢ ܠܗ. ܕܢܦܩܪܘ.
ܒܦܘܦܢ ܒܢܬ. 20 ܡܟܟܠܐ ܕܢܢ ܠܐ ܟܠܐ. ܐܘ ܒܪ ܕܢܚܐ ܐܘ ܒܪ ܐܢܦܪܐ

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[1] ܕܠܬ C [2] omit A

ܡܠܟܘܬܗ. ܡܛܠ ܕܦܪܝܫ ܗܘܐ. ܒܬܝ̈ܗ ܦܘܦ ܘܣܚܦ ܙܢܐ. ܡܫܝܚܐ
ܕܦܘܪܫܢܐ ܐܝܬܘܗܝ ܗܘܐ. ܟܢܝܫܐ ܠܡܬܟܢܫܢܘܬܐ. ܘܐܡܪ ܠܐ ܗܘܝܬ. ܒܒܠܝܢ
ܗܘܐ. ܘܗܢܘܢ ܠܐ ܟܠܗ ܠܡܬܦܪܢܣܘ ܕܠܐ ܢܬܓܫܘܢ ܟܕ ܐܟܠܝܢ ܦܛܝܪܐ ܗ̄ ܗܕܐ
ܡܫܥܒܕܐ ܒܥܓܠܐ ܕܡܪܘܒܬܐ ܠܐ ܡܨܝܢ ܐܟܠܘ ܗܘܘ ܦܛܝܪܐ ܢܩ̈ܕܝܐ.
ܡܕܝܢ ܠܗ ܒܢܝܗ ܠܪܘܒܬܐ ܐܟܠܘܗܝ ܐܝܟ ܕܐܟܠ ܡܢ. ܡܠܟܘܬܗ ܕܢܟܐ
ܠܐ ܗܘܬ. ܒܒܠܝܢ ܗܘܐ. ܡܢ ܕܟܠܡܐ ܗ̄ ܝ ܐܝܬܘܗܝ. ܘܠܗܕܐ ܐܝܬܬ ܠܟܠܟܠܡܐ
ܕܐܣܘܗܝ. ܒܦܬܝܐ ܕܠܒܪ ܘܙܒܢ ܗܘܐ. ܟܠ ܦܪܐ. ܒܦܫܝܛܐ. ܒܪܒܢ ܕܠܬ
ܘܦܬܝܢ ܗܘܐ ܒܡܪܘܟܠܝܐ. ܡܢܘ. ܒܪܘܦ ܡܢܡܘܣ ܘܦܬܝܢ ܕܝܢ. ܦܪܐ.
19 ܢܦܪܗ. ܒܦܘܥܝ ܡܛܠ ܘܙܒܢ ܕܠܬ. ܠܢܥܘ. ܓܠܘܒܢܗܝ
ܓܠܘܒܢܗܝ. ܢܨܘܚܝܐ. ܓܠܘܒ ܓܠܘܒܢܗܝ. ܠܐ ܗܘܝܬ. ܒܒܠܝܢ ܗܘܐ.
ܗ̄ ܠܐ ܐܝܬܝܢ. ܙܢܟܗ ܕܦܫܪ. ܘܝܬܒ. ܟܠ [1]ܒܢܡܘܣ ܒܪܘܟܬܐ ܕܡܬܦܪܢܣܐ
ܙܢܦܬܐ ܕܐܒܗ̈ܐ. ܒܦܪܐܝܬ ܕܝܢ ܡܬܐܡܪ ܓܒܪܐ ܦܛܝܪܬܐ. ܒܦܘܥܝ ܡܛܠ ܐܝܟ
ܒܒ ܡܬܠܟܝܐ. ܘܒܪܘܒܝ ܠܚܪܝܢ ܦܐ. ܢܪܘܟܝܐ. ܡܫܥܘܬ ܒ̈ܢܝܐ. ܟܒܪܐܝܬ
ܕܝܢ ܓܐܒܢܪܬܐ. ܘܥܘܦܝܢ ܒܠܥܘܕ ܐܒܬ ܗܘܐ ܕܢܬܒ ܦܢܠܓܘܣ. ܟܠ
[1]ܒܢܡܘܣ. ܘܐܝܬ ܗܘ̈ܝ ܐܝܟ ܦܬܐ ܦܬ ܗ̄ ܒܡܬܪܘܒܘܣ. ܠܐܝܢܝ ܢܗܘܐ ܦܬܓܡܐ
ܗܢܐ. ܠܙܢܢ ܐܬܝܢܝܢ. [2]ܒܪܡ ܕܝܢ. [3]ܘܒܝܒ ܐܦ ܠܘܢܐ. ܢܘܢܐ
ܠܬܠܘܬܗ. ܝܚܝܕܐ ܠܡܫܬܡܗܝܢܘܬܐ. ܒܠܘܬܢܗ ܕܝܢ ܐܝܬܘܗܝ ܗܘܐ ܕܠܐ ܢܬܓܐ ܡܢ
ܟܠܠ. ܐܦܢ ܐܢܬ ܟܠܗ ܗ̄ ܦܪܘܫܐ ܗܘܐ ܦܬܢܐ ܕܢܬܓܠܐ ܡܢ ܠܥܙܘܗܝ
ܓܒܗܘܢ. ܘܦܬܝܢ ܒܗ ܒܪܘܙܐ ܘܕܪܘܬ ܕܥܒܕܐ. ܠܐ ܢܦܪܘܫܗ.
ܒܪܡ ܕܝܢ ܘܡܫܘܚ ܕܠܬ. ܐܠܐ ܢܦܫ. ܒܪܡ ܕܝܢ ܘܦܐ ܡܫܥܝܬܐ.
ܟܠܗܘ ܡܦܫ. ܒܪܡ [4]ܡܢܡܘܣ ܘܦܬܝܢ ܦܐ ܡܫܥܝܬܐ. ܕܡܢܘ ܠܗܘܐ.

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[1] ܒܐܡܘܣ C [2] ܒܪܡ A [3] ܘܐܬܒ C [4] omit A

ܒܪܐ ܠܗ. ܒܬܘܒ ܒܗ. ܒܪܐ ܠܒܟܝ. ܘܠܘܬ ܢܣܛܘܪܝܘܣ ܬܪ̈ܬܝܗܘܢ
ܦܬ̈ܚܝ. ܐܦ ܚܪܘܠܡܐ ܗܟܢܐ[1] ܡܫܡܠܠܐ. ܕܐܢܫ ܢܣܬܟܠ. ܒܦܬܚ ܦܘܡܝ.
ܘܠܐ ܗܘܝܬ ܒܠܚܘܕܝ. ܒܚܠܡ ܗܐ ܗ̄ ܚ ܐܡܬܝ 17 ܕܝܠܗܘܢ ܕܐܢܬ
ܐܢܬ ܐܠܗܐ ܕܫܪܪܐ ܒܠܚܘܕܝܟ. ܘܡܢ ܕܫܪܬ ܡܫܘܚ ܡܫܡܫܢ ܗ̄ ܟܗܘܢ
ܕܠܚܘܕܝܟ ܠܠܚܘܕܝܟܘܬ ܐܒܘܗܬܐ ܕܐܒܐ ܚܘܒ. ܘܒܡܢ ܕܫܪܬ ܠܡܫܘܬ
ܐܘܡܢܐ ܕܐܒܐ ܘܒܪܐ. ܘܕܠܐ ܪܘܚܐ ܩܕܝܫܬܐ ܦܪܘܩ ܐܠܗܐ ܠܐ ܢܗܘܐ.
ܬܐܘܪܘܣ ܕܝܢ ܠܗܘܢ ܕܠܚܘܕܝܟ ܟܠ ܬܠܬܐ ܩܢܘܡܐ ܫܘܝܐ. ܘܠܡܢ
ܕܫܪܬ ܟܠ ܒܪܝܫܐ ܕܐܬܢܣܒ. ܘܡܢܐ ܕܡܫܝܚܐ ܠܗ ܡܠܐ ܒܪܝܫܐ ܗܘ ܐܠܐ
ܕܠܗ ܒܪܝܫ. ܡܫܬܐܠܗ. ܢܘܢܐ ܘ ܥܠܡܬ. ܘܡܫܡܠܠ ܠܐ ܗܘܝܬ. ܒܫܠܡ
ܗܐ. ܒܫܠܡܐ. ܕܢܗܘܘܢ ܡܢ ܐܒܐ ܕܚܠ ܗ̄ ܡܢ ܚܝܠܐ ܐܘܡܢܐ ܢܘܗܪܐ
ܠܗܘܢ. ܚܝܐ ܡܫܒܚܢܐ. ܐܠܐ ܒܪܗ ܕܐܒܐ ܗ̄ ܡܫܒܚܢܬܐ. ܕܢܬܦܠܐ
ܟܬܒܐ ܗ̄ ܕܐܡܪ ܕܬܗܘܐ ܡܢ̈ܬܗܘܢ ܠܐܒܐ. ܕܠܐ ܗܘܐ ܡܢ ܕܠܡܐ. ܒܫܠܡ
ܗܐ ܗ̄ ܕܠܐ ܐܬܝܗܘܢ ܒܝܘܒ̈ܠܗܘܢ ܠܗܡ ܘܠܗ [2]ܒܫܒܚܗܘܢ.
ܐܝܟܢܐ ܕܐܢܐ ܠܐ ܗܘܝܬ. ܒܫܠܡ ܗܐ ܗ̄ ܠܐ ܐܝܬܝ. ܘܟܠ ܐܦܝܗܘܢ
ܐܢܐ ܡܦܪܫ ܐܢܐ ܢܦܫܐ ܗ̄ ܡܦܪܫ [3]ܐܢܐ ܠܟ ܢܦܫܐ ܕܚܝܬܐ ܐܘܟܝܬ
ܦܘܪܫܢܐ ܘܩܘܕܫܐ ܡܠܟܘܬܗܘܢ. ܕܢܗܘܘܢ ܐܦ ܗܢܘܢ ܡܦܪܫܝܢ ܒܦܪܫܐ.
ܗ̄ ܢܬܦܪܫܘܢ ܠܟ [4]ܐܦ ܗܢܘܢ 18 ܒܫܥ ܗܘܐ. ܚܘܠܡܢܐ. ܐܬܒܥܐ
ܗܘܐ. ܟܠ ܢܦܫܬܐ. ܢܘܢܐ ܦܩܕܐ. ܘܐܢܐ. ܚܝܘܬܐ. ܢܘܢܐ ܐܚܪܢܐ.
ܦܪ̈ܝܫܬܐ. ܒܠܡܦܪܫ ܕܐܬܐ ܕܠܗܘܢ. ܢܘܢܐ ܗܠܝܢ ܕܐܬܝܢ. ܒܟܠ
ܕܢܗܘܒ ܠܟ ܐܟܢ. ܠܐ ܐܦܝܘܗܝ. ܒܚܝܘܬܐ ܩܪܝ ܗ̄ ܐܦܝܘܗܝ.
ܦܩܘܕ ܕܝܢ ܕܟܬܒܐ ܡܠܠܝ. ܒܬܘܒ ܡܦܠܛ ܘܢܚܡ ܠܦܓܪ. ܢܘܢܐ

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[1] ܗܟܘܢܐ C [2] ܡܟܢܫܢܗܘܢ H [3] omit E [4] ܐܝܟ C

ܡܠܝܢ. ܗܘܘ ܡܪܚܡܬܝܢ. ܕܝܪܘܬܝܢ. ܒܬܚܝܢ ܡܢܗܘܢ ܒܒܐܘ.
ܐܘܪܬܒܗܘܢ. ܘܫܡܫܬܗܘܢ. ܒܥܠܡܐ ܡܢܗܘܢ ܘܐܢܐ ¹ܒܬܐܘ. ܘܠܐܗ ܡܢ
ܠܠܡܢܐ ܗܘܝܬܘܢ. ܒܒܠܝܗ ܗܘܐ. ܐܠܐ ܠܐ ܗܘܝܬܘܢ ܡܢ ܠܠܡܢܐ. ܒܒܠܝܢ
ܗܘܐ. ܒܗܘܪܘ ܡܠܠܬܐ. ܒܒܠܝܗ ܟܐ ܦܠܚܬܐ. ²ܢܙܘܟܝܐ. ܐܬܒܗܘܪܘ. ܡܢ ܕܠܝܢ
ܫܢܝ ܐܦ ܠܐܚܕ ܫܢܐ. ܬܪܝܢܗܘܢ ܒܐܘܒܠ ܫܡܫܬ. ܕܬܬܡܠܠ ܡܠܠܬܐ
ܕܒܢܝܐ ܒܡܫܡܫܢܘܬܗܘܢ ܕܫܠܘܒܝܢ ܡܢܗ ܗ̄ ܒܡܬܡܫܘܢܐ ܕܦܬܝܢ ܒܬܦܩܐ
ܐܬܝܗ. ܟܕ ܢܘܟܝܐ ܢܠܒܗ ܫܦܝܪܘ ܡܢ ܫܢܝܐ ܕܢܚܡܐ ܒܒܠܝܒܒܐ ܕܡܢܗ
ܐܢܠܝܢ ܕܫܡܥܢ ܠܟ ܡܢܗ ܐܡܪ. ܘܕܢܘܟܝܐܬ ܡܠܠܐ ܢܘܢܝܢ. ܐܝܟ ܢܘܟܝܐ
ܡܚܝܬܐ ܠܢܘܟܝܬܐ. ܘܗܘܐ ܠܘܬܐ. ܘܢܫܡܫܬܐ ܕܢܠܗܘܢ ܠܗܘ ܕܗܘܢ ܠܗܘܢ
ܫܡܥܘ ܕܠܒܟ ܦܬܓܡܗܘܢ ܢܫܢܘܢ ܡܢܐ. ܐܝܟ ܕܐܬܢܝܒ ܠܠܝܗܘܢ ܕܝܢ. ܡܢ
ܕܝܢ ܕܐܬܐ ܡܬܚܫܒܐ. ܒܬܪܟܢ ܕܝܠܗ. ܢܘܟܝܐ ܕܐܬܐ 16 ܫܢܝܢ. ܒܬܚܝܢ ܢܘܢ.
ܕܒܘܢܝܐ ܡܢܗܪܝܢ ܠܐܠܗܐ. ܝܚܝܐ ܦܬܓܡܢܐ. ܡܢ ܕܐܬܐ ܟܕ ܗܘܝܢ
ܠܒܗܘܪܘ ܐܢܝ. ܒܬܪܟܢ ܠܐܘ. ܕܢܫܡܫܘܢ ܗܘܝܬ. ܒܒܠܝܗ ܗܘܐ. ܐܘ ܐܚܝ ܐܢܐ
ܠܐ ܐܠܐ ܐܢܐ ܡܬܚܫܒܐ ܠܐ ܐܬܐ ܠܒܬܟܘܢ ܗ̄ ³ܐܦ ܟܠܠ ܡܢܗ ܡܠܐ ܐܠܐ ܟܕ ܡܢܐ
ܕܬܬܠܒܟܘܢ ܠܫܘܒܠܗ ܒܫܘܡܠܠܝܐ ܡܬܚܪܝܬܐ ܗܘܝܢ ܡܬܦܠܓܝܢ
ܒܟܘܢ ܟܕ ܒܘܩܝܐ. ܐܠܝܢ ܐܠܐ ܐܦܪܝܫܘܢ ܠܟܘܢ ܗ̄ ܡܬܦܠܓܐ ܐܟܕܒܟܘܢ
ܠܡܫܒܠܘܬܗ. ܗܘ ܕܒܪܝܟܘܢ. ܒܦܬܚܝܢ ܕܠܟ ܘܟܝܬ. ܢܫܡܬܝܢܘ.
ܒܬܪܟܢ ܕܝܢ ܘܦܠܚ ܕܠܬ. ܢܘܟܝܐ ܢܗܘܕܝܟܘܢ. ܡܬܚܫܒ ܕܡܢ ܕܠܝܢ ܢܦܩܢ.
ܒܬܪܟܢ ܕܝܢ ܘܦܬܚ ܡܫܒܬ. ܘܢܘܟܝܘܢ. ܢܙܘܟܝܐ. ܢܫܒ ܒܐܘܒܠ ܢܘܢ
ܘܐܡܪ ܫܡܫܬ ܘܡܠܘܕܐ ܠܟܘܢ. ܢܦܘܪܝܐ ܐܦ ܒܟܝܬܐ ܢܫܒ ܒܐܘܒܠ
ܢܘܢ ܩܕܡ ܘܠܐ ܢܚܬ. ܟܕ ܠܗ ܡܢܣܐ ܐܠܐ ܢܣܐ ܢܦܫܐ ܠܗ

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1 omit C 2 ܢܘܟܝܐ EH 3 ܐܦ C

ܕܢܫܠܡ ܢܦܫܗ. ܠܐ ܓܝܪ ܬܘܒ ܐܬܟܠܠ ܒܪܡ ܠܟܘܢ. ܒܪ ܟܠܐ ܟܢܫܐ ܒܬܡܘܪܬܐ
ܡܫܘܕܥܐ. ܘܬܘܕܝܬܐ ܕܗܘܐ ܐܬܓܠܝ ܒܬܫܒܘܚܬܐ ܛܝܒܘܬ ܘܐܬܓܪܝܢ
ܒܫܠܝܚܐ ܛܒܬ ܡܬܕܪܐܬ ܒܬܘܕܝܬܐ. ܘܐܝܟ ܐܠܗܐ ܐܬܚܫܒ ܒܗ ܗ̄ ܕܒܗ
ܐܬܓܠܝܬ ܐܒܗܘܬܗ. ܘܐܦ ܠܐܠܗܐ ܡܫܒܚܝܢ ܠܗ ܒܗ ܘܡܫܝܚܐ ܡܫܒܚܝܢ
ܠܗ ܗ ܐܒܐ ܕܐܒܐ ܗܘ ܒܗ ܡܫܒܚܝܢ. ܠܒܪ ܡܢ ܗܘܐ ܗܘ ܠܗ ܒܠܒܘܫܐ
ܒܦܓܪܐ. ܗ̄ ܒܢܐ ܘܠܟܠܗܘܢ ܠܟܠܐ ܡܫܒܚܝܢ ܠܗ ܒܠܘܚܐ ܕܟܬܒ ܡܫܒܚܬܐ.
ܕܐܢܐ ܐܝܬܝܗܘܢ. ܒܪܡ ܡܢܬ ܘܫܒܩܗ ܠܐܘ. 14 ܝܕܥ ܐܢܐ ܘܕܝܠܝ ܠܝ.
ܡܕܝܢܐ ܚܕܐ ܠܝ ܠܐܒܐ ܘܫܡܫܐ ܠܝ. ܘܠܐ ܡܬܚܙܝܢ ܒܡܠܠܬܐ. ܒܪܡ ܗܐ
ܐܡܪܬܐ ܘܠܐ ܬܦܬܚܝܢ ܒܡܠܐܬ. ܡܢ ܕܝܠܗ ܚܕܐ ܚܕܐ ܠܐܒܐ. ܬܘܕܝܗܘܢ
ܒܫܠܝܚܐ ܚܕܬ. ܘܡܪܝܡ ܕܬܫܐܠܗܘܢ. ܒܪܡ ܠܐܘ ܘܫܡܥ. ܘܐܢܐ ܐܡܪܐ ܡܠܝܢ
ܐܚܐ. ܘܐܡܪܐ ܒܡܠܬܐ ܕܬܠܐ ܠܟܘܢ ܗ ܡܫܒܚܢܐ. ܒܗܘܢ ܕܐܡܪܬܐ
ܩܕܡ ܒܦܘܩܕܢܐ ܐܘܪܝ ܒܪ ܐܦ ܡܢ ܒܡܠܠܬܐ ܐܬܦܬܚ. ܐܝܬ ܠܝ ܒܡܠܠܬܐ
ܠܘܬ ܐܒܐ ܢܦܩܘ ܡܫܝܚܐ. ܕܐܢܐ ܝܗܒ. ܡܕܝܢܐ ܕܐܢܐ ܗܘ ܐܢܐ. ܐܦ ܐܢܬܘܢ
ܠܟܘܢ. ܘܚܢܢ ܡܫܬܘܕܥܢܐ. ܡܚܝܢ ܡܫܘ [1]ܠܝ ܒܘܫܒܚ. ܡܫܘܕܥ ܘܡܬܚܙܐ
ܠܘ. ܡܕܝܢܐ ܡܫܘ ܗܘܐ. ܒܗܠܝܢ ܗܐ. ܕܟܠ ܕܬܚܪ ܐܢܬ ܠܡܫܝܚܘ ܕܫܡܥ.
ܡܢ ܕܢܫܡܥ ܠܗ. ܡܠܠܬܐ ܕܗܝ. ܒܦܘܡ ܗܘ. ܡܫܬܘܕܥܐ. [2]ܢܗܘܐ ܒܪܡ
ܠܘ. ܠܐ ܗܘܬ ܕܝܠܗ. ܒܒܠܥ ܗܐ ܗ ܠܐ ܐܝܬܘܗܝ. ܕܐܟܚܕ
ܢܒܝ ܗܘ ܡܠܠ ܗ̄ ܒܒܬܘܠܘܬܐ. ܐܦ ܡܢ ܗܕܐ ܚܙܐ ܦܘܪܢܣܬܐ.
ܘܠܟܠ ܡܫܝܚܠ ܠܬܠܡܝܕܘܗܝ ܐܡܪܗ ܠܗܕܐ ܕܒܬܠܡܝܕܘܬܗܘܢ. 15 ܐܝܟܢܐ
ܐܢܐ ܝܕܥܬܐ. ܘܐܬܝܢ ܫܡܥܬܐ. ܒܚܟܡ ܒܗܬ ܡܬܕܒܪܬܐ [3]ܘܐܦܢ ܕܠܐ ܡܘܕ
ܡܬܒܪܬܐ ܘܪܚܡ ܠܗ. ܡܛܠ ܕܠܐ ܐܢܐ. ܒܪܡ ܠܐܒܐ. ܡܫܬܘܕܥܐ. ܕܒܗܬ

[1] omit H [2] ܢܗܘܐ A E [3] ܘܐܦ C

ܫܛܝܐ ܐܪܒܥܐ ܒܡܬܚܢܢ̈ ܘܡܦܬܕܐ ܠܒܪ. ܐܝܟ ܒܠܐ ܐܦ ܠܘܬܗ
ܗ̄ ܒܗܝܡܢܘܬܐ ܕܒܟܐ. ܘܐܦܠܐ ܐܬܬܦܫ[1] ܡܢܗܘܢ ܗ̄ ܕܢܬܪܚܡ
ܢܦܬܗܘܢ ܟܕ ܙܒܢܐ. ܟܕ ܚܙܐ ܦܘܩܕܢܗ ܘܡܠܠ ܠܠܘܗܝ ܗ̄ ܡܫܝܚܐ
ܕܠܒܘܫܐ ܒܪܐ ܚܙܐ ܐܒܕܐ ܕܡܬܦܪܥܐ ܦܪܘܩܐ. ܢܬܚܒܒܘܢ ܐܪܐ ܗܒܘܢ
ܕܬܠܬܐ ܩܝܡܬܐ ܡܦܩܢܝܢ ܠܦܘܩܕܢܐ ܕܒܪܢܫܐ. ܒܡܢ ܕܠܒܝ ܚܙܐ.
ܒܝܘܡܐ ܚܕ. ܚܙܐ. ܒܫܒܬܐ ܚܕܐ. ܠܫܢܝ ܕܫܪܝܐ. ܢܘܢܐ ܬܪܝܢܗܘܢ
ܒܝܘܡܐ. 13 ܒܗ ܕܝܢ ܐܬܐ ܠܘܬ ܦܠܒܘܢ ܗ̄ ܒܗܕܐ ܐܘܕܝ ܕܡܠܟ
ܙܒܢܐ ܦܪܝ. ܪܡܐ ܗܘܐ ܠܗ ܠܫܛܝܐ. ܒܪܒܝ ܡܢܡܟ. ܢܘܢܐ ܡܢܒܪܘ
ܐܪܡܝ ܗܘܐ. ܟܕ ܒܫܡܟ. ܢܘܢܐ ܒܐܪܟ ܘܫܐܪܟ. ܡܟܢܐ ܘܐܪܡܝ.
ܢܘܢܐ ܒܟܝ ܒܫܬܝܢ ܒܢܬ. ܪܡܐ ܒܝܘܡܐ [2]ܪܢܦ. ܗܘ ܕܫܢܐ ܠܐ ܫܢܝܘ.
ܐܠܐ ܩܪܒܘܗܝ ܒܠܒܘܢ ܢܦܫܝܢ ܗ̄ ܗܘ ܕܕܒܢܐ ܢܦܫܗ ܒܗܝܡܢܘܬܐ
ܕܒܟܐ. ܡܢ ܡܬܘܡܐ ܒܠܒܘܢ ܐܢܦܐ ܕܡܬܬܐܒܢܝܢ ܒܗ ܙܒܢ ܠܡܬܬܒܢܘܢ.
ܘܠܘ ܒܠܐ ܡܟܡܟܕܝܢܬܐ ܪܡܝܢ ܒܝܬܐ ܟܕܒܠܐ ܒܟܠܘ ܗܘܘ ܪܒܝܬܐ. ܐܦ
ܐܢܬܘܢ ܟܠܟܘܢ ܕܩܕܝܫܐ ܐܢܬܘܢ ܗ̄ ܠܐ ܠܡܫܬܐ ܟܠܟܘܢ ܗܘܟܢܐ. ܐܦܠܐ
ܒܟܘܢܝܐ ܐܢܬ. ܐܠܐ ܡܢ ܒܬܘܠܘܬܐ ܐܬܬܟܫܦܬ. ܒܝܢܟܘܢ ܐܢܬܘܢ ܕܩܕܝܫܐ ܐܢܬܘܢ
ܐܠܐ ܠܐ ܟܠܟܘܢ ܐܝܟ ܕܬܬܟܪܐ. ܝܡܝܢܐ ܐܪܒܬܫܡܫܢܐ. ܐܘ ܗܟܝܠ ܬܕܟܘܢ
ܬܩܒܠܐ ܐܢܬܘܢ. ܡܪܟܠܢܐ ܬܩܒܬܢܐ. ܐܠܐ ܕܒܬܒܐ ܢܦܠܛ ܗ̄ ܢܬܡܠܐ.
ܡܪܟܒܪܐ ܕܐܪܒܥܝܢ ܘܫܒܥ ܕܐܡܪ ܐܟܠܐ ܠܡܫܟܢ ܕܬܟܠܐ ܐܢܐ ܒܟܠܗܘܢ
ܫܓܝܫ. ܐܬܒܠܐ ܒܟܠܝ. ܗܘ ܕܦܫܟܝܢ ܗܘܐ ܒܒܘܒܗ ܗ̄ ܗܘ ܢܘܚܢܝ ܡܢ
ܒܦܬܪܗ ܝܘܡܢ ܢܬܒܝ ܗܘܐ ܒܝܬ ܠܗ ܠܦܬܟܢܝ ܠܘ ܒܦܪܐ ܒܝ ܛܠܐ
ܗܘܐ. ܐܬܟܠܠ. ܒܦܬܝܚ ܠܐ ܘܠܡܪ. ܒܗ ܫܓܝܫܐ ܗ̄ ܒܦܬܝܠܬܐ ܠܟܠܗ

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[1] ܐܬܦܫ C [2] add ܢܘܢܐ CE

ܪ̈ܘܡܙܐ ܘܠܐ ܡܬܠܘܗܝ ܒܝ ܢܚܡܡܕܐ ܗܘܐ ܘܪ̈ܒܟܝܢ ܣܓܝܐܐ ܐܡܠܟܝܢ ܕܬܠܬܝܢ
ܐܡܪ ܗܘܐ[1] ܘܥܠܗ ܡܫܬܒܪܐ ܕܟܕ ܗܘܐ ܡܥܕܐ ܐܬܝܠܕ. ܡܢ ܐܬ̈ܘܪܝܐ
ܠܡܓܬܘܕܝ ܡܬܢܒܝܬ ܘܐܩܡ ܡܢܝ. ܘܟܕ ܐܦ ܒܟܝܢܐ ܒܡܫܝܚܘܬܐ
ܠܟܘܟܒܐ. ܐܡܪ ܓܝܪ ܠܐܣܛܪܘܢܘܡܘܣ ܘܩܒܝܠܐ ܕܢܐܙܐ ܕܡܠܟܐ ܗܘܐ
ܐܝܬ. ܘܡܬܠܐ ܡܢ ܐܡܪ. ܕܚܙܝܢ ܠܗ ܕܝܢ ܙܒܢܐ ܢܦܩܬ ܢܠܦܐ
ܒܡܠܐ. ܘܠܐ ܒܠܗ ܒܡܠܐ ܕܐܡܪ. ܐܘܪܫܠܡ ܕܝܢ. ܡܬܠܐ ܕܢܗܘܐ ܒܗܘܢ
ܗܘܐ ܕܗܘ ܦܢܐ ܐܠܗܐ. ܐܡܪ. ܠܒܝܬܠܚܡ ܕܡܬܩܪܝܐ ܐܦܪܬܐ ܗ̄
ܡܕܝܢܬܐ ܗܝ ܒܡܫܝܚܐ ܕܒܝܬܐܝܠ. ܘܐܡܪܝܢ ܕܗܟܢ ܠܗܢ ܠܒܝܬܠܚܡ ܕܠܐ
ܕܐܦܠܐ ܠܗ ܙܥܘܪܐ ܒܥܠܡܐ. ܒܙܒܢܐ ܦܪܘܩܐ. ܒܨܝܒܘܬܐ ܦܘܫܘܢܐ.
12 ܡܪܢܫܐ ܕܝܢ ܦܩܕ ܦܬܓܡܐ ܕܢܦܩܘܢ ܕܢܕܪܝܢ ܣܓܝܐܐ ܕܩܠܝܬܐ. ܡܕܝܢܬܐ
ܦܘܠܛ ܠܡܬܪܐ ܕܡܬܘܪܝ ܕܪܕܝܢ ܡܬܗܦܟܢܐ ܣܓܝܐܐ ܠܘܚܡܐ. ܒܝܬܝܢ
ܢܦܬ ܘܡܢܦܩ. ܦܘܫܘܢܗ. ܒܪܒܝ ܦܘܩ. ܢܦܪܬܗ. ܒܪܘܟܝ ܠܡܪ. ܐܦܟܝ
ܕܝܢ ܢܦܪܐ. ܡܟܝܠ ܡܫܪܝܢܐ. ܐܠܐ. [2]ܒܪܒܝ ܠܠܡܐ[2] ܠܗ [3]ܒܬܪܗ.
ܝܚܝܕܐ ܠܐܬܠܒܫܝܪܐ. ܐܠܐ ܦܓܪܐ ܕܢܦܫܗܝܢ ܒܪܗ ܕܐܢܫܐ ܗ̄
ܐܒܢܐ ܕܢܦܫܐ ܡܢܝܢ. ܕܒܪܬܐ ܕܢܦܫܬܐ ܐܘ ܠܐ ܢܦܩܐ ܘܡܫܝܬܐ ܒܐܘܪܚܐ ܗ
ܗܒܝܐ ܐܦ ܐܢܐ ܒܡܠܘܬܝ ܘܒܒܝܬܡܫܝ ܠܡܫܝܚܐ ܕܒܢܝ ܐܢܫܐ ܡܫܝܚܐ ܐܢܐ
ܠܡܕܝܬܐ ܕܠܒܝܬܠܚܡ. ܒܠܐ ܐܦܫܪ ܡܢ ܦܘܠܛܐ ܗ ܒܥܝܢܐ ܠܒܚܠܐ
ܡܢ ܦܘܠܛܘ. ܠܡܫܒܠܐ ܕܝܢ ܠܐ ܐܫܬܒܩܘ. ܘܒܠܗܘܢ ܐܡܪܘ ܕܢܘܦܐ ܗܘܐ.
ܘܐܘܪܫܠܡ ܡܢ ܝܠܕܐ ܡܕܝܢܗ. ܦܨܝܬ ܘܠܘܩܒ ܡܫܒܚܝܢ ܐܢܫܐ ܗ
ܦܕܢܠ ܒܐܝܬܝܗ ܐܠܗܐ. ܘܠܘܩܒ ܒܥܝܢ ܐܦܝܠܘܢܐ ܘܒܬܪܝܢ ܦܕܝ ܐܢܐ.
ܗܦܟ ܕܢܦܫܗ ܗܘ ܕܒܠܥܐ ܗܘܐ ܗ ܗܦܟ ܠܒܝܬ ܐܢܐ ܒܥܠܡܝܢ ܒܠܥܐ ܡܢܝܢ

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[1] ܘܗܘܐ C [2] omit B [3] add ܒܪܒܝ ܠܠܡܐ B

ܗܝ ܕܡܫܚܬ ܒܒܣܡܐ ܪ̈ܓܠܘܗܝ ܕܝܫܘܥ ܗ̄ ܠܘ ܗܝ ܗܝ ܕܐܡܪ:
ܡܬܝ ܐܦܠܐ ܗܝ ܕܐܬܒܟܝ ܠܟܦܐ . ܗܢܝܢ ܐܢ̈ܬܐ ܗ̈ܘܝ ܟܡܫ ܚܪܐ
ܡܢܗܘܢ ܩܒܠܐ ܦܐܪܐ ܐܦܝ. ܘܗܘܕܐ ܒܝܫܬܐ ܗܝ، ܕܟܠܒܬ ܪ̈ܓܠܐ ܢܬܟܐ ܗܘܬ.
ܠܐ ܡܫܩ̈ܘܠܐ ܗܝ ܒܝ ܗܝ ܟܬܝܒܐ. ܠܐ ܗܘܐ. ܒܟܠܝ ܗܘܐ. ܕܡܘܬܐ. ܘܐܦ
ܐܝܟ ܡܗܠܟܝܢ ܒܐܝܡܡܐ ܠܐ ܡܬܬܘܠܠ. ܒܪܡ ܡܘܦܩ ܗ̄ ܒܠܒܝ
ܕܩܠܫܐ ܐܢܐ ܕܐܝܕܥܘܬܐ. ܠܒܪ ܢܡܠܟ ܩܒܒ. ܝܕܝܕܐ ܕܡܠܟ. ܒܒܬܝܢ
ܕܠܟ. ܡܟܡܟܐ ܗܘ ܕܩܕܬܐ. ܒܪܘܟܝ ܒܗ. ܘܚܙܐ ܐܢܐ ܕܠܐ ܗܘܝܬ. ܒܒܠܒܝ
ܗܘܐ. ܬܡܠܝ. [1]ܬܐܘܒܩܐ. ܒܐܘܦ ܬܐܘ [2]ܒܟܬܒܝ ܡܟܡܟ[2] [3]ܕܡܬܐܡܪ:
ܬܐܡܪ. ܒܐܘܦ ܬܐܘ ܘܡܟܡܟ. [3] ܝܕܝܕܐ ܕܝܡܟܬܟ. ܐܡܪ. ܝܡܟܬܟܢ:
ܒܣܒܓܝ ܡܟܝܟ [4]ܒܐܦܣ ܕܠܐ ܝܕܥ ܗܘܝ. ܐܬܐܝܢ ܒܣܒܓܝ ܬܘ
ܡܟܫܝܬܐ ܘܢܘܕ. ܕܢܡܠܟܘܢ [5]ܒܪܒܝ ܢܦ ܠܟܗܘܢ ܗ̄ ܕܢܒܗܘܢ ܐܝܟ.
ܠܗ ܬܝܢ ܗܘܝܬ. ܒܟܠܗ ܗܘܐ. ܕܐܬܝܬܗ. ܒܪܒܝ ܕܠܝ. ܢܡܘܬܘܢܘ
ܒܒܬܝ ܠܟܒ. ܐܬܒܝܢ ܒܪܘܝܗ ܗ̄ ܒܠܐ ܠܟܒܐ ܕܒܪܝܬܗ. ܒܐܝܣ
ܕܒܣܟܬܐ ܟܠܠ ܝܘܪ̈ܝܐ ܕܠܐ ܡܗܝܡܢܝܢ ܩܠܐ. ܕܐܝܟܐ ܡܟܬܘܢܗܘܢ.
ܐܝܟ ܕܐܦ ܐܒܐ ܩܠܐ ܕܐܝܟܐ ܐܝܬ ܐܝܟ ܘܐܝܟ ܗܒܝܠ ܐܝܟܢ. ܘܐܬܝܢ
ܗ̈ܢܝܢ ܕܡܟܝܟܘܢ ܕܝܫܘܥ ܗ̄ ܒܝ ܦܓܪܐ ܠܒܝܫ ܗܘܐ ܝܫܘܥܐ
ܢܣܟܐ ܬܦܟܣܪܐ. ܡܢ ܒܪܘ ܣܪܝ ܠܗ. ܝܪܘܠܟܐ. ܣܪܐ ܒܪܒܝ ܦܫ
ܠܗ. ܬܢܐܝܢ ܦܘܒܚܗ ܕܠܗܐ ܗ ܬܕܡܟܪܬܐ. ܒܩܣܝܬܐ. ܒܪܒܝ
ܦܐ ܒܡܠܟ ܣܡܟܬ ܒܦܦ. ܘܐܦܗܘܢ [6]ܐܣܝܪ ܒܣܘܕܪܐ.
ܝܪܘܠܟܐ. ܘܦܐܬܗ ܒܣܘܕܪܐ ܡܟܦܪܐ ܗܘܬ. ܝܪ ܡܢܗܘܢ ܕܦܡܗ ܦܝܩܐ
ܗ̄ ܡܬܐܡܪܐ ܕܗܘܢܘ ܝܘܣܦܘܣ ܡܟܬܒܢܐ ܗܘ ܕܒܪ [7]ܐܝܕܘܗܝ

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[1] add ܬܐܡܪ ܕܡܬܐܡܪ: BC [2] ܒܡܟܡܟ BC [3] omit BC
[4] ܐܦܘ C omit E [5] omit E H [6] omit A (but added in margin)
[7] ܐܝܕܘܗܝ A

ܐܢܐ ܠܗ ܡܢ ܙܒܢܝ̈. ܗ̄ ܕܒܗ ܡܢ ܩܛܪܐ ܐܠܐ ܒܙܒܢܘܗܝ ܡܫܠܡ ܝܬܗ
ܠܡܘܬܐ ܡܫܘܐ. ܘܥܠܝܗ ܕܬܘܒ ܐܘܪܚܗ. ܒܪܘܚ ܚܕ. ܗ̄ ܒܝ
ܘܐܡܪ ܐܢܐ. ܘܫܡܥܐ ܥܢܐ. ܣܪܗܒܐ ܘܥܢܝ ܒܩܠܐ ܪܡܐ. ܠܐ ܗܘ̈ܝܢ
ܕܝܢܐ. ܒܟܠܝ ܗܘ. ܗܘܐ ܕܝܢ ܟܕ ܐܬܐ ܕܡܘܕܥܬܐ ܒܐܘܪܫܠܡ ܘܫܬܩܐ
ܗܘܐ. ܡܢܝܢܐ ܗܘܘ ܕܝܢ ܟܕ ܐܬܝ ܕܡܘܕܥܬܐ ܗܝܡܢܘܬܐ ܗ̄ ܒܟܢܫܝ̈ܢ ܘܡܫܡܫܢܐ
ܒܟܠܗܘܢ ܥܒܕܘ ܒܢܝܩܘܪܘܣ ܗܘ ܣܓܝܐܐ ܕܐܬܟܢܫܘ ܐܦܝܣܩܘ̈ܦܐ
ܟܠܗ ܠܗܝܡܢܘܬܐ ܘܐܫܬܪܪ ܒܗ ܙܒܢܐ ܕܐܘܣܝܐ. ܘܫܡܥܗ. ܘܒܬܪ
ܠܬܠܬ[1] ܫܢ̈ܝܢ ܒܐܝܕܝ ܗܘ ܡܠܟܐ ܕܒܝܬ ܡܘܬܒܐ ܡܫܒܚܐ. ܘܒܟܠܗ ܫܢܐ
ܒܗ ܒܡܘܬܒܐ ܡܬܟܢܫܝܢ ܗܘܘ. ܐܡܪ ܠܝ ܐܝܟܢܐ ܐܬܐ. ܡܢܝܢܐ [2]ܒܥܙܝܙܘܬܐ.
ܡܛܠ ܕܠܐ ܗܘܘ ܝܕܥܝܢ. ܒܟܠܝ ܗܘ. ܐܢܐ ܐܡܪ ܕܝܗܒ ܠܗ ܡܢ ܟܠ ܪܒ
ܗܘ ܗ̄ ܐܝܟ ܕܟܠܗܝܢ ܐܢܐ [3]ܡܢ ܒܪܐ ܪܒ ܒܪܒܐ ܡܢ ܐܒܐ ܘܠܐ ܗܘܝܢ.
[4]ܘܐܡܪܐ ܕܐܬܐ ܠܣܒܪܗ ܦܪܐ. [5]ܐܢܐ ܘܐܒܝ ܚܕ ܚܢܢ ܗ̄ ܒܚܝܠܐ [6]ܘܒܐܘܣܝܐ.
ܙܘܓܐ ܚܕ ܟܝܢܐ. ܚܘܬܡܐ. ܒܩܘܦܝܐ. ܬܐܘ. ܐܦ ܠܒܪܗܘܢ
ܐܡܪ ܟܠܗܐ ܗ̄ ܒܫܒܘܬܐ ܘܠܐ ܐܬܦܪܫ. ܡܛܠ ܕܟܠܗܘܢ ܗܘܬ.
ܒܟܠܝ ܗܘ. ܡܟܝܠ ܕܟܠܗܐ. ܠܐܝܢܐ ܕܐܒܐ ܩܪܝܗ ܗ̄ ܠܐܒܘܬܗ
ܒܟܠܗܘܬܗ. ܕܐܒܐ ܒܪܐ ܘܐܢܐ ܒܗ ܗ̄ ܒܝ ܕܢܦܩܬ ܐܢܐ ܕܐܒܐ
ܘܢܦܩܬܗ. 11 ܒܗܝ ܕܝܢ ܗ̄ ܒܗܝ ܠܡܘܩܕܬܐ. ܟܠܗܝܢ
ܗ̄ ܠܒܪ ܗ̄ ܠܥܘܕܪܢܐ. ܘܡܢܗ ܐܦܪܝܡ ܐܡܪ. ܕܒܬܪ ܕܐܬܢܝܚ
ܐܦܪܗ ܢܘܚܐ ܐܘܪܫܠܡ ܘܢܦܩܗ ܠܐܝܠܘܢ ܘܡܠܟ̈ܐ ܟܠܗܘܢ. ܘܐܡܪ
ܒܟܠܗܘܢ ܘܐܬܟܠ ܒܩܘܡܢܐ ܐܒܪܗܡ. ܐܘܟܝܬ ܕܝܢ ܐܡܪ
ܕܒܩܘܪܝܐ. ܐܡܪ ܘܬܡܢ ܡܢܬ ܕܐܬܒܪ. ܡܪܢܐ ܕܝܢ ܗܘܐ ܐܬܝܗ

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[1] ܠܬܠܬܝܢ H [2] ܒܥܙܝܙܘܬܐ B ܒܥܕܘܬܐ C [3] omit A [4] add ܡܢ A
[5] ܘܐܢܐ C [6] ܘܒܐܘܣܝ̈ܐ C

ܘܐܡܠܟܝܢ ܕܢܐܬܘܢ ܢܣܒܘܢܝ ܗ̄ ܣܦܪܐ ܘܦܪܝܫܐ. [1]ܐܣܬܟܠܘܢ ܒܗܘܢ ܒܡܠܟܐ
ܗܘܝ. ܣܘܓܐܐ ܡܨܥܝܐ 10 ܡܝܠܝܢ ܕܠܐ ܕܐܠܐ ܡܢ ܠܘܪܐ ܠܡܕܝܢܬܐ ܕܟܬ̈ܒܐ ܗ̄
ܡܢ ܕܠܘ ܒܝܕ ܕܢܠܟܝܢ ܗܕܐ ܕܢܣܒܐ ܠܟܬ̈ܒܐ ܡܠܟܬܐ. ܐܠܐ ܗܟܠ. ܡܢ
ܕܒܗܐ ܐܣܪܝܢܐ ܗ̄ ܡܫܬܟܠܬܐ. ܘܟܠܗܝܢ ܢܦܩ ܠܒܪܐ. ܒܦܬܚܐ ܠܒܪ ܘܢܦܩ.
ܢܦܩ. ܣܘܓܐܐ ܒܦܬܚܐ ܠܒܪ ܘܫܟܒܘ ܢܦܩ. ܦܬܚ ܠܗ ܚܕܝ ܗ̄
ܗܘܬ ܢܛܘܪܐ ܕܬܪܥܐ ܡܩܒܠܐ ܠܗ. ܘܐܡܪܢ ܠܬܪܥܐ ܒܬܠܬܐ ܩܪ̈ܝܒܐ
ܡܩܫܩܫܝܢ ܘܠܬܪܥܐ ܒܩܘܫܐ. ܐܠܐ ܗܘ ܡܢܘ. ܐܢܐ ܐܢܐ ܠܬܪܥܗ ܕܒ̈ܝܬܐ.
ܐܡܪ. ܘܟܠܗܘܢ ܐܢܫܝܢ ܕܐܬܘ. ܗܘܝܐ ܕܐܬܘ ܡܢ ܩܕܡܝ. ܐܡܪ. ܨܒ̈ܝܐ
ܐܝܟ ܩܪ̈ܝܒܐ. ܐܠܐ ܠܐ ܫܒܩܬ ܐܝܟ ܒܢ̈ܝܐ ܗ̄ ܒܝ ܐܬܚܫܒܘ ܗܘܝܢܐ
ܕܢܫܬܟܠܘܢܗܘܢ ܒܬܘܕܐ ܘܗܘܘܕܐ ܐܟܠܟܠܐ ܘܐܡܪܝܢܐ ܦ̈ܬܓܡܝܢܐ ܕܒܗܘ
ܐܟܝܢܐ [2]ܢܫܘܩ ܠܒܫ ܐܝܟ ܒܗܢ ܕܟܠܗ ܐܒܗ̈ܬܗܘܢ ܗܘܝܬ. ܐܝܟ ܕܟܠܗܘܢ
ܐܦ ܠܒܝ ܘܒܠܬܝ ܒܢ̈ܐ. ܘܗܘܝ ܕܟܠܗܘܢ ܟܠܠ ܡܬܚܝܒܝܢ ܫܦܝܪܐ ܫܟܠܗ.
ܘܪܒܐ ܢܥܒܕ ܗ̄ ܐܘܟܠܐ ܪܘܚܢܐ. ܐܢܐ ܐܬܬ ܕܚܢ̈ܐ ܢܗܘܘܢ ܠܗܘܢ.
ܗ̄ ܐܡܬ̈ܐ ܕܠܟܠܗܘܢ. ܘܡܛܠ ܕܬܚܝ ܢܗܘܐ ܠܗܘܢ ܗ̄ ܠܗ ܡܢ ܚܝܠܐ
ܐܠܐ ܡܢ ܡܛܠ ܦܘܪܩܢܐ ܕܐܬܐ ܠܗܘܢ. ܐܢܐ ܐܢܐ ܪܒܐ ܚܕܐ. ܐܬܡܠܟܢܐ
ܪܒܐ ܒܥܒܪܐ ܩܪܝܒ. ܐܬܒܪܐ ܕܝܢ ܕܠܐ ܗܘܐ ܪܒܐ. ܒܒܠܝ ܗܘܐ ܗ̄ ܢܦܫܐ
ܐܦ ܡܬܒܬܦܩܝܢ ܗܘܘ ܚܠܦ ܒܢ̈ܐ. ܐܠܐ ܒܝ ܟܠܐ ܗܘܐ ܐܒܠܘܬܐ ܚܡܫܝܢ
ܗܘܘ ܡܢ ܕܐܬܐ ܐܒܠܘܬܐ [3]ܡܪܘܡܝܢ. ܘܐܢܫܝܢ ܠܒܝܬܐ ܒܡܘܬܐ ܦܩܕܘ.
ܡܢ ܐܬܐ ܘܠܗ ܕܐܬܐ ܕܐܬܐ ܫܡܥܘ. ܘܡܟܦܪ ܠܫܡܥܬܐ ܐܦܩܘܗ.
ܐܡܠܟܝܢ ܕܠܐ ܗܘܘ. ܒܟܠܗ ܗܘܐ ܗ̄ ܒܩܒܪܐ. ܘܬܗܘܐ ܒܪܐ ܒܟܠܗ ܚܕܐ
ܘܚܕ ܪܒܐ ܗ̄ ܟܠܠ ܡܫܬܟܠܢܐ ܕܒܩܒܪܐ ܘܡܩܒܪܢܐ ܪܒܐ. ܐܠܐ ܐܢܐ ܫܐܠܬ

[1] ܕܢܣܬܟܠ ܒܗܘܢ [2] ܢܫܩ C [3] ܡܪܘܡܝܢ A (corrected in margin)

ܣܩ̈ܡܐܛܐ ܒܕܡܘܬ ܥܡܐ ܐܬܦܪܣܘ. ܘܣܥܐ ܦܫܝܛܝܢ ܘܩܩܪܐ
ܦܘܩܘܣ ܗܒܘܬ ܒܐܬܩܠܡܘܠܘܣܝܢܐ. ܘܒܗܝܢ ܕܠܐ ܐܒܗܘܗܝ
ܠܬܪ̈ܥܝܬܐ ܡܘܕܝܬܐ ܐܝܟ ܕܐܡܪܐ ܕܫ̈ܒܠܘܬܐ ܐܒܗ̈ܬܐ ܟܬܝܒܢ ܒܟܬ̈ܒܐ
ܡܬܬܣܡܥܝܢ. ܘܠܐ ܡܪܟܢ ܕܗܘ ܕܦܪܫ ܡܩܒܠ ܕܐܒܗܐ ܟܠ ܫ̈ܢܝܐ ܠܬܠܬܐ
ܘܠܐܪܒܥܐ ܕܪ̈ܐ. ܒܗܝ ܕܠܐ ܬܘܒ ܕܐܡܪܝܢ ܪܒ̈ܘܢ ܐܒܘܗ ܒܫܡܝܐ ܘܩܫܐ ܕܒܢ̈ܝܐ
ܡܩܘܡ ܐܠܐ ܕܥܩܐ ܕܢܛܪܐ ܗܝ ܠܡܬܠܝ ܐܠܗܘܬܐ. ܟܕ [1]ܕܝܢ ܘܠܐ
ܠܡܫܡܥ ܒܬ̈ܪܐ ܕܡܠܟܐ ܕܦܪ̈ܣܝܐ ܒܝ ܐܡܬܐ ܗܘܐ. ܐܦ ܠܡܠܟܐ ܕܐܝܬܘܗܝ ܠܐ
ܡܥܗܕ ܠܡܫܠܡܘ ܗ̄ ܐܡܬܐ ܡܢ ܠܡܠܟܐ ܗܘܐ. ܡܢ ܗܘ ܡܠܝܢ ܟܬ̈ܒܝ
ܐܢܫܐ ܠܡܬܒܕܪܘ. ܘܡܠܟܐ ܠܡܠܟܐ ܕܬܠܝ. ܡܢ ܟܠܬ ܗܘ ܐܠܘ ܠܬܠܝܬܘܬܐ.
ܦܘܠܘܣ ܕܝܢ ܒܗܦܟܐ ܠܡܠܟܐ ܗܘܐ ܡܢ ܠܡܠܟܐ ܟܕ ܠܐ ܡܬܬܥܝܪ ܗܘ
ܬܘܪ̈ܥܝܬܐ ܢܦ. ܒܚܝܠܗ ܢܦܩ. ܘܛܥܐ ܒܘܩܕ ܛܒܘܬ. ܕܒܫܐ. ܒܪ̈ܒܝ ܐܝܟ.
ܗܘܐ. ܡܪܝܐ. ܒܪ̈ܒܝ ܡܢܗܠ ܩܪܝܒܘܬܐ ܘܦܘܩ ܐܡܪܝܬܐ. ܕܡܠܐ ܠܗ. ܐܡܝܢܐ
[2]ܕܐܬܦܬܝܢ. ܒܦܬܝ ܦܐ ܘܠܐ. ܒܫܢܝܢ. ܐܦ ܗܘ ܟܠܐ ܠܗ ܠܡܥܘܩܗܝ
ܠܗ ܦܠܓܘ ܗ̄ ܦܐ ܕܢܬܗܦܟ. ܘܚܝܠܐ ܕܡܫܒܪܐ. ܦܘܫ ܠܐܠܗܐ ܗ̄ ܕܗܘ
ܐܡܠܟܝ ܘܠܘ ܗܘܐ. ܡܠܘ ܡܪܝܐ ܕܐܗܡܠܝ ܒܗ. ܐܡܪ ܠܗ ܢܥܘ
ܡܬܐܬܗܘܢ. ܘܗܘ ܕܡܫܠܠ ܕܡܫܝܚ ܗܘܘ ܗ̄ ܠܐ ܐܡܪ ܠܗ ܕܐܢܐ ܐܢܐ ܗܘ
ܕܝܬܒ ܬܒܥܐ ܟܠ ܬܡܢܝܢ ܕܠܐ ܢܣܬܒܪ ܕܡܫܬܒܗܪ. ܠܚܝܘ ܕܠܡܠܐ ܗܘܐ
ܐܬܝܬ ܗ̄ ܠܟܘܪܢܐ ܕܩ̈ܢܝܐ ܐܢܫܐ. ܘܡܠܟܐ ܐܡܪ ܕܠܐ ܦܪܫ ܠܗܘܐ ܠܟܪܗ
ܕܢܦܩ ܠܡܠܟܐ. ܒܐܡܬ ܕܢܣܒ ܟܠ ܫ̈ܢܝܐ ܐܢܫܐ ܚܙܐ ܕܝܢܐ. ܗܘܐ ܚܙܐ
ܢܦܫܐ ܒܡܬܐܬܝܗ ܕܬܪ̈ܬܝܢ ܗܘܐ ܗܘܦܢܐ ܚܙܐ ܒܡܢܝܢܐ ܘܬܡܢܝܢ ܦܘܪܢܐ.
ܕܐܡܠܟܝ [3]ܕܠܐ ܡܬܐܝܢ[3] ܢܣܒܘܢ ܗ̄ ܢܘܗܪܐ ܡܬܐܪ̈ܥܝܐ ܘܡܬܕܒܪܢܐ ܕܗܝܡܢܘܬܐ.

[1] omit B [2] ܐܠܬܦܬܝܢ BH [3] ܕܡܬܐܝܢ E

ܕܠܘ ܒܟܠܗܘܢ ܕܡܢ ܡܫܪܪܐܝܬ ܡܫܬܟܚܢܐ. ܡܕܡ ܡܢ ܐܝܕܥܬܐ ܠܐ ܗܘܝܢ. ܒܒܠܝ ܗܐ. ܐܢܐ [1]ܓܝܪ ܡܢ ܐܠܗܐ ܢܦܩܬ ܘܐܬܝܬ ܗ̄ ܡܠܬܗ ܐܬܝܠܕܬ ܐܡܪܗ ܠܗܘܕܐ ܒܕܠܐ ܡܫܟܚܝܢ ܗܘܘ ܠܡܫܡܥܗ ܩ̈ܠܐ. ܗܘ ܕܡܢ ܒܪܫܝܬ ܡܛܠ ܐܢ̈ܫܐ ܗܘ ܗ̄ ܐܕܡ ܒܚܘܐ ܘܐܡܝܬܗ ܒܫܡܐ ܘܒܡܐܢܝ ܘܩܛܠܗ ܠܗܒܝܠ ܒܩܝܢ. ܡܛܠ ܕܕܓܠܐ ܗܘ ܐܦ ܐܒܘܗ ܗ̄ ܕܕܓܠܘܬܐ. ܡܘܢܐ ܡܛܠ ܕܕܓܠܐ ܐܝܬܘܗܝ ܐܦ ܐܒܐ ܕܝܠܗ ܗ̄ ܕܕܓܠܘܬܐ ܗܘ ܓܝܪ ܘܐܟܠܗ ܘܦܪܝܗ ܠܗܦܟ ܠܘܬ ܚܘܐ ܡܢ ܐܦܝ ܕܡܫܡܫ ܒܟܡ ܐܠܗܐ ܘܡܪܟܐ. ܡܛܠ ܕܠܐ ܒܬܒܝܢ ܥܠ ܠ̈ ܘ. ܒܒܠܝ ܗܐ. [2]ܡܢܘ. ܒܦܬܚܐ ܡܬܡܪ. ܕܡܢ ܐܢܬ ܢܦܫܝ. ܒܦܬܚܐ ܠܐ ܗܘܐ. ܒܒܠܝ ܗܐ. ܡܢܐ.[2] ܐܒܪܗܡ ܐܒܘܟܘܢ ܡܣܘܚ ܗܘܐ ܕܢܚܙܐ. ܚܕܝܢܐ ܪܘܢ ܗܘܐ ܕܢܚܙܐ. ܚܙܐ ܗ̄ ܠܝܘܡܐ ܕܐܢܫܘܬܝ ܗܘܝ ܕܗܘܬ ܒܟܠܬ ܡܕܒܪܢܘܬܐ ܠܟܠܟܐ ܟܕ ܢܦܫܗ ܒܦܓܪܢܐ ܕܟܕܪܐ ܘܐܫܬܘܕܥ. ܘܐܬܐ ܟܡܝܢ ܗ̄ ܟܕ ܡܕܒܪܢܘܬܗ ܕܐܒܪܗܡ ܐܝܟ ܗܘ ܕܡܢ ܟܕ ܗܘܬ ܐܝܟܢܘܬܐ ܡܛܠܠܐ. ܕܡܛܠ ܢܗܘܐ ܐܒܪܗܡ ܐܝܟ ܐܝܬܝ ܗ̄ ܒܐܠܗܘܬܝ. 9 ܪܒ ܡܢܘ ܡܚܙܐ ܗܘܐ ܐܘ ܐܒܗ̈ܘܗܝ ܕܟܢ ܫܡܥܐ ܕܐܝܬܝ ܗ̄ ܡܛܠ ܕܡܫܡܫܘ ܠܡܫܪܝܐ ܠܘܩܒܠ ܠܐ ܠܡܚܙܐ ܐܡܪ. ܫܒܪܘ ܕܐܦ ܗܘܐ ܡܚܙܝܬܐ ܗܘܝ ܒܟܠܬ ܡܫܡܫܢܘܬܗ. ܠܐ ܗܘ ܡܚܙܐ ܘܠܐ ܐܒܗ̈ܘܗܝ ܗ̄ ܠܗ ܕܠܐ ܡܚܙܝܬܐ ܐܢܫ ܐܠܐ ܕܟܠ ܡܫܡܫܢܘܬܐ ܠܗ ܘܠܗ ܡܚܙܝܬܐ ܗܘܝ ܡܫܝܚܐ. ܘܒܗܝ ܕܠܐ ܗܘ ܡܚܙܐ ܠܬܪܝܢܘܬܐ ܒܠܚܘܕܝܘܬܐ ܒܟܠ ܕܐܡܪܐ ܕܢܩܦܬܐ ܟܕ ܩܪܝܢ ܡܢ ܡܬܢܒܝܢܘܬܐ ܒܫ̈ܢܝܐ ܩ̈ܪܡܝܢ ܟܕܢܐ ܕܡܫܡܠܝܐ ܐܬܐܡܪܝܢ ܒܡ̈ܠܝܐ ܠܪ̈ܒܢܐ ܐܝܟ ܕܟܬܝܒܐ. ܘܟܠܗܘܢ ܡ̈ܠܝܐ ܩܕ̈ܡܝܐ ܕܟܬܒܐ ܘܩܕ̈ܡܝܐ

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[1] ܕܝܢ E [2] This sentence is placed after ܒܒܠܝ ܗܐ in line 2 in AH

ܕܠܐ ܕܢܡܠܠ ܐܦܬܚܝܢ ܗܘܐ ܫܡܥ ܗ̄ ܠܐ ܕܢܡܠܠ ܥܡܗ ܗܘܐ ܡܢ ܒܝܬ
ܡܫܬܐ. ܘܗܘܬ ܗܘܬ ܦܠܓܘܬܐ ܒܥܡܐ ܗ̄ ܦܪܘܫܐ. ܟܠܡܐ
ܐܦ ܐܢܬܘܢ ܬܟܬܒܘܢ. ܒܬܚܡܐ ܕܝ ܘܠܐ ܠܒܪ ܒܪܘܫܐ ܬܚܬ ܡܬܒܪܟܝܢ
ܬܚܝܬܘܢ ܒܬܚܝܬ ܬܚܬ ܘܡܬܒܥ ܕܝ ܘܒܘܪ. ܒܝܕ ܘܡܬܦܪ ܕܒܫܢܐ ܡܢ
ܚܝܠܐ ܠܐ ܘܐܡܪ ܗ̄ ܐܫܬܡܥܘ ܦܬܟܪܐ ܡܢ ܗܝ ܕܐܬܒܛܠ. ܚܝܠܐ
ܠܗܘܢ ܕܡܠܟܐ ܠܡܠܐ ܕܢܬܒ ܒܫܘܒܚܐ ܢܗܘܪܐ ܪܒܐ ܢܗܘܪܐ. ܘܒܬܪ
ܦܬܟܪܐ ܕܢܦܫܐ ܡܢ ܚܝܠܐ ܠܐ ܘܐܡܪ ܐܦܬܚܝܢ ܒܓܢܝܐ
ܕܐܠܟܣܢܕܪܝܐ ܦܫܘܒܐ ܕܐܢܬܐ ܕܝܠܟ. ܘܐܬܚܢܢܗ ܐܢܫ ܠܘܬ ܫܡܥ.
ܐܦ ܡܠܟܐ ܠܒܢܝܢܫܐ ܕܦܓܪܢܝܗ. ܗܘ ܕܝܢ ܒܝܬ ܐܬܦܗܝ [1]ܘܒܬܒܝܢ
ܫܦܝܪܐ ܕܒܠܒܗ ܡܢܗܘܢ[1] [2]ܟܠܠ ܐܢܬܐ[2] ܦܫܘܫܗ ܘܐܙܠܘ. ܫܡܥ ܕܝܢ
ܐܡܪ ܠܗ. ܐܠܝܢ ܘܡܢ ܗܘܐ ܠܐ ܬܫܬܡܥܘܢ. ܦܠܝܛܐ. 8 ܫܪܝܪܘܬܢ ܠܐ
ܗܘܬ. ܒܡܠܟ ܗܢܐ. ܫܪܪܐ. ܐܢܐ ܠܐܢܫܐ ܠܐ ܕܝܠܝ ܐܢܫܐ ܗܘ ܗܘܦܟ ܐܠܐ
ܒܫܪܪܐ. ܐܡܬܝ ܕܬܬܚܪܪܘܢ. ܒܪܝܟ ܗܘ. ܡܫܝܚܐ ܕܬܬܚܪܪܢܘܬܗ.
ܘܡܫܬܥܒܕ ܠܐܢܫ. ܒܚܐܪܘܬܐ ܠܐ ܡܫܬܥܒܕܝܢ ܐܠܐ ܗ̄ ܡܢ ܟܠܠ ܒܚܐܪܘܬܐ ܕܡܫܝܚܐ
ܐܡܪ ܠܗܘܢ. ܗܘܘ ܟܠܠ ܦܬܟܪܬܐ ܕܥܡܗ. ܘܐܦܠܐ ܒܗܘܢ ܐܦܘ ܐܬܒܪܘ
ܝܘܡ ܠܡܦܩܢܐ ܐܦܘܟܘܠܐ ܦܢܝܢ ܘܠܒܒܠܐ ܦܠܒܢܝ ܘܠܡܦܝܬܝܬܐ
ܒܬܦܢܝܢ ܕܢܫܐ. ܘܒܕܝܢ ܠܐ ܡܫܦܐ ܠܟܠܢܫ ܒܒܝܬܐ ܗܘ ܡܬܢܒܐ
ܡܢ ܒܢܝܬܘܬܐ ܕܠܘܬ ܐܠܗܐ. ܘܐܢܬܘܢ ܡܕܡ ܕܚܙܝܬܘܢ ܠܘܬ ܐܒܘܟܘܢ
ܥܒܕܝܬܘܢ ܗ̄ ܣܛܢܐ. ܝܗܒܐ ܬܦܢܝܐ. ܠܐ ܒܚܘܒܗ ܗܘܝܬܘܢ ܕܐܒܪܗܡ
ܗ̄ ܕܠܝܬܗܘܢ ܡܢܘܐ. ܡܢ ܟܠܠ ܓܝܪ ܐܡܪ ܝܕܥ ܐܢܐ ܕܙܪܥܗ ܐܢܬܘܢ
ܕܐܒܪܗܡ. ܐܠܐ ܕܒܥܒܕܐ ܠܐ ܐܝܬܝܗܘܢ ܒܢܘܗܝ ܐܡܪ. ܐܝܟ ܗܘ ܕܦܠܚܢܐ.

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1 omit A 2 omit B

ܕܢܬܒܘܢ ܡܬܚܢܢ. ܗ̄ܘ ܕܬܗܘܘܢ ܠܒܪܝܬܐ ܒܠܐ ܙܒܢ ܢܒ̈ܝܐ ܕܢܬܒܠܒܠܘܢ
ܐܟܡܐ ܕܠܒܝ. ܠܡܫܡܫܘܬܗܘܢ. ܒܐܘܪܚ ܢܦܫ. ܠܒܝ ܕܝܢ ܗܢܐ. ܒܐܘܪܚ
ܫܡܫܬ. ܐܢܐ ܠܐ ܫܡܫܬ ܐܢܐ ܗܘܝܬ ܗ̄ ܕܡܫܡܫܢ ܠܡܫܡܫܢܐ ܐܠܐ ܒܗܝܢ:
ܒܝ ܒܬܘܦܬܐ ܕܐܠܗܐ ܠܐ ܕܒܪܝܬ ܦܠܛܬ. ܒܗ ܕܝܢ ܦܠܛܬ ܒܫܬܐ.
ܠܡܫܡܫ. ܢܫܡܫܘܢܝܗܝ. ܒܪܡ ܠܡܐ ܗ̄ ܒܗ ܦܫܘ ܦܠܝܛܐ ܕܡܫܡܫܬܐ.
ܘܠܡܫܡܫܢ ܠܐ ܗܘܐ ܕܠܒܝ. ܒܒܠܝ ܗܘܐ. ܠܐ ܗܘܐ ܡܫܦܐ. ܒܒܠܐ
ܗܘܐ. ܚܕ ܒܚܕܐ ܗ̄ ܕܐܫܬܡܫܬ ܠܡܫܡܫܢܐ. ܠܐ ܗܘܐ
ܡܛܠ ܕܡܫܡܫ ܗܘܐ ܡܢ ܡܫܦܐ ܐܠܐ ܕܡܢ ܐܒܗ̈ܬܐ ܗܘܐ ܗ̄ ܠܐܒܪܗܡ
ܢܦܩ ܐܒܗ̈ܬܐ ܐܠܝܗܘܬ ܝܘܢܝܐ. ܘܒܫܒܬܐ ܐܚܪ̈ܢܝܐ ܗ̄ ܒܥܒܕܘܬܐ
ܠܡܫܡܫܢܐ. ܘܐܦ ܦܠܛܐ ܡܬܝܒܠܐ ܡܫܬܪܪܐ. ܕܒܠܗ ܒܐܝܢܐ
ܐܫܬܡܫܬ ܗ̄ ܠܗ ܘܡܢܬܐ ܡܢܗ ܐܢܫ ܝܘܢܝܐ ܐܠܐ ܠܒܠܗ ܒܥܒܕܗ
ܕܡܫܪܝܢ ܗܘܐ ܐܘ ܡܛܠ ܚܕ ܗܘܕܡܐ ܡܫܬܪܪܐ ܦܠܛܐ ܡܛܠ ܒܠܗܘܢ
ܗܘܕܡܐ ܐܟܝܢܐ ܠܐ ܠܦܠܛܐ. ܡܫܝܚܐ ܕܝܢ ܐܡܬܝ ܕܐܢܐ ܠܐ ܐܢܫ ܚܕ ܡܢ
ܐܡܫܒܬܐ ܗ̄ ܗܘܐ ܡܬܠܬܐ ܕܗܘܕܝܘܬܐ ܗܘܝ ܕܢܘܕܥܐ ܘܐܠܐ ܫܒܪ̈ܝܗܘܢ
ܡܠܟܝܢ [2]ܐܢܘܢ ܕܡܢ ܒܗܬ ܠܚܫܒ ܘܡܢ ܐܒܗܘ ܕܝܘܡܢ ܕܢܚܝ. ܘܦܪܘ ܕܢܦܫܐ.
ܢܘܢܐ ܡܫܡܫܢܐ. ܕܐܬܝܗܘܢܝܗܝ. ܝܚܝܕܐ ܠܡܫܡܫܢܐ. ܒܠܐ ܡܢ
ܕܡܗܘܢܡܢ ܒܗ ܐܢܫܐ ܕܐܡܪܘ ܒܬܒ̈ܐ ܗ̄ ܒܠܒܝ. ܕܐܢܐ ܐܢܬܝ.
ܢܗܘܪܬܐ ܕܡܫ̈ܒܐ ܢܦܫܐ ܗ̄ ܦܘܪ̈ܫܐ ܕܪܘܚܐ ܒܝܫܬܐ. ܢܕܪܘܢ ܡܢ
ܒܐܘܪܗ ܗ̄ ܡܢ ܠܒܗ. ܐܝܟ ܗܘ ܕܡܫܘܫܝܢ ܒܝܬ ܒܐܘܪܚܐ.
ܘܗܘ ܕܐܡܪܘ ܒܬܒ̈ܐ ܠܗ ܒܠ ܢܗܘܪܬܐ ܕܡܫܒܚܐ [3]ܢܣ̈ܝܐ ܘܐܦ
ܕܬܬܢܫܒܚ ܒܠܐ ܒܬܝܒܐ ܒܝܘܡ. ܐܠܐ ܒܠ ܗܘܡܫܢܘܬܐ ܕܒܗ. ܡܛܠ

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1 ܢܘܡܫܬܐ C 2 omit EH 3 omit E

ܕܢܚܬ. ܒܫܠܝܐ ܢܦܩ. ܘܢܗܒ. ܒܦܘܡܐ ܚܕܐ. ܚܝ̈ܐ. ܠܐ ܢܒܥܐ.
ܒܟܦܢܐ ܗܘ. ܐܡܪ ܢܦܩ. ܐܢܐ ܐܢܐ ܠܚܡܐ ܕܚܝ̈ܐ ܗ̄ ܩܕܝܫܐ
ܐܡܝܢܝܣ ܐܡܪ: [1]ܕܠܐܠܗܘܬܗ ܒܪܐ ܗܘܐ ܠܚܡܐ ܕܚܝ̈ܐ. ܟܕ ܕܐܡܪ:
ܒܠܚܡܐ ܐܡܢܐ ܕܐܢܐ ܐܬܠ ܦܓܪܝ ܗܘ ܠܦܓܪܗ. ܘܠܐ ܐܦܘܗ ܠܒܪ:
ܗ̄ ܠܐ ܐܦܩܘܗܝ. ܠܐ ܬܛܥܘܢ. ܒܪܡ ܬܘܒ. ܒܬܒܥܐ ܦܓܪ:
ܒܢܒܝܐ [2]ܕܢܗܘܘܢ. ܘܗܢܐ ܒܢܒܝ̈ܐ ܦܪܝܫܐܝܬ. ܕܢܗܘܘܢ ܟܠܗܘܢ ܡܠܦ̈ܐ
ܕܐܠܗܐ. ܘܗܢܐ ܡܠܦ̈ܢܐ ܒܦܬܝܚ ܗܘ [3]ܩܕܡܝܬܐ. ܕܐܠܗܐ. ܐܢܐ ܐܢܐ
ܠܚܡܐ ܚܝܐ ܕܡܢ ܫܡܝܐ ܢܚܬܬ ܗ̄ ܠܐܠܗܘܬܗ. ܘܠܚܡܐ ܐܡܢܐ ܕܐܢܐ ܐܬܠ
ܦܓܪܝ ܗܘ. ܘܗܢܐ ܒܦܓܪܐ ܗܘ ܗ̄ ܐܢܫܘܬܗ. ܘܐܡܪ ܕܠܐ ܚܝ
ܡܟܠܠ ܟܠ ܒܢܦܫܗ ܬܪ̈ܬܝܗܝܢ ܒܚܕ ܡܕܝܢܬܐ ܒܚܝܝܬܐ ܘܡܬܢܟܦܬܐ.
ܢܦܫܐ ܡܠܝܠܬܐ. ܗܟܢܐ ܡܦܩܢܐ ܠܟܘܢ ܗ̄ ܕܐܡܪܬ ܕܡܢ ܕܐܟܠܝܢ.
ܐܦ ܬܝܘܢ. ܗܟܢܐ ܠܒܪܗ ܕܐܟܠܐ ܕܦܓܪܐ. ܠܐܬܪ ܕܐܝܬܘܗܝ ܗܘܐ
ܡܢ ܩܕܝܡ ܗ̄ ܒܪ ܬܝܘܢ ܕܢܚܬ. ܐܢܐ ܠܫܡܝܐ ܗܘܝܬ ܬܗܘܝܢ ܕܡܢ
ܫܡܝܐ ܢܚܬܬ. ܪܘܚܐ ܗܝ ܕܡܚܝܐ. ܗܟܢܐ ܕܡܚܝܐ ܕܒܪܢܫܐ. ܘܦܓܪܐ
ܠܐ ܡܘܬܪܐ ܡܕܡ ܗ̄ ܢܦܫܐ ܡܫܬܟܚܐ ܠܦܓܪܐ ܐܠܗܝܬܐ ܘܪܘܚܐ ܐܦ ܡܚܝܐ
ܠܦܓܪܐ ܕܟܠܗ ܘܠܐ ܦܓܪܐ. ܡ̈ܠܐ ܕܐܢܐ [4]ܡܠܠܬ ܥܡܟܘܢ ܪܘܚܐ.
ܒܪܘܚܐ ܚܝܬ. ܐܝܟ ܗ̄ ܪ̈ܘܚܢܝܬܐ. ܕܠܐ ܐܝܟ ܡܫܒܚܝܢ ܕܢܐܬܐ
ܠܗܠܝܢ ܐܢ ܠܐ ܢܬܝܗܒ ܠܗ ܡܢ ܐܒܐ. ܗ̄ ܒܠܒܝ ܗܘܝܐ ܐܠܗܝܐ
ܠܐ ܡܬܩܒܠܐ ܒܛܒܘܬܐ. ܠܦܪܘܫܐ. ܒܗܕܐ ܡܠܬܐ. ܘܐܦ ܗܫܡܥܝܢ.
ܒܫܠܝܐ ܬܪܬܝܢ ܢܦܩ. 7 ܘܐܡܪ ܠܗ ܝܫܘܥ ܠܬܪܥܣܪ ܗ̄
ܬܠܡܝܕ̈ܘܗܝ ܘܢܦܫܗܘܢ ܘܦܓܪܗܘܢ ܗܘܢܐ. ܒܬܪ̈ ܗܕܐ. ܐܦ ܐܢܬܘܢ ܨܒܝܢ

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[1] ܕܠܐ ܠܐܠܗܘܬܗ C [2] omit B H [3] ܩܕܡܝܐ A [4] ܡܡܠܠܬ C

ܐܡܬܝ ܕܦ̈ܩܕܬܐ ܢܫܟܚܘܢ ܗ̄ ܥܠ ܢܘܡܘܣܗ ܕܠܒܪ ܪܡܙ. ܕܐܢܫ ܫܒܬܐ
ܐܡܬܝ ܕܒܠܗܘܢ ܐܝܠܝܢ ܕܒܦܓ̈ܪܐ ܐܝܟ ܗ̄ ܒܗܝ ܕܠܐ ܐܘܣܦܝ ܐܦ
ܗܫܐ ܐܬܢܝܗ ܥܠ ܡܫܠܡܬܐ ܦܘܓܕܬܐ ܕܬܐܡܪ ܕܬܗܘܐ ܐܟܪ. ܐܠܐ ܐܝܟܢܐ
ܕܦܥܠ ܐܢܐ ܕܐܢ ܐܢܐ ܗ̄ ܥܠ ܡܐܬܝܬܗ [1]ܕܕܝܢܐ ܡܫܘܕܥ. ܘܐܠܐ ܒܝ ܠܐ
ܦܠܠ ܡܕܥ. [2]ܐܢ ܐܢܐ ܡܣܗܕ ܐܢܐ ܥܠ ܢܦܫܝ. ܣܗܕܘܬܝ ܠܐ ܗܘܬ.
ܒܥܠܡ ܗܢܐ. ܦܓܪܐ ܗ̄ ܠܘ ܩܠܐ ܒܥܠܡ ܒܒܪܐ ܐܡܪ ܗܘܝܬ ܐܢܐ ܒܟܠܝ.
ܒܪ ܠܐ ܡܬܒܥܠܢܐ ܗܘ̈ܝ. ܘܡܛܠ ܒܚܝܪܐ ܐܦ ܢܘܡܘܣ ܘܐܒܐ ܗܫܘܪ ܒܟܠܝ.
ܒܝܘ ܒܬ̈ܐ ܕܒܗܘܢ ܡܫܬܒܚܬܘܢ. ܒܫܬܝ ܫܒܬ. ܢܘܡܐ ܫܒܪܝܢ
ܐܬܘܢ. ܕܝܢܐ ܕܠܠܒܠܡ ܐܝܬ ܠܟܘܢ. ܐܠܐ ܥܒܕܬܘܢ. ܒܩܘܫܛܐ ܬܐܘ.
ܐܬܘܗܝ ܡܢ ܕܡܬܦܪܫܝܢ ܠܟܘܢ ܗ̄ ܡܫܘܚܬܐ. ܗܘ ܕܒܗ ܗܘ ܫܒܪܬܗܘܢ.
ܒܫܬܝܢ ܫܡܥܬ ܘܒܗܬ. ܡܫܘܚܬܐ ܓܝܪ ܕܟܠܗܘܢ ܒܬܒܘܢ ܗ̄ ܕܢܘܗܪܐ
ܢܩܕܫ ܠܟܘܢ ܡܢܗܪܐ ܡܢ ܐܝܠܝܢ ܐܬܘܬܐ ܠܗ ܡܫܝܚܐ. 6 ܗܕܐ
ܕܝܢ ܐܡܪ ܕܝ ܡܫܝܚܐ ܠܗ ܗ̄ ܠܘ ܒܝ ܠܐ ܝܕܥ ܡܛܠ ܕܒܬܪ ܠܫܒܝܚܘ.
ܐܠܐ ܡܬܢܚܡܬ ܐܢܫ ܕܐܦ ܐܚܐ ܠܐܒܪܗܡ ܢܫܒܚ. ܕܢܫܬܡܥܘܢ.
ܒܩܘܫܛܐ ܒܗܘܢ. ܢܫܒܚܐ ܕܐܢ ܫܒܝܚ ܗܘܐ. ܒܫܬܝ ܫܒܬ.
ܘܢܒܪܘܢܗܘܢ ܡܠܟܐ ܗ̄ ܗܠܝܢ ܕܢܦܫܐ ܒܪܫ ܡܕܥ. ܫܪܝܪܐ
ܫܬܝܬܐ. ܢܫܒܬ ܗܘܬ. ܒܩܘܫܛܐ ܒܗܝ. ܘܠܐ ܐܬܠܝ ܗܘܐ.
ܒܩܘܫܛܐ ܬܐܘ. ܠܫܒܬܗܘܢ ܢܦܩܘ. ܡܠܐ ܕܝܢ ܐܬܢܒܝ ܗܘܐ. ܢܒܝܐ
ܡܬܒܪܟ ܗܘܐ. ܟܕ ܡܫܘܕܥ ܥܠ ܢܒܝܐ. ܐܪܡܠܬܐ. ܢܒܝܬܐ.
ܕܢܒܠܘܢܗܘܢ. ܢܒܝܐ ܕܫܬܘܢܗܘܢ. ܠܗܘܢ ܓܝܪ ܐܦܐ ܢܬܒ ܐܠܗܐ
ܗ̄ ܓܠܐ ܘܫܡܥܘ ܕܐܠܗܐ ܗܘ ܗܢܐ ܕܢܒܝܬܘ ܒܪܗ ܕܐܢܫܐ. ܗܘ

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[1] ܕܝܢܐ C [2] omit ADE

ܗ̄ ܕܒܪܟܝܢ ܕܝܢ ܡܢ ܫܓܝܬܐ ܕܕܝܪ̈ܝܐ ܡܬܟܪܙܝܢ ܒܫܡܝ ܕܬܗܪ̈ܐܕܬ
ܡܢܗܘܢ ܕܕܝܪ̈ܝܐ. ܘܐܢܫܝܢ ܐܚܪ̈ܢܝܢ ܡܛܠ ܕܟܪ̈ܝܗ ܕܐܦܣܢܐ ܠܘܬ ܡܠܟ ܡܥܒܕ:
ܗܘܐ[1] ܠܟܠܗܘܢ ܡܗܘܢܐ ܗܘܬ ܐܣܝܘܬܐ. ܢܦܠܝܢ. ܒܙܒܢ ܡܠܟܡ.
ܐܬܓܒܝ ܗܘܐ. ܒܫܠܝܐ ܥܢܝܐ. ܗܐ ܚܠܝܡ ܐܢܬ ܬܘܒ ܠܐ ܬܚܛܐ
ܗ̄ ܡܫܝܚܐ ܕܡܓܬܐ ܗܘܬ ܠܟܠܬ ܡܫܪܝܬܗ. ܐܝܟ ܕܐܡܪ ܠܗܘܢܐ
ܠܒܝ. ܐܦ ܐܢܐ ܠܒܝ ܐܢܐ ܗ̄ ܡܕܝܢ ܦܫܛܗ ܡܢܬ ܡܛܠܬܗ ܡܪܝܐ
ܡܪ̈ܥܝܬܐ ܡܘܒܠܐ ܙܕܩܐ ܐܘ ܕܟܠܐ ܒܪܐ ܕܦ̈ܫܬܐ ܒܫܒܬܐ ܘܣܓܝ ܗܒܝܠܐ
ܐܦ ܐܢܐ ܡܪܝܐ ܐܢܐ ܒܣܘܪ̈ܕܐ ܒܫܒܬܐ ܘܣܓܝ. ܥܢܢܐ ܢܦܠܫܢܐ.
ܠܐ ܡܫܒܚܢ. ܒܢܝܐ ܕܒܢ ܡܠܟ ܥܒܕܘܬ ܢܦܫܗ ܡܕܡ ܗ̄
ܠܗܘܢܒܗܘܢܝܘܬ[2] ܥܒܕܢܐ ܕܐܒܐ[3] ܘܕܒܪܐ ܡܫܘܕܥ ܒܗܕܐ ܕܐܡܬ ܐܒܗܬܐ
ܕܥܡܐ ܕܦܫܛܐ ܒܠܒܝ [4]ܐܣܒܪܐ ܠܐ ܡܢܗܘܢ ܘܗܘܢܐ ܒܠܒܝ ܕܦܫܛܐ ܠܐ
ܡܟܒܢ ܐܦܠܐ ܒܪܐ ܒܠܒܝ ܐܒܐ ܡܕܝܡ ܠܒܝ ܘܠܗ ܠܐ [5]ܡܬܡܥܢܝܘܬ
ܢܠܗ ܡܫܘܐ. ܘܐܠܐ ܐܢܒܢܐ ܗܘ ܕܗܘܒܢܐ ܐܦ ܒܪܐ ܠܐܠܗܝܢ ܕܥܒܕܐ
ܡܫܐ ܐܦܢ. ܐܒܐ ܓܝܪ ܢܣܡ ܠܒܪܗ ܘܒܠܡܕܡ ܕܒܢ ܡܫܘܐ ܠܗ ܗ̄
ܕܢܝܚ ܠܡܢܝܘܬܐ ܕܗܘܝܐ ܒܦܠܐ ܡܐܬ̈ܐ ܕܐܝܟ ܗܘܠܝܢ ܡܬܢܚܝܢ. ܠܐ
ܗܘܐ ܓܝܪ ܐܒܐ ܕܝܢ ܠܐܢܫ. ܐܠܐ ܒܠܗ ܕܢܐ ܢܗܘܒܗ ܠܒܪܐ ܗ̄ ܢܠܗ ܗܘ
ܕܐܒܐ ܘܢܒܣܬܗ ܘܕܢܒܠܬܐ ܒܝܪܐ ܘܕܢܐ ܡܢܫܒܬܐ ܘܢܒܪ̈ܐ ܘܢܢܝܠܐ
ܡܢܝܒ ܓܠܝܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܗ̄ ܡܕܦܦ ܠܗ ܠܐܠܗܝܢ
ܢܘܚܝܢ ܐܡܝܢ ܕܠܫܪ ܡܒܬܒܘܬܐ ܒܢܘܬܗ ܡܘܦܝܢ ܕܢܠܗ. ܗܒܢܐ
ܦܫܦܐ ܡܢܗܘܪܢܐ. ܘܕܠܗ ܒܢܬܐܢܬ ܢܗܘܒ ܢܕܒܢܐ ܡܢ ܗܘܢ ܕܠܗ ܐܝܢܝ
ܕܡܢܗ ܐܡܪ ܠܗ ܐܠܐ ܐܝܟ ܕܡܠܟ ܡܪܗ. ܕܐܬܢܐ ܦܢܬܐ ܐܦ ܗܘܫܐ ܐܬܝܢܗ.

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1 omit B 2 ܠܗܘܢܒܗܘܢܝܘܬ D H 3 ܕܒܪܐ C 4 ܦܦܒܪܐ C 5 ܡܬܡܥܢܝܘܬ C

ܒܬܚܝܢ ܡܫܡܫ ܘܡܢܝܢ ܦܫܛ. ܠܚܡܪܐ ܗ̄ ܕܠܐ ܦܬܓܡܐ ܕܦܠܠܘ
ܕܐܡܪ: ܠܗܡܪܝܬܐ ܕܟܠܡܪܝܡ ܕܒܕܝܢ ܘܗܡܡܠܘ ܒܗ ܙܡܪ. ܘܐܪܘܒܐ.
ܗ̄ ܕܩ̈ܕܝܐ. ܘܬܢܝܢܐ ܗ̄ ܦܠܚܢܐ. ܐܚܪܝܐ ܚܕܘܝ ܗ̄ ܒܗܕܝܡ
ܕܡܗܠܡܠܟܝܢ. ܐܡܪܝܢ ܓܒܪ: ܠܐܢܘ ܗ̄ ܡܕܡ ܕܒܢ̈ܝܐ. ܕܡܣܗܘܪܐ
ܗܘܬ. ܒܬܚܝ ܡܫܡܫ. ܒܬܪ ܡܠܟܐ ܚܕ. ܕܟܝܢ ܒܝܬ.
ܢܘܒܐ ܒܣܟܠܘܬܗ. ܐܘܟܝܬ ܡܠܟܐ ܐܡܪ: ܘܒܥ̈ܘܢܐ ܦܢܝܒܝܣ.
ܚܕ ܣܦܪܐ ܗܘܐ ܒܦܬܓܡܐ ܕܐܡܪ: ܡܬܝܢ ܒܗܘ ܕܠܒܐ. ܐܠܐ ܡܬܝܢ
ܫܠܡܗ ܕܦܬܓܡܐ ܦܪܐ ܠܒܢܝܗܘܢ. ܘܠܒܐ ܠܒܪܗ. ܒܢܘܢܝܢ ܒܪܗ.
ܘܫܐܠܘܗܝ. ܘܒܥܝܢ ܐܡܪܝܢ ܕܗܘ ܐܝܟ ܠܒܬ ܢܦܫ. ܘܠܒܐ ܐܡܪ: ܕܠܐ
ܐܠܐ ܦܩܘܕ ܘܢܣܒܐ ܦܪܙ. ܒܡܬܝܢ ܐܡܪ ܕܠܐ ܦܐ ܐܢܐ ܕܬܟܠ ܬܚܝܬ
[1]ܡܬܠܠܝܢ. ܘܢܘܢܝܢ ܐܡܪ ܕܡܬܦ ܢܦܫܗ. ܘܠܒܐ ܐܡܪ: ܕܒܣܘܪܝܐ ܒܟܐ
[2]ܘܒܚܪܬܐ ܐܦܬܠܟܐ. ܒܢܝܚ ܢܟܐ. ܒܥܠܝܐ ܢܟܬ. 5 ܗܘܐ ܕܟܕܐܪܐ
ܕܝܘܟܢܐ ܗ̄ ܦܬܘܓܡܣܘܬܐ. ܕܒܬܐ ܚܪܐ ܕܡܠܟܘܬܐ ܕܡܬܘܪܝܢܐ
ܒܥܪܢܬ ܒܝܬ ܒܝܬ ܫܚܝܪܐ. ܒܣܘܦܝܢ ܕܠܟܝ ܗ̄ ܒܝܬ ܓܒܪܐ. ܒܪܒܗ
ܡܦܢܓܝܢ ܗܘܘ ܕܒ̈ܢܝܐ ܡܢ ܕܡܠܐ ܘܚܪܬܐ. ܘܐܢܦܝܢ ܦܪܝܢ ܒܝܬ ܫܚܝܪܐ
ܒܪܘܒܝܢ ܕܟܠܗ ܗ̄ ܒܝܬ ܬܢܡܠܬܐ. ܡܢ ܒܥܪ̈ܢܐ ܕܗܘܐ ܗܘܐ ܠܣܡܠܬܐ
ܘܣܢܝܩܐ [3]ܠܬܡܢ. ܐܝܟ ܗܘ ܕܗܘܐ ܡܟܪܐ ܒܡܠ ܢܘܣܩܝܢ ܘܐܙܠܡܢ.
ܟܠܗܘܢ ܢܫܝܐ ܘܠܐ ܢܬܢܬ. ܒܝ ܢܟܝܐ ܦܪܒܐܠܘܣܝ ܗ̄ ܒܝܬ ܢܬܝܕܬܐ
ܕܒ̈ܢܐ ܐܡܪ: ܘܢܠܦ ܒܝܬ ܢܫܝܐ ܒܝܬ [4]ܙܐܬܐ ܐܡܪ. ܡܠܐܟܐ [5]ܕܝܢ
ܒܝܬܢ ܐܦܢ ܚܫܬ ܗܘܐ ܠܗ ܗ̄ ܐܢܫܢ ܐܡܪܝܢ ܕܠܘ ܡܢ ܓܘܦܢܗ ܗܘ
ܕܬܒܐ ܗܘܐ ܦܓܡܐ. ܘܐܡܢܐ ܕܡܪܡܢܐ ܚܫܬ ܗܘܐ ܒܬܪ ܘܗܢܐ ܕܡܠܟܐ.

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1 add ܐܡܪ: B 2 ܘܠܡܚܪܬܐ B 3 ܐܡܪ: B 4 ܓܡܪܐ B 5 ܓܝܪ B

ܕܫܕܪܗ. ܠܐ ܗܘܐ ܓܝܪ ܒܟܝܠܐ ܝܗܒ ܐܠܗܐ ܪܘܚܐ. ܒܦܬܝܟܘ ܝܗܒ.
ܡܘܗܒܐ ܝܗܒ. ܒܐܘܦܝ ܝܗܒ. ܐܠܗܐ ܪܘܚܐ ܗ̄ ܝܘ ܒܦܫܝܛܘܬܐ
ܐܬܝܗܒ ܠܒܪܐ ܪܘܚܐ ܩܕܝܫܐ ܐܝܟ ܕܠܢܒܝ̈ܐ. ܐܠܐ ܒܗ ܥܡܪ ܟܠܗ
ܡܘܠܝܐ ܕܐܠܗܘܬܐ. ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ. ܕܠܐ ܡܬܦܠܓܐ. ܒܦܘܫܩ
ܦܐ ܡܘܗܒܬܐ. 4 [1]ܡܥܡܕܢܐ ܗܘܬ ܠܗ ܕܢܥܡܕ ܒܝܬ ܡܫܝ̈ܚܐ. ܡܘܗܒܐ
ܐܝܟ ܗܘܐ ܠܗ [2]ܓܝܪ. ܦܬ. ܒܐܘܦܝ ܦܫܝ ܘܫܬܝܢ. ܒܦ ܡܪܒܬܐ.
ܡܘܗܒܐ ܫܦܝܪ ܒܟܠܗܝܢ ܫܢܝ̈. ܟܠܐ ܓܝܪ ܩܪܝܬܐ ܕܝܗܒ ܗܘܐ ܡܩܒܠ
ܠܡܣܒ ܗ̄ ܡܫܚܠܦ ܐܝܟܐ ܕܐܬܦܫܛܬ ܕܝܢܐ. ܘܐܝܬ ܗܘܐ. ܡܘܗܒܐ
ܗܘܬ ܕܝܢ. ܡܫܝܚܐ ܕܡܩܒܠ ܗ̄ ܗܘ ܡܩܒܠ ܫܡܪܗ ܗܘܐ.
ܘܡܠܝܘ ܡܫܟܢܐ ܗܘܐ ܒܢ̈ܘ. ܠܡܫܝ̈ܚܘܗܝ ܕܝܢ ܟܠܗ ܗܘܘ ܠܡܫܡܫܢܘܬܐ
ܗ̄ ܕܡܫܝܚܐ ܕܠܐ ܒܟܠܠ ܦܪܝܫ ܗܘܐ ܕܠܡܫܡܫܢܘܬܐ ܕܦܘܠܚܢܐ ܠܐ ܢܟܠܘܢ.
ܘܠܗ ܕܢܠܒܫܘܢ ܟܠܗ ܐܠܐ. ܕܐܢܫܘܢ ܫܡܪܬܐ. ܘܝܗܒ ܗܘܐ ܠܟܠܢ
ܡܢ̈ܬܐ ܢܝ̈ܚܐ ܗ̄ ܢܝ̈ܚܐ ܕܠܐܠܗܘܬܐ. ܠܐ ܕܐܠܐ ܐܝܬ ܠܟܝ ܗ̄ ܡܢ ܕܐܠܐ
ܕܟܠܐ ܐܢܬܬܐ ܐܡܪ ܐܢܬ. ܒܝ ܒܢܒܝܐ ܒܬܪ ܠܡܦܩ ܗܘܝ ܘܐܘ ܐܝܟ [3]ܐܪܙܦܐ
ܘܐܠܐ ܕܠܐ ܐܡܪ ܗܘܝܬ ܡܢ ܕܠܐ ܐܝܟ ܦܘܡܐ ܡܢ ܦܘܡܐ. ܘܠܐ
[4]ܗܘܝܬ. ܒܟܠܝ ܗܐ. ܠܐ ܗܘܐ. [5]ܒܟܠܝ ܗܐ. ܒܟܠܟܢ[5] ܗ̄ ܠܐ ܐܝܬܘܗܝ
ܡܛܠ ܕܢܫܡܐ ܟܠܠ̈ܐ ܕܢܣܒܬ ܡܢ ܒܬܪ ܡܢ ܡܐܬܐ ܗܘܐ ܐܫܬܒܪܬ ܕܡܛܠܬ
ܓܒܪ̈ܐ ܗܘ ܐܡܪ [6]ܕܐܣܬܒܪܬ ܬܡܪ ܠܒܗܘܪܐ ܘܡܛܠ ܢܦܫܐ ܕܐܪܡܠܬܐ
ܢܦܩܬ ܫܬܝܬܐ ܒܬܘܒ ܕܠܐ ܢܫܬܘܩ ܠܗ. ܐܢܬܬܐ ܗܡܝܡܢܝܢ. ܒܫܠܝ
ܡܫܡܫ. ܪܘܚܐ ܗܘܐ ܓܝܪ ܠܐܠܗܐ ܗ̄ ܠܗ ܕܦܪܩܢܐ ܗܘ ܕܒܐܪܥܐ ܕܒܠܫܢܐ ܢܬܦܠܓ
ܓܢܣܐ ܙܒܢܐ. ܐܪܡܝܐ [7]ܒܢܒܝܘܬܗ ܘܡܢܘ ܐܬ̈ܘܬܐ ܕܡܘܫܐ ܘܡܛܠ̈ܬܐ

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[1] ܘܡܥܡܕܢܐ B ܡܬܥܡܕܢܐ C [2] omit B [3] ܐܪܒܥܐ BC [4] add ܐܬܐ B
[5] ܒܟܠܟܢ ܒܟܠܝ ܗܐ B [6] ܕܐܣܬܒܪ B [7] ܒܢܒܝܘܗܝ DH

ܠܫܡܝܐ ܐܠܐ ܗܘ ܕܢܚܬ ܡܢ ܫܡܝܐ ܒܪܗ ܕܐܢܫܐ ܗܘ ܕܐܝܬܘܗܝ
ܒܫܡܝܐ ܗ̄ ܣܠܩ. ܐܡܪ ܒܫܠܝ. ܣܡܟܬ ܘܠܗ ܣܠܟܝ. ܒܪܘܣܝ
ܣܡܟܬ. ܟܕ ܒܬܪ ܡܠܟܠܐ ܦܓܪܗ ܕܠܐ ܢܚܬ ܡܢ ܫܡܝܐ ܒܬܪ ܗܘ
ܠܡܣܬܟܠܘ. ܘܒܬܪ ܡܫܡܬܐ ܦܘܢܝܬܐ ܟܠܗܘܢ ܘܒܬܪܐ ܟܠܐ ܚܝܗ ܕܢܘܡܘܣܐ
ܡܢܢܝܢ، ܘܟܠܐ ܢܣܩ ܕܐܫܬܝܗ ܐܡܪ. ܘܟܠܐ ܠܠܐ ܐܢܫ ܕܠܫܡܝܐ ܟܠܗ
ܠܫܡܝܐ. ܘܢܣܩܘܢܝܗ ܐܡܪܝܢ ܕܟܠܐ ܡܐܬܝܬܗ ܐܡܪܝܬܐ ܐܡܪܗ ܠܗܕܐ
ܕܢܚܬ ܘܟܢ ܣܠܩ. ܘܐܝܟܢܐ ܕܐܪܡܫ. ܢܘܢܐ ܕܐܘܪܣ. ܡܘܫܐ ܢܘܢܐ
ܒܡܥܒܪܐ ܗܟܢܐ ܟܬܝ ܠܡܬܚܫܒܘ ܗ̄ ܐܟܢܐ ܕܢܫܐ ܗܘ ܕܢܫܐ ܢܫܐ
ܢܘܒܢ ܗܘܐ ܠܐܝܟܢ ܕܒܗ ܢܗܪܝܢ ܗܟܢܐ ܢܝܬܐ ܕܟܠܟܠܡ ܡܬܝܗܒܝܢ
ܠܗܘܢ ܕܡܗܝܡܢܝܢ ܒܗܘ ܕܟܠܐ ܡܫܡܫܐ ܐܬܬܐܘܡ. ܕܟܠܐ ܐܢܫ
ܕܡܗܝܡܢ ܒܗ ܠܐ ܢܐܒܕ ܗ̄ ܒܫܬܐܣ̈ܐ[1] ܕܝܓܢܝܬܐ ܢܘܚܝܢ
ܕܗܝܡܢܘܬܐ ܒܬܘܕܝܬ ܠܫܡܝܐ ܘܬܫܒܘܚܬܐ ܦܘܪܩܢܐ ܡܬܓܡܪܐ. ܐܠܐ ܕܢܚܐ.
ܢܘܢܐ ܕܢܬܦܪܩܘܢ. ܟܠܡܐ ܒܐܝܕܗ. ܢܝܫܐ ܠܟܠܬܢܝܐ. ܕܐܝܬ ܣܗܕܘ
ܟܠܗܘܢ ܗ̄ ܣܒܪܝܢ ܗܘܘ ܢܘܟܪܝܐ ܕܡܢ ܣܗܕܘܬܗ ܕܢܒܝܐ ܒܢܗ
ܡܣܘܪ ܠܪܒܘܬܐ ܗܘܐ. ܥܢܐ ܝܘܚܢܢ ܘܐܡܪ ܠܗܘܢ. ܠܐ ܡܫܟܚ ܒܪܢܫܐ
ܠܡܣܒ ܡܢ ܨܒܝܢ ܢܦܫܗ ܡܕܡ. ܐܠܐ ܐܢ ܢܬܝܗܒ ܠܗ ܡܢ ܫܡܝܐ ܗ̄
ܬܒܣܝ ܠܪܝܫܗܘܢ ܦܬܟܐ ܕܟܠ ܡܢ ܕܠܥܠ. ܐܠܐ ܡܢ ܫܡܝܐ ܗܘ ܠܗ
ܫܘܠܛܐ. ܡܢ ܕܐܝܬ ܠܗ ܟܠܬܐ ܗ̄ ܒܪܬܐ. ܚܬܢܐ ܗܘ. ܪܚܡܗ ܕܚܬܢܐ
ܗܘ ܕܩܐܡ ܘܨܐܬ ܠܗ ܗ̄ ܗܕܐ ܒܟܠ ܢܦܫܗ ܐܡܪ. ܗܕܐ ܠܟܬ
ܗܟܢܐ ܡܢܬܐ ܕܡܠܟܐ ܗܘ ܡܣܬܟܠܐ. ܠܡܪܒܐ. ܒܣܘܦܫ ܒܡܬ. ܗܘ ܕܢܚ
ܕܩܒܠ ܣܗܕܘܬܗ ܚܬܡ ܗ̄ ܐܘܪܚ ܕܐܠܗܐ ܫܪܝܪ ܗܘ ܗ̄ ܐܟܢܐ

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[1] ܒܫܬܐܣܐ A

ܘܬܪܬܝܢ. ܘܩܣܛܐ ܬܪܬܝܢ ܠܟܛܪ̈ܐ ܘܡܠܚܐ ܐܝܟ ܐܦܝܣܩܘܦܘܣ܆ ܡܛܠ
ܐܝܟ ܦܩܕܐ ܗ̄ ܕܠܐ ܢܣܒܪܘܢ ܕܗܘ ܚܕܬܐ ܗܘ. ܠܗ ܡܢ ܠܐ ܡܕܡ ܕܟܢ
ܢܛܪܐ. ܐܠܗܘܗ. ܢܒܢܐ ܕܠܗ. ܒܐܝܬܘ ܠܪܝܫ ܫܡܝܐ. ܢܒܢܐ ܠܪܝܫ
ܬܪ̈ܥܠܝܢܐ. ܘܐܝܬܘܗ. ܗܢܐ ܗܘ ܐܬܐ [1]ܘܡܫܬܘܬܐ ܗ̄ ܒܕܘܒܪ
ܕܡܫܝܚܐ ܠܐ ܣܒܪ؛ ܐܬܐ[1] ܠܡܠܬܐ. [2]ܣܬܘܪܘ ܗܝܟܠܐ ܗܢܐ ܗ̄ ܒܥܕܢܐ
ܐܘܡܢܘܬܐ ܡܪܐ ܠܡܚܪܗ ܗܝܟܠܐ ܕܬܬܝܗܒ ܡܠܬܐ ܡܢ ܡܫܝ̈ܚܐ ܘܠܗ
ܕܒܪܐܢܫܐ [3]ܗܘ ܕܢܦܩ ܒܗ ܠܗܐ. ܐܝܟ ܕܐܡܪܝܢ ܐܚܪ̈ܢܐ. ܠܐܪܒܥܝܢ
ܘܫܬ ܫܢܝܢ ܐܬܒܢܝ ܗܝܟܠܐ ܗܢܐ ܗ̄ ܠܗ ܟܠܗ ܗܢܐ ܕܢܚ̈ܪܐ
ܗܝܟܠܐ ܗܘܐ ܒܢܝܢܐ ܗܘ. ܐܠܐ ܡܢ ܕܟܐܦ̈ܐ ܕܢܩ̈ܝܗܘܢ ܡܬܩܛܠܝܢ ܗܘܘ
ܘܐܦ ܗܢܘܢ ܡܫܬܐܠܝܢ ܗܘܘ. ܐܝܟ ܕܐܡܪ ܐܢܘܢ ܚܢܢ. ܘܠܐ ܫܒܩܘ
ܗܘܐ ܕܐܢܫ ܢܣܗܕ. ܒܪܡ ܕܝܢ ܒܬܠܬܐ ܗܘ. ܠܗ ܟܠ [4]ܒܠ ܒܪܐܢܫ.
3 ܢܝܩܘܕܝܡܘܣ. ܫܡܗ ܗܘܐ ܗ̄ ܗܟܢܐ ܕܐܝܬܝܗ ܡܒܛܬܐ.
ܕܐܢ ܐܢܫ ܠܐ ܡܬܝܠܕ ܡܢ ܡ̈ܝܐ ܒܪܘܚܐ. ܠܐ ܡܫܟܚ ܕܢܚܙܐ ܡܠܟܘܬܐ
ܕܐܠܗܐ ܗ̄ ܠܐ ܐܡܪ؛ ܐܢ ܐܢܫ ܠܐ ܐܬܝܠܕ ܡܒܪܐܢܐ ܡܫܝ̈ܚܝܐ ܢܪܬܘ
ܡܠܟܘܬܐ ܕܝܢ ܠܐ ܐܬܝܗܒ. ܐܠܐ ܡܬܝܠܕ ܒܐܝܕ ܡܝܐ ܕܟܠܗ. ܬܘܒܐ
ܐܬܪ ܕܨܒܐ ܢܫܒܐ. ܒܢܝܢܐ ܐܝܟܐ ܕܨܒܐ ܢܫܒ ܗ̄ ܟܠ ܦܐܬ̈ܐ. ܘܩܠܗ
ܫܡܥ ܐܢܬ ܗ̄ ܣܒܘܪܬܗ ܘܦܘܩ̈ܕܢܗ ܚܙܐ ܐܝܬ. ܘܐܝܟ ܕܡܢ
ܕܡܘܬܐ ܕܪܘܚܐ ܗܕܐ ܘܫܒܝܚܘܬܐ ܐܡܪܗ ܠܗܕܐ. ܐܝܬ ܗܘ ܡܠܟܘܬܗ
ܕܝܣܪܐܝܠ ܘܗܠܝܢ ܠܐ ܕܝܢ ܐܝܬ ܗ̄ ܡܬܩܠ ܕܒܪ̈ܢܫܐ ܗܘܐ ܗܘ
ܢܝܩܘܕܝܡܘܣ ܘܡܠܟܘܬܐ ܐܡܪ ܠܗ ܡܢ ܕܐܒܘܗܝ ܗܘܐ ܠܝ ܕܟܠ ܡܕܡ
ܗܘܝܬ ܕܝ ܡܣܗܕܝܢ. ܒܬܝܢ ܡܕܡ. ܘܠܐ ܐܢܫ ܡܟܠܢ

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1 omit A 2 ܣܬܘܪ C 3 omit A 4 omit C

ܗ̄ ܠܐ ܝܗܒ ܫܘܡܗܐ ܠܢܬܢܐܝܠ ܐܝܟ ܕܠܫܡܥܘܢ. ܐܘܕܝܗ ܒܪܐ ܕܐܠܗܐ
¹ܗܘܢܐ ܒܪܐ ܕܦܘܪܩܢܘܬܐ¹. ܟܕ ܠܐ ܦܫܝܩܐ ܗܘܬ ܬܪܥܝܬܗ ܕܗܘܢܐ ܠܗܘ . ܗܘ
ܡܢ ܒܪܐ ܟܢܘܫܝܐ ܐܘܪܚܗ ܕܐܠܗܐ ܘܗܘܢܐ ܒܪܐ ܕܦܘܪܩܢܘܬܐ . ²ܘܡܝܬܪܐ
ܡܢ ܗܝ ܕܐܘܣܦ. ܡܠܟܗ ܕܝܣܪܐܝܠ . ܗܘ ܕܒܟܠܗܘܢ ܡܩܝܡܐ ܐܝܟ
ܕܠܡܠܟܐ ܐܚܪ̈ܢܐ ܡܫܡܫܝܢ ܗܘܘ ܠܗ. ܕܪܘܪܒܝܢ ܡܢ ܗܠܝܢ ܬܪܝܢ .
ܗ̄ ܡܛܠܐ ܠܗ ܡܢ ܡ̈ܩܫܒܐ ܐܚܪ̈ܢܐ ܠܫܡܝ̈ܐ . ܘܡܠܐܟܘ̈ܗܝ ܕܐܠܗܐ
ܕ̇ ܣܠܩܝܢ ܗ̄ ܟܕ ܐܚܕܐ ܟܕ ܪܐ ܠܫܘܝܐ ܘܟܕ ܣܦܩ ܡܢ ܟܕܝܐ .
ܢܚܬܝܢ ܠܬܪܝܢܐ . 2 ܘܒܝܘܡܐ ܕܬܠܬܐ ܗܘܬ ܡܫܬܘܬܐ ܒܩܛܢܐ ܗ̄
ܡܢ ܟܕ ܗܟܝܠ ܡܢ ܡܕܒܪܐ ܒܬܪ ܕܒܪܐ ܕܝܘܡ ܐܪܒܥܝܢ . ܩܪܒܬ ܡܢ
³ܦܪܘ ܒܗܘܝܐ ܘܠܘܬܐ ܠܗܬ ܢܘܚܝܢ ܘܐܫܟܚܘܗܝ ܕܡܢ ܐܝܬ . ܘܠܟܠܘܗܝ
ܕܒܬܪܗ ܚܙܐ ܢܘܚܝܢ ܠܝܫܘܥ ܕܐܬܐ ܠܘܬܗ . ܘܟܕ ܫܡܥ ܢܩܦ ܠܡܕܒܪܐ
ܠܡܬܢܣܝܘ ܘܒܬܪ ܐܪܒܥܝܢ ܝܘܡܝܢ ܗܘܐ . ܘܒܝܘܡܐ ܦܪܘܩܐ ܢܛܪܗܘܢ
ܢܘܚܝܢ ܕܡܗܠܟ ܘܢܩܦܘ ܠܗ ܬܪܝܢ ܡܢ ܬܠܡܝܕܘܗܝ . ܘܒܝܘܡܐ
ܕܒܬܪܗ ܢܦܩ ܠܓܠܝܠܐ ܘܐܫܟܚ ⁴ܠܦܝܠܝܦܘܣ . ܘܒܝܘܡܐ ܬܠܝܬܝܐ
ܐܬܐ ܠܡܫܬܘܬܐ . ܡܢܐ ܠܝ ܘܠܟܝ ܐܢܬܬܐ ܗ̄ ܢܟܠܐܝܬ ܫܒܩ ܠܗ
ܒܡܫܘܚ ܐܚܪܢܐ ܢܫܬ ܘܒܝܬ ܕܬܫܥܬܗ ܒܝܕܗ . ܠܐ ܥܕܟܝܠ ܐܬܬ
ܫܥܬܝ . ܒܩܛܢܐ ܕܝܢ ܗ̄ ܩܪܝܬܐ ܐܝܟ ܠܗ ܕܐܬܪܐ ܢܦܩܬܐ ܫܪܝܐ ܘܟܕ
ܒܕܡܘܬܐ ܐܦܪ ܒܕܪܘܪܘܬܐ . ܘܕܠܐ ܬܒܗܬܐ ܫܡܠܝܢ ܫܠܐܬܗ . ܐܝܟܢܐ
ܕܟܐܦܐ ܫܬ . ܢܒܬܕܢܐܝܬ . ܕܐܚ̈ܕܝܢ ܬܪܬܝܢ ⁵ܬܪܬܝܢ ܩ̈ܒܝܢ . ܒܪܡ ܙܥܘܪ
ܘܡܟܝܠ ܕܝܢ . ܡܘܬܒܐ ܠܬܪܝܢ ܡܬܩ̈ܢܬܐ ܗ̄ ܠܬܫܥܐ ܘܫܬܝܢ ܠܒܝܬܝ ܩ̈ܒܠܢܐ .
ܕܐܝܬ ܦܫܐ ܒܟܠܐ ܕܐܘܪܗܝܐ . ܒܡܬܪܬܐ ܒܟܠܐ ܕܐܝܟ ܩ̈ܫܝܬܐ ܫܒܒܝܢ

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1 omit BEH 2 add ܗܕܐ BH 3 ܦܪܙ ACE
4 ܠܦܝܠܝܦܐ C ܠܦܝܠܝܦܘܣ H 5 omit C

ܡܘܬܐ ܐܦܩܘܪܝܣܩܘܣ ܒܫܬܝܢ ܠܠܦܢ. ܕܐܦܣܘ. ܡܘܬܐ ܠܙܥܘܪܘ.
ܗܠܝܢ ܒܫܢܬ ܕܝܢ ܗܘ̈ܝ. ܒܒܠܝ ܗܐ. ܒܒܪ̈ܐ ܕܡܘܪܒܝܢ ܗ̄ ܒܟ̈ܝܢܝܢ
ܬܫ̈ܥܐ. ܗܠܝܢ ܒܫܢܬ ܒܒܪ̈ܐ ܗܘ̈ܝ ܕܡܘܪܒܝܢ. ܒܬܡܢܝܢ ܘܫܬܬ.
ܡܕܒܪ ܟܬܒܐ ܠܗ ܒܡܘܙܢܐ ܗܘ ܐܝܟܐ ܕܡܛܠܡ ܗܘܐ ܡܘܣܝܢ ܢܡܘܣܐ ܝܗܒ.
ܡܢ ܡܘܪܒܝܢ ܐܝܟ ܠܪܒܡܫ. ܡܛܠܐ. ܗܘܘ ܐܡܪܗ ܕܐܠܗܐ ܗܘ ܕܦܠܐ.
ܒܐܦܦ ܦܝܡ. ܡܬܢܬܗ ܕܒܠܥܕܝܗ ܗ̄ ܐܒܗܬܐ ܕܐܡܪܐ ܡܬܕܒܪܝܢ ܗܘܐ
ܡܠܦ ܡܬܢܗ ܕܒܘܣܬܐ. ܗܟܢܐ ܡܫܝܚܐ ܡܠܦ ܡܬܢܗ ܕܒܠܥܕܐ
ܐܬܒܚܢ. ܘܐܢܐ ܠܐ ܡܕܡ ܗܘܝܬ ܠܗ ܗ̄ ܒܟܠܝܠܐ ܠܐܠܗܐ ܡܕܡܬܗ.
ܕܐܢܫܐ ܕܢܫܐ ܐܝܬ ܕܢܚܬܐ ܪܘܚܐ ܘܡܬܒܣܡܐ ܒܟܠܗܘܢ ܗ̄ ܟܝ̈ܢܐ
ܕܗܘܐ ܠܗ ܡܢ ܡܢ ܕܦܪܫܝܢ. ܡܢ ܕܝܢ ܡܢ ܗܘܢ ܕܦܠܠܘ ܗ̄
ܐܦܪ̈ܘܣ. ܘܗܘ ܐܡܪܐ ܡܘܡܝܢ. ܘܠܐ ܓܒܐ ܕܝܠܗ ܦܫܘ ܒܦܠܒܠܬܗ.
ܐܦܢܝܗܘܢ ܠܦܓܪܐ. ܡܘܬܐ ܠܦܓܪܐ ܕܡܬܦܫܩܝܢ. ܡܬܦܫܩܐ.
ܐܝܬ ܬܬܪܐ ܒܦܐ. ܡܘܬܐ ܝܗܒ̈ܝܢ. ܒܦܘܩܢ ܝܗܒ ܠܐ ܘܪܒܝܢ
ܦܐ. ܕܡܬܦܩܢ ܦܬܪܘܢ. ܐܡܪ ܠܗ ܠܬܢܝܐܠܐ. ܒܝܒܝ ܠܗ ܘܪܒܝ
ܠܠܦ. ܡܘܬܐ ܠܬܢܝܐܠܐ ܒܦܬܚ ܠܗ ܘܬܐ ܘܢܒܝ ܠܠܦ. ܘܐܢܫܝ
ܒܦܫܛܐ ܐܝܟ ܚܪܘܒܬܐ ܦܪܝܢ. ܡܢ ܢܘܪܐ ܡܦܫܚܝܢ ܡܦܩܐ ܕܐܬܒܢ
ܢܗܘܐ ܗ̄ ܒܥܙܐ ܗܘܐ ܠܗ ܕܡܢ ܒܝܬ ܠܚܣܕ ܕܢܚܐ [1]ܡܫܝܚܐ. ܘܠܐ ܡܕܡ
ܗܘܐ ܐܢ ܒܚܝܬ ܠܚܣܕ ܐܬܡܠܝ. ܐܡܪܗ ܠܗܕܐ. ܒܪ ܡܫܪܝܐ ܕܒܢܝܐ
ܠܝܬ ܒܗ ܗ̄ ܕܒܡܫܡܫܢܘܬܐ ܐܝܟܢܐ ܡܬܘܡ ܕܒܠܥܕܘܗܝ. ܒܪ ܙܒܝܬ
ܙܙܐ. ܒܚܕܐ ܙܘ ܡܬܦܢܝܐ. ܡܬܬܢܝ. ܒܚܕܐ ܐܝܟ ܘܪܒܝܢ ܙܘ. ܘܐܦܢ
ܡܘܬܢܝ ܒܦܩܘܕܐ ܙܘ ܐܡܪ ܐܝܬ. ܙܒܢ ܐܝܬ ܗܘ ܒܪܗ ܕܐܠܗܐ.

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[1] add ܠܗܕܐ C

ܘܒ̈ܢܝܢܫܐ ܒܗܦܟܐ ܘܚܬܝܬ. ܒܗܝ ܕܡܫܬܥܝܬܐ ܘܢܝܚܝܢ ܗܫܘ ܐܡܪ ܕܠܐ
ܠܟܠ ܘܡܬܡܠܠܐ ܐܝܟ ܗܘ ܕܒܐܠܗܐ. ܠܐ ܗܘ ܗܘܐ. ܒܡܠܟ ܗܝ. ܢܘܗܪܐ
ܐܠܐ ܕܢܗܘܪ. ܒܫܬܝܢ [1]ܢܘܢ. ܢܘܢܐ ܒܪܒܝܢ ܢܘܢ ܘܫܬܝܢ ܗܝ.
ܒܡܠܟܐ ܗܘܐ. ܒܡܠܠܐ ܗܝ. ܘܡܠܟܐ ܒܐܪܥܗ ܗܘܐ. ܒܡܠܟ ܗܝ.
ܐܡܠܝܢ ܕܠܘ ܡܢ ܕܡܐ. ܒܐܘܦܐ ܡܢܫܡ. ܢܘܢܐ ܒܪܒܝܢ ܡܢܫܡ. ܘܡܠܟܘܬܐ
ܒܫܪܐ ܗܘܐ ܘܐܬܚܙܝ ܒܗܝ ܗ̄ ܡܬܚܘܝܢܘܬܗ ܒܒ̈ܢܝܢܬܐ ܘܒܢܝܡܢܬܐ ܕܒܢܫ
ܐܢܫܘܬܗ ܡܫܡܪܘ. ܘܠܘ ܦܘܫܠܡܐ ܒܢܝܗ. ܠܐ ܡܫܬܚܠܦܢܐ ܗܘ ܐܝܬܘܗܝ.
ܘܐܢܫܝܢ ܐܡܪܝܢ ܕܐܡܪ ܠܢܫ ܐܘܪܫܠܡ. ܕܡܠܟܬܐ ܒ ܗܘܐ ܒܫܪܐ
ܘܐܬܒܢܝ ܐܝܟ ܒܝ. ܘܗܢܐ ܫܘܒܚܐ ܐܦ ܦܢܝܢ. ܐܠܐ ܗܝ ܒܪܬ ܘܠܐ
ܡܫܒܚܐ ܠܗ. ܘܢܐܡܢ ܦܘܚܡܗ ܗ̄ ܐܦ ܐܬܚܙܝ ܠܒܫܪܐ.
ܐܠܐ ܠܐ ܐܘܒ ܬܡܢܝܘܬܐ ܕܠܗܘܬܗ. ܘܡܢ ܡܠܟܘܬܗ. ܢܘܢܐ ܡܠܟܐ
ܕܠܗ. ܚܝܠ ܒܠܝܢ ܢܒܚܢ ܗ̄ ܗܕܐ ܡܠܬܗ ܗܝ ܕܐܘܪܫܠܡ.
ܘܠܘ ܕܡܠܟܡܪܝܐ. ܘܬܒܝܬܐ ܗ̄ ܚܕܬܐ. ܢܠܟܐ ܬܒܝܬܐ ܗ̄
ܠܒܝܬܐ. ܦܪܐ ܕܢܝܢ ܘܬܒܝܬܐ ܒܢܝܢ ܢܦܫܗ ܡܫܝܚܐ ܗܘܐ ܗ̄
ܠܘ ܕܒܪܐ ܗܘ ܢܡܘܣܐ ܕܡܘܫܐ ܐܡܪ. ܐܠܐ ܕܬܠܝܬܐ ܗܘܐ ܦ̈ܪܘܫܐ
ܗܢܐ. ܠܟܠܗ. ܢܘܢܐ ܠܐܠܗܐ. ܠܐ ܚܙܐ ܐܢܫ ܡܢ ܡܬܘܡ ܗ̄ ܠܘ
ܒܒܢܝܢܗ [2]ܐܠܐ[2] ܒܒܫܪ ܐܬܚܙܝ ܠܢ. ܗܘ ܕܐܝܬܘܗܝ ܒܥܘܒܐ ܕܐܒܘܗܝ
ܗ̄ [3]ܕܒܫܪܐ ܘܚܙܝܢܐ ܟܐܬܘܬܗ. ܢܒܝܐ ܐܝܬ ܗ̄ ܗܘ ܕܐܡܪ ܡܦܪܫܐ
ܕܢܒܝܐ ܢܥܡܕ ܠܒܟܘܢ ܡܪܝܐ ܡܢ ܐܚܝܟܘܢ ܠܗ ܫܡܥܘ. ܘܐܡܪ ܠܐ
ܗ̄ ܡܬܠܠ ܕܡܦܫܐ ܠܡܫܝܚܐ ܕܡܫܬܒܚܐ ܗܘܐ ܒܪܐ ܢܒܝܐ. ܐܡܪ ܢܘܚܝܢ
ܕܠܐ ܐܝܬܝ ܐܢܐ ܗܘ. ܘܡܢܘ. ܒܫܬܝ ܡܫܡܫ. ܐܝܬ ܕܢܬܠܠ ܫܦܝܪܡܫܐ.

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1 add ܗܝ ܘܪܒܝܢ H 2 omit A 3 ܒܫܪܐ H

ܬܘܒ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܟܪܘܙܘܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ. ܝ̈ܚܝܕܐ ܒܦܛܡܘܣ.
ܦܪܨܘܦܗܝ. ܟܕ ܚܙܐ [1]ܝܘܚܢܢ ܠܬܠܬܐ ܐܘܢܓܠܣܛ̈ܐ ܐܚܪ̈ܢܐ ܕܠܐ ܡܠܠܘ
ܥܠ ܐܠܗܘܬܗ ܕܒܪܐ. ܐܦܠܐ ܥܠ ܐܝܠܝܢ ܕܡܢ ܫܘܪܝ ܡܠܟܘܬܗ
ܒܡܠܐ ܕܡܠܠ ܝܘܚܢܢ ܒܗܬ ܐܢܫܐ ܡܠܟ ܡܢܝܢ ܕܒܙܘ ܗܘܘ. ܘܟܬܒ
ܐܘܢܓܠܝܘܢ ܝܘܢܐܝܬ ܒܬܒܬܐ ܕܒܢ̈ܝܐ ܐܣܝܐ. ܘܐܦܝܣܩܘܦܘܣ ܐܡܪ
ܕܦܛܪܘܣ ܘܦܘܠܘܣ ܐܬܘ ܠܘܬܗ ܠܐܦܣܘܣ ܘܐܦܣܩܘܦܗܝ ܕܒܬܘܟ.
ܐܝܬ ܒܗ ܕܝܢ ܐܬܪ̈ܐ ܬܡܢܐ ܘܦܠ̈ܓܘܬܐ ܢܦܫܐ ܘܡܗܝ̈ܪܘܬܐ ܢܦܝܫܬܐ.

ܝܚܝܕܐ ܩܕܡܝܐ. 1 ܒܪܫܝܬ. ܡܢܐ ܒܪܫܐ. ܐܝܬܘܗܝ ܗܘܐ
ܡܠܬܐ ܗ̄ ܗܘܝܐ ܒܠܚܘܕ ܡܬܝܕܥ. ܫܡ ܡܠܬܐ. ܡܛܠ ܕܡܘܠܕ ܒܪܐ
ܡܫܘܒܚ. ܘܒܗܘܢ ܕܐܝܬܘܗܝ ܗܘܐ ܐܡܪ. ܘܠܘ ܗܘܐ ܒܙܒܢ ܗܘܐ.
ܠܡܬܝܠܕܘܬܗ ܐܡܪ. ܒܗ ܚ̈ܝܐ ܗܘܐ. ܒܙܒܢ ܗܘܐ. ܡܢܝܢܐ ܐܝܬܘܗܝ
ܗܘܐ ܗܘ ܢܗܘܪܐ. ܘܚ̈ܝܐ ܐܝܬܘܗܝ ܗ̄ ܒܦܘܪܫܢܐ ܘܥܡ ܚ̈ܝܐ
ܚܝܢܝܬ ܘܢܗܝܪܢܝܬ ܢܦܫܗ. [2]ܘܒܡܢܝܢܐ [3]ܚܕܢܝܬ ܒܠܚܘܕ. ܘܚܫܘܟܐ.
ܗ̄ ܕܠܚܫܘܟܐ ܗܘܐ. ܠܐ ܐܕܪܟܗ. ܗܢܐ ܐܬܐ ܠܣܗܕܘܬܐ ܕܢܣܗܕ ܥܠ
ܢܘܗܪܐ. ܒܦܬܚܝ ܠܗ ܘܪܟܢ ܠܗ ܗ̄. ܢܘܗܪܐ ܒܪܟܢ ܠܗ ܘܦܬܚܝ ܠܗ ܗ̄.

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[1] add ܫܠܝܚܐ EH [2] ܡܢܝܢܐ AC [3] ܐܚܕܢܝܬ C

ܐܘܪܫܠܡ ܩܕܝܫܬܐ ܒܪܘܪܘܬܐ ܕܢܘܚܝ ܡܠܝܚܐ

ܕܠܒܘܟܐ ܪܚܡܐ. ܚܘܒܐ ܕܠܒܪܘܚܐ. ܐܠܐ ܗܘܐ. ܡܛܠ ܕܢܘܡܣܐ ܗܘܐ ܙܒܢ. ܒܪܡ ܟܕ. ܠܗ ܗ̄ ܢܘܡܣܐ ܠܫܡܫܐ ܩܪܐ. ܘܡܫܝܚܐ ܐܬܦܬܚܝ. ܒܦܬܚܝ. ܦܬܐ ܘܐܬܐ. ܕܚܙܝܢܗܘܢ. ܗܘܘ ܐܦܠܐ ܠܗ. ܚܘܒܐ ܠܐ ܡܬܚܝܒܐ ܗܘܐ. ܡܢܗܘܢ. ܫܠܡܐ ܕܡܫܟܢ ܐܡܫܝܢ[1] ܗ̄ ܠܗ ܒܟܠܗܘܢ ܕܚܝ̈ܐ ܫܒܝܚܐ. ܐܡܝܢ. ܗܘܝܢ ܐܬܙܗܪܘ. ܒܪܡ ܗܘܐ. ܚܘܒܐ ܠܘܬܗܘܢ. ܠܐ ܡܬܗܦܟܝܢ ܗܘܘ ܡܢ ܚܪܘܬܗܘܢ. ܒܦܬܚܝ ܘܐܘ. ܘܢܦܩ ܐܦܠܐ ܠܠܒܢܝ̈ܗܘܢ. ܒܚܒܝܒ ܟܐ. ܚܘܒܐ ܘܡܫܝܚܘܗܝ ܗ̄ ܕܢܝܚܘܢ ܡܢܗܘܢ ܠܥܘܬܐ ܗܓܓܝܬܐ ܐܦܠܐ ܘܠܐ ܕܡܬܒܥܐ ܗܘܐ ܟܠܐ ܡܐܒܠܬܐ. ܕܐܠܐ ܗܘܐ ܕܢܫܬܠܡ. ܒܦܬܚܝ ܠܐܘ ܘܫܠܡ. ܚܘܒܐ ܕܢܬܡܠܠܝܢ ܒܠܗܘܢ. ܘܐܢܬܘܢ ܐܝܟ ܫܘܪܐ. ܒܒܒܐ ܕܠܬ. ܕܗܠܝܢ ܗ̄ ܕܡܬܝܬܘܢ ܐܬܬܐ ܘܠܕܡܬܐ. ܘܐܕܝܟ ܐܝܟ ܘܗܘܝ ܘܒܪܝܟ ܐܝܟ ܗ̄ ܐܣܛܘܟܣܐ ܟܕ ܐܝܟ. ܘܟܕ ܗܘ ܐܝܟ ܠܐܝܢ ܠܐܝܢ ܡܫܡܫܢܐ ܐܘܟܝܬ ܡܒܟܝܢܐ ܕܡܢ ܬܘܚܐ ܒܢܫܬܐ ܟܕܝ ܐܝܟ. ܘܒܫܢ ܒܗܘܢ ܪܘܚܐ ܘܐܫܠܛ ܐܝܟ ܕܫܒܒܘܢ ܝܛܗܐ ܒܫܫܐ ܐܫܪܝ ܐܝܟ. ܐܬܦܪܫ. ܒܪܡ ܪܫ. ܡܢܗܘܢ ܘܫܠܡ. ܠܫܡܝܐ ܗ̄ ܟܠܐ ܠܫܡܝܐ ܟܕ ܠܐ ܐܣܬܕܩ ܐܝܟ ܕܐܦ ܫܡܐ ܡܢ ܫܡܝܐ ܟܕ ܢܬܡܛܐ ܘܟܠܐ ܠܟܠܟܠܬܐ ܟܕ ܠܟܐܐ ܐܡܝܢ.

ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܠܘܩܐ ܡܢ ܫܒܥܝܢ ܡܣܒܪܢܐ

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[1] omit A

ܐܦܝܣܘܗܝ. ܒܩܠܝ ܒܗ ܘܩܘܡ ܡܢܬ. ܒܫܪܒܬܐ ܠܐ ܐܦܝܣܘܗܝ. ܒܒܠܗܘܢ ܕܢܫܐ ܕܗܡܟܢܐ ܒܩܠܝ ܒܗ ܙܢܝܢܐ ܘܒܫܬܝ ܒܗ ܘܩܪܝܢ ܡܢܬ ܐܕܢܘ ܢܝܫܬܐ. ܗܘ ܠܙܘܓ ܢܝܫܬܢ ܗ̄ ܡܠܐܟܐ ܒܡܘܬܐ. ܘܡܩܕܡ. ܒܫܬܝ ܘܐܘ ܘܟܐ. ܡܘܢܐ ܘܡܬܒܥܝ ܗܘܝܢ. ܐܟܣܢܝܐ. ܠܗܘܢ. ܒܪܡ ܕܐ ܐܝܟ ܠܠܒܐ ܘܒܫܬܝ ܗܘ ܘܩܪܡ ܕܠܬ ܡܬܒܪܬܐ ܢܣܬܘܪܝܘ ܒܫܬܝ ܕܐ ܗܘܐ. ܡܘܢܐ ܐܬܕܝܪܝܢ. ܒܫܬܝ ܕܠܬ. ܘܗܘܝܢ ܐܬܕܝܪܝܢ. ܒܫܬܝ ܒܗ ܠܦܠܘܗܝ. ܘܐܬܡܝܢ ܒܒܝܢܝܗܘܢ. ܒܫܬܝ ܕܐ. ܡܘܢܐ ܩܪܝܒܗܘܢ. ܦܠܐ ܗܠܒܝܢ ܐܝܟ ܩܝܢܬܐ. ¹ܡܘܢܐ ܩܬܘܪܬܐ¹. ܘܐܕܝܩ ܚܪܐ. ܡܘܢܐ ܒܝ ܐܕܝܩ ܚܪܐ. ܒܘܫܩ ܚܝܠܬ. ܠܩܪܝܬܐ ܕܩܦܠܗ ܒܦܠܐܘܣܝ. ܒܪܒܝ ܒܐ ܢܣܬܘܪܝܘ ܒܫܬܝ ܕܐ. ܘܒܪܝܫܐ. ܒܫܬܝ ܫܐ. ܡܘܢܐ ܙܒܢܫܐ. ܡܢ ܐܘܩܠܝܦܘܣ ܕܩܦܝܪܐ ܩܬܝ ܗ̄ ܐܙܓܐ ܦܪܝܣܝܢ ܒܗܘܝ ܕܐܬܩܝܪܐ ܗܘܓܐ ܚܪܐ ܐܘܒܝܬ ܐܘܓܒܐ ܕܡܬܩܘܪܬܐ ܕܢܓܕܐ ܕܚܝܪܐ ܡܬܫܫܘ. ܒܦܪܝܢ ܡܢ ܕܝܫܐ ܡܘܢܐ. ܦܠܐ ܩܬܝܢ. ܕܩܦܠܗ ܡܠܝܘܩܐ. ܒܪܒܝ ܠܦܪ ܢܣܬܘܪܝܘ ܒܫܬܝ ܦܘܦ. ܡܝܢ ܕܝܢ ܫܒܪܝܢ ܗܒܝܢ ܕܗܘܝܘ ܒܬܝܢ ܗܘܐ ܕܢܦܪܘܩܘܗܝ ܠܒܫܪܝܠܐ. ܗ̄ ܒܪܒܠܐ ܠܙܒܝܬܐ ܡܬܦܩܒܝܬܐ ܩܝܢ ܗܘܘ ܒܠܘܗܝ. ܘܒܠܗܝܢ ܦܪܝܟ ܦܦܝ ܡܢܝ ܠܩܒܒܢ ܘܐܡܪ ܠܗ ܐܬܦܝܢ. ²ܒܫܬܝܢ ܢܘܢ² ܘܩܪ ܠܐܬܝܢܝ. ܐܠܐ ܐܦ ܢܦܫܐ ܡܢ ܐܬܡܗܝܢ. ܒܩܠܝ ܡܢܝܟ ܘܐܦܦ ܗܐ. ܡܘܢܐ ܐܬܡܗܝܢ ܠܝ. ܘܐܦ ܐܢܦܐ ܡܢ ܐܬܠܘ ܠܒܝܬ ܦܒܘܪܐ ܗ̄ ܩܒܒܢ ܘܡܘܚܝ. ܐܘ ܢܫܬܝܢ ܙܒܝܢܐ. ܡܘܢܐ ܐܘ ܕܠܐ ܗܘܝܐ. ܘܗܘ ܡܫܒܪ. ܒܫܬܝܢ ܡܢܝܟ. ܡܘܢܐ ܡܬܝܢܐ. ܗܘܐ ܠܗܘܢ

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[1] ܩܬܘܪܬܐ ܡܘܢܐ ܩܬܘܪܬܐ A [2] omit BCG

ܗܝ ܕܡܫܡܫܢܘܬܐ ܕܒܝܬ ܡܠܟܘܬܗܘܢ ܘܐܡܪ. ܠܐ ܓܝܪ ܡܕܒܪܢ ܡܠܟܐ ܟܕܒܢ. ܘܐܡܪܝܢ ܕܦܪܐܝܬ ܐܦܠܐ ܠܗܘܢ ܦܘܩܕܢܐ ܐܠܐ ܡܬܠܐ ܕܒܓܙܗܘܢ ܒܟܣܦܐ ܒܬܪܘ [1]ܒܝ ܚܝܘ ܕܡܨܐ ܕܓܢܒܘ ܘܐܡܪܘ ܕܠܡܫܡܪܘܗܝ ܓܢܒܘܗܝ ܠܐ ܐܫܬܘܕܝܘ ܠܡܫܬܐܠܘ. [2]ܘܐܪܡܝܘ ܠܒܝܬܗܘܢ ܟܠܗ. ܒܬܪܗ ܗܠܝܢ ܐܬܐ. ܗܢܝܐ ܒܪܟܐ. ܘܡܬܒܥܝܢ ܠܗ ܡܠܐ ܗ̄ ܕܢܦܬܐ ܘܢܡܠܟ ܥܠܝܗ̇. ܘܦܠܓܐ ܣܦܪ. ܗܢܝܐ ܐܠܠܚܣܪ. ܒܝܘܡܐ. ܐܘܦܝ. ܘܐܬܟܪܝ. ܒܡܠܟܐ ܐܝܬ. ܗܢܝܐ ܘܐܬܬܘܪܗ. ܒܪܘܟ ܕܠܬ. ܐܦܝ ܠܪܒܐ ܕܗܝܟܠܐ. ܗܕܐ ܐܡܪ ܘܦܠܛܐ. ܒܬܚܬ ܘܐܘ ܘܪܒܐ ܠܡܠܐ ܘܐܝܟ ܡܫܬܠܡܢܘܬܐ ܡܪܒܝܬܐ ܒܬܚܬ ܦܢܝ ܘܪܒܐ ܠܡܠܐ. ܗܢܝܐ ܢܦܩܬܗ. ܒܬܚܬ ܦܢܝ ܒܝܘܡܐ ܪܘܚܗ. ܗܒܒܘ ܒܝ ܐܪܦܥ ܒܠܠ ܚܒܝܒܗܘܢ. ܒܬܚܬ ܚܕܬ ܘܚܒܪ ܗܘܝ. ܗܢܝܐ ܠܚܪܝܐ. ܒܬܚܬ ܠܡܐ ܘܐܦܝ ܕܠܬ ܘܪܒܐ ܗܘܝ ܒܗܘܢ ܕܡܠܐ ܚܪܝܐ ܐܡܪ ܐܬܐ ܐܚܝ [3]ܕܡܠܐ ܐܠܗܐ ܐܠܗܐ ܒܪܘܦܝ ܠܡܠܝ. ܕܦܠܐܗ ܗܦܣܦܝ ܒܡܠܘܐ. ܒܚܒܪ ܐܝܬ ܕܦܠܐܘܪܝܢ ܒܪܘܦܝ ܐܝܬ ܘܠܐ ܚܬܝܬ. ܡܠܝ ܪܡܬܐ. ܒܪܘܦܝ ܢܦܩ ܘܐܠܘ ܡܪܒܝܬܐ. ܘܐܝܬܗ ܘܒܪܒܗ. ܒܪܘܒܝ ܐܠܘ ܘܒܒ ܒܚܡܝܐ. ܒܪܘܦܝ ܗܘܪ. ܕܒܬܝܐ. ܗܢܝܐ ܒܦܘܪܝܐ. ܘܦܠܛܗ [4]ܒܢܬ ܡܒܘܪܐ ܢܡܪܐ. ܗܢܝܐ ܒܒܪܐ ܦܦܢܐ. ܘܚܪܬܗܘܢ. ܒܬܚܬ ܐܚܝ ܘܐܦܝ ܗܘܪ ܡܪܟܒܬܐ. ܗܢܝܐ ܚܪܬܬܗܘܢ. ܒܬܚܬܐ ܐܚܝ ܘܪܒܐ ܗܘܪ. ܘܗ̈ܦܦܝ ܬܪ̈ܒܝ ܒܦܘ̈ܠܐ ܘܗܪ̈ܘܦܐ. ܗܢܝܐ ܗܪ̈ܘܦܐ ܘܦܠܘܪܘ. ܒܕܝܓ ܡܒܡܠ ܘܪܘܦ. ܘܒܢܒܬܐ ܦܠܝ̈ܐ. ܒܚܒܪ ܠܡܠܝ. ܓܚܚܐ ܕܒܫܪܚܝ ܘܠܠܬܐ 24 ܘܐܦ̈ܒܚܝ ܒܐܦܐ ܕܡܠܓܢܐ. ܗܢܝܐ ܕܡܠܓܢܐ. ܘܒܠܒܝ ܘܠܐ

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[1] ܘܒܝ BG [2] ܘܐܪܡܝܘ G [3] ܡܢ BG [4] ܒܒܝܬ BG

ܗܢܘܢ ܕܝܢ ܠܒܟܝܢ. ܟܣܘܦܝܢ ܒܝܬ. ܢܘܚܢܐ ܡܫܬܡܥܝܢ. ܗܘܘ
ܟܠܐ ܙܥܐ. ܢܘܚܢܐ ܩ̈ܠܐ ܙܘܪ̈ܐ. ܦܨܝ. ܒܬܫܝ ܡܘܡ. ܕܬܗܘܐ
ܫܐܠܬܗܘܢ. ܒܬܫܝ ܠܟܝܢ. ܐܡܪܘ ܠܫܒܒܝܗܘܢ ܡܘܪܝܢܐ. ܒܥܝܢ ܡܘܡ
ܘܒܥܝܢ ܙܒܢ. ܘܢܫ̈ܐ ܐܟܠܝܢ ܕܡܬܟܦܢܝܢ. ܒܬܫܝ ܡܢܗܝܢ ܗܘ̈ܝ. ܒ̈ܢܬ
ܐܘܪܫܠܡ ܠܐ ܬܒܟ̈ܝܢ. ܒܪܡ ܐܘ ܟܣܘܦܝܢ ܒܟ̈ܝܢ ܘܐܦܫܘ ܢܘܕ
ܢܫܬܘܕܥܘܢ ܐܝܟ ܛܠܐ ܡܢܝܢ ܠܗܘܕܐ ܢܘܕ. ܬܫܒܘܚܬܗܘܢ. ܢܘܟܪܝܐ
ܬܘܒܥܠܝܬܐ ܒܫܠܟܝܢ ܢܘܢ. ܐܝܟ ܒܡܬܐ. ܩܛܝܪܐ. ܟܣܘܦܝܢ ܐܘܠ.
ܕܠܐ ܐܝܟܘ. ܟܕ ܒܪܡ ܡܢ ܫܪܝܐ ܫܘܝܐ ܕܠܐ ܙܟܝܘ. ܘܠܬܠܡܝܕܐ ܕܒܗ̈ܢܝܢ.
ܟܬܒܝ ܟܕ ܘܐܡܪ ܟܕ ܫܠܝܛܐ ܘܢܗܘܢ ܘܒܚܝܢ ܢܘܕ ܗ̄ ܗܠܝܢ
ܠܗܘܢ ܒܬܪ ܐܪܒܥܝܢ ܫܢܝܢ ܠܚܘܪܒܐ ܕܐܬܐ ܠܫܝܪܘܬܗ ܠܟܠܝܐ
ܘܠܒ̈ܢܬܐ ܕܐܘܪܫܠܡ ܡܢ ܛܝܛܘܣ [1]ܒܪ ܐܣܦܣܝܢܘܣ[1] ܩܣܪ. ܕܐܦ
ܒܡܢܬܐ ܙܗܝܒܐ ܗ̄ ܒܡ[2] ܕܬܚܝܢ ܐܝܟ ܦܐܪܐ ܕܐܬܩܛܦ. ܗܠܝܢ ܕܟܬܝܒܝܢ
ܗ̄ ܬܘܡܬܐ ܚܝ̈ܠܐ. ܒܕܡܘܫܐ ܡܢܐ ܢܗܘܐ ܗ̄ ܒܟܡ ܕܩ̈ܝܢܐ ܕܡܢ ܒܠܗܝܢ
[3]ܩܘܪ̈ܝܬܐ ܡܬܬܪ̈ܝܢ ܠܡܕܝܢܬܗܘܢ. ܗܘ ܕܝܢ ܢܫܡܥ ܐܡܪ. ܒܪܡ ܠܟܠ.
ܗܘܐ ܐܒܐ. ܢܘܟܪܝܐ ܐܒܕ. ܦܒܣ. ܠܗܘܢ ܗ̄ [4]ܡܬܐܡܪ ܐܢ ܦܪܝܫܬ ܠܒܟ
ܠܗܘܢ ܦܘܒܢܐ ܐܝܢܐ ܒܒܠܘ ܡܫܡܫ ܒܪܢܫܐ ܡܢ ܩܘܡܝܐ ܕܠܠܝܐ ܐܝܟ
ܘܦܠܘ ܡܢܗܘܢ ܙܒܢܬܐ. ܘܐܢ ܠܘ ܦܪܝܫܬ ܡܫܬܒܚ [5]ܕܒܡܫܡܫܢܘܬܐ ܒܐܦ̈ܐ
ܐܡܪܗ ܠܫܠܬܐ ܗܘ ܕܥܬܝܪ ܦܪܝܫܐ ܡܢ ܗܘ ܕܦܐܠܐ ܡܢ ܐܒܐ ܕܢܫܒܘܩ
ܘܠܐ ܦܪܘܩ. ܘܐܢܫ̈ܝ ܐܡܪܝܢ ܕܡܫܬܒܚܘܬܐ ܦܐܠܐ ܠܗܘܢ ܕܢܫܬܠܡ
ܙܒܢܝܗܘܢ ܒܢܫܐ ܘܠܗ ܦܘܒܢܐ [6]ܐܝܟ ܕܐܡܪܐ ܒܟܒܢܐ ܕܦܘܬܚܐ
ܗܘ ܠܟܠ ܕܦܬܟܪܐ ܐܦܪܝܡ ܦܘܒܢ ܠܗ ܘܕܠܐ ܢܬܬܠ ܦܘܢܝܐ ܗܢܐ ܡܚܒܐ ܡܢ

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[1] ܒܪܗ ܕܐܣܦܣܝܢܘܣ BG [2] add ܐܢܐ BG [3] omit BEG
[4] ܡܬܐܡܪܐ BG [5] ܕܒܡܫܡܫܢܐ G [6] add ܗܘ G

ܕܢܫܩܘܢܗܝ. ܒܬܪܟܢ ܕܝܢ. ܗܕܐ ܝܫܘܥ ܐܬܐ ܠܡܢܦ. ܒܠܚܘܕ [1]ܢܘܪ.
ܠܗܘܢ. ܘܚܙܘܗ. ܒܟܘܦܪܢܐ ܒܝܬ. ܐܝܟܢܐ. ܢܘܟܪܝܐ ܘܐܪܡܝܘܬܗ
ܠܐܝܟܢܐ. ܠܡܠܟܘܢ [2]ܗܘ. ܒܟܠܗ ܗܝ. ܐܠܐ ܗܕܐ ܗܝ ܦܠܚܘܬܗܘܢ. ܒܐܘܪܚܐ
ܦܢܝ ܘܫܬܝ ܟܐ. ܒܐܦܐ ܕܝܢ ܐܡܪ ܠܐ ܗܘܝܬ. ܒܟܠܝܘܡ ܗܘܐ. [3]ܦܪܢܣܐܝܬ
ܐܦ ܗܕܐ ܠܡܪܗ ܗܘܐ. ܒܟܠܝܘܡ ܗܘܐ. [3] ܘܒܝܬ ܢܝܚܬܐ. ܒܬܪܟܢ ܕܝܢ.
ܢܘܟܪܝܐ ܗܘܐ ܐܠܡܫܬܐ. ܐܬܒܝܢܘ ܦܩܝܕܐ. ܢܘܟܪܝܐ ܐܬܒܝܢܬ ܦܩܝܦܬܐ.
ܕܟܡܪܐ. ܢܬܒܥܘܢ ܡܢ ܢܘܟܪܝܐ ܕܝܢܐ. ܒܫܬܝܬ ܝܘܡ. ܕܠܐܗܐ.
23 ܕܦܪܥܘܢ. ܒܪܘܟܝܐ ܥܡܠܐ. ܠܟܠܗܝܢ. ܢܘܟܪܝܐ ܕܡܬܩܪܝܐ ܠܡܕܒܪܐ.
ܝܘܣܦ ܕܒܛܝܢ. ܘܐܬܐ ܓܒܐ ܗܘܐ ܥܡܗ ܠܡܨܪܝܢ. ܒܪܟܝ ܡܪܝܡ ܘܝܘܣܦ.
ܘܡܫܬܪܝܢ. ܒܫܬܝܬ ܡܪܝܡ ܘܒܝܬ. ܗܘܐ ܕܡܬܩܪܐ ܐܬܐ ܢܗܪܐ ܡܨܪܝܢ.
ܠܐ ܐܬܚܙܝܗ. ܒܪܘܟܝܐ ܬܐܘ ܘܒܝܬ. ܘܡܢܩܐܝܬ ܐܟܠܝܢ ܗܘܘ ܡܢ ܦܐܪܐ.
ܢܘܟܪܝܐ ܟܕ ܢܚܝܬܘ ܡܕܒܪܝܢ ܗܘܘ ܠܗ. ܠܐܢܫܐ ܢܘܩܕܐ ܕܐܝܬܝܗ.
ܢܘܟܪܝܐ ܠܟܘܦܪܐ ܢܚܝܬܐ ܗ̄ ܐܡܪܐ ܕܠܟܘܦܪܢ ܡܠܟܢܐ. ܒܟܠܗ ܒܟܘܦܪܬܐ
ܗܘܬ. ܒܟܠܝܘܡ ܗܘܐ ܝܘܣܦ ܡܢ ܒܝܬܗܘܢ. ܡܢ ܟܠܐ [4]ܕܡܬܦܪܫܝܢ
ܒܪܟܝ ܦܩܝ.[4] ܐܬܘܢ ܟܗ. ܢܘܟܪܝܐ ܡܢ ܗܢܘܢ ܕܡܬܦܪܫܝܢ ܠܟܘܟܒܗ.
ܦܪܬܗ. ܢܘܟܪܝܐ ܦܪܬܟܘܢ. ܒܫܬܝܬ ܦܩܝ ܘܒܠܬ ܘܟܘܦܪ ܬܐܘ. ܝܘܣܦ
ܠܟܬܗ. ܐܪܝܡܘܗܝ. ܒܪܟܝ ܠܟܠܗ ܘܒܠܬ ܡܟܘܦܪܬܐ. ܗܟܢܐ
ܘܐܦܟܘܢܗܝ. ܒܟܘܦܪ ܒܝܬ. ܠܟܕ ܝܘܣܦ. ܢܘܟܪܝܐ ܐܢܫܝ ܕܡܢ ܐܢܬ
ܗܘܐ ܠܗ. ܘܦܪܝ ܠܟ ܠܟܪܐܟܐ. ܒܫܬܝܬ ܟܠܗ ܘܟܝܬ ܡܟܘܦܪܬܐ. ܗܘ
ܐܢܐ ܕܡܬܦܠܐ ܐܬܦܫܩܬ. ܒܪܟܝ ܟܠܗ ܘܫܬܝܬ ܦܢܝܬ. ܢܘܟܪܝܐ ܕܠܐ ܟܠܗܝ
ܗ̄ ܦܪܘܫܝܐ. ܐܘܦܝܗܘܢ ܐܘܦܝܗܘܢ. ܢܘܟܪܝܐ ܠܟܘܒܢ ܠܟܘܒܢܗܘܢ.

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1 add ܗܘܐ BG 2 ܗܘܬ BG 3 omit ACE

4 ܕܡܬܦܪܫܝܢ ܐܬܘܢ ܒܪܡ ܦܝܢ B ܕܡܬܦܪܫܝܢܘܬܘܢ ܒܪܡ ܦܝܢ G

ܘܒܝܬ ܡܪ̈ܟܒܬܐ. ܠܗ ܣܝܡ ܗ̄ ܠܗ ܟܠ ܡܪܕܐ ܡܫܒܚ ܠܗܘܢ ܐܠܐ
ܟܠܠ ܦܐܪܣܐ ܕܦܐܬܟ ܠܡܡܠܟܗܘܢ ܡܢ ܢܩܕܐ ܢܡܪ ܠܗܘܢ ܘܫܝܢܐ ܗܕܐ
ܡܢ ܗܘ ܕܗܘܐ ܒܝ ܗܘ ܐܡܪ ܠܗܘܢ ܕܗܢܘܢ ܕܢܣܒܘ ܣܝ̈ܦܐ ܒܣܝ̈ܦܐ
ܢܡܘܬܘܢ. ܗܐ ܗܪܟܐ ܐܝܬ ܬܪܝܢ ܣܝ̈ܦܝܢ ܗ̄ ܘܦܝܣܐ ܐܡܐܢܝܢܘܣ
ܐܡܪ ܕܫܩ̈ܠܝܬܐ ܗܘ̈ܝ ܕܡܛܠ ܦܘܪܣܐ ܡܠܬ̈ܝ ܗܘܝ ܬܡܢ. ܐܡܪ
ܠܗܘܢ ܣܦܩ. ܢܘܒܕܐ ܕܣܦܦܐ ܐܝܬܝܗ ܗ̄ ܒܗܕܐ ܡܫܝܚܐ ܠܚܕܐܝܬ
ܕܟܠܠ ܦܐܪܣܐ ܕܒܬܚ ܢܡܪ ܠܗܘܢ ܒܠܚܘܕ ܘܐܠܐ ܬܪܝܢ ܣܝ̈ܦܐ ܡܢܝ
ܣܦܩܝܢ ܗܘܘ ܒܟܠܗܘܢ ܗܢܘܢ ܫܘ̈ܒܒܠܐ ܒܡܦ̈ܩܢ ܩ̈ܛܝܬܐ. ܘܗܘ
ܦܪܩ. ܢܘܒܕܐ ܐܪܝܣ. ܡܢܗܘܢ ܐܝܟ ܡܦܣܕܐ. ܒܦܬܚ ܡܠܟ
ܘܪܟܢ ܕܠܬ ܡܦܣܝܬܐ ܢܫܩܘ̈ܦܝܢ ܒܪܡ ܡܠܟ. ܒܐܦܐ. ܘܐܬܚܙܝ
ܠܗ ܡܠܐܟܐ ܡܢ ܫܡܝܐ ܕܡܚܝܠܐ ܠܗ ܗ̄ ܡܛܠ ܕܒܪ ܐܢܫܐ ܗܘܐ
ܦܪܝܫܐܝܬ ܢܦܫܗ ܡܠܐܟܐ ܐܝܟ ܕܐܡܪ ܕܡܢ ܕܒܚܫܘܗܝ ܘܡܛܠ ܡܢ
ܡܠܐ̈ܟܐ. ܘܗܕܐ ܡܢ ܡܛܠ ܢܣܐ ܕܡܬܘܗ ܐܝܟ ܕܦܫܘܢ ܦܠܚܘܫܐ
ܛܘܒܢܐ. ܘܟܕ ܗܘܐ ܒܕܚܠܬܐ ܠܬܟܒܐܝܬ. ܢܘܒܕܐ ܕܐ̈ܪܘܢܐ ܢܬܚܙܐ
ܢܫܒܚܐܝܬ. ܡܛܠ ܗܘܐ ܘܗܘܬ ܕܘܝܥܗ. ܒܦܘܣܩܐ ܕܠܬ. ܐܝܟ
ܩ̈ܠܬܐ. ܒܪܡ ܦܝܡ ܘܐܬܐ ܡܪ̈ܟܒܬܐ ܗ̄ ܐܝܟ ܛܘ̈ܦܐ ܕܕܡܐ ܕܟܒܕܐ ܗ̄
ܗܕܐ ܟܠܗ ܠܫܘܪܪ ܐܢܫܘܬܗ. ܘܟܝ ܕܗܘܐ ܕܡܠܐܟܐ ܡܚܝܠ ܗܘܐ ܠܗ
ܗܘܝ ܕܗܘܐ ܒܫܩܠܬܐ ܒܪܡܐ ܕܗܘܐ ܕܝܠܬܗ ܐܝܟ ܦ̈ܠܬܐ ܕܕܡܐ ܘܗܘܝ
ܕܢܦܠܘ ܟܠܠ ܐܪܥܐ ܒܠܘܦܐ ܒܠܝܘܢ ܩ̈ܘܡܝ ܘܠܐ ܒܟܠܗܘܢ ܝܚܝ̈ܕܐ
ܢܘ̈ܟܝܐ ܕܒܐܠܟܣܢܕܪܝܐ ܦܬ̈ܝܚ. ܢܗܘܐ ܗܝ ܡܢ ܠܪܒܫ ܐܠܐ. ܒܐܘܦܐ
ܠܠܦ. ܢܘܒܕܐ ܗܘܐ. ܦܘܡܗܘܢ ܘܩܪܒ ܠܗܬ ܢܦܩܘ ܘܢܫܩܗ. ܢܘܒܕܐ

ܘܐܦ ܐܡܝܢܐܝܬ . ܡܘܬܢܐ ܕܗܘ ܕܡܫܬܠܛ ܠܗ . ܥܠ ܦܬܘܪܐ . ܘܒܪܗ ܕܐܢܫܐ ܐܙܠ ܐܝܟܢܐ . ܕܐܬܦܪܫ . ܡܘܬܢܐ ܐܝܟ ܗܢܐ ܕܡܬܚܙܝܢܐ . ܙܝܢܐ ܕܟܫܝܬܝ . ܘܚܢܢ ܕܡܢ ܐܝܬ ܒܗܘܢ ܕܢܦܩ ܗ̄ ܕܡܟܢܫܐ ܕܢܦܠܘ ܠܗܘܢ ܕܠܘܬ ܦܓ̈ܪܘܗܝ . ܐܬܐܡܪܬ ܕܐܝܬ ܗܘ ܠܡܫ ܟܐܦܐ ܘܠܠܒܝܢ ܐܒܝܢܗ ܠܟܢܬܗ ܘܠܝܬ ܐܬܠ ܦܓ̈ܪܐ ܕܡܬܩܒܪܐ . ܠܐ ܗܘܐ . ܒܒܠܠ ܗܘ ܡܘܬܢܐ ܠܗ . ܗܘ ܕܡܫܬܟܚ . ܘܐܢܐ ܡܫܬܘܕܐ ܐܢܐ ܠܟܘܢ . ܡܘܬܢܐ ܐܚܝܕ ܠܟܘܢ ܕܐܬܚܡܝܢ . ܕܬܐܟܠܘܢ ܘܬܫܬܘܢ ܥܠ ܦܬܘܪܐ . ܕܡܫܬܠܡܘܬܐ . ܡܘܬܢܐ ܒܡܫܬܠܡܘܬܐ . ܕܢܫܬܠܡ ܗ̄ ܐܘܟܠܐ ܘܫܒܪܐ ܙܘܒܢܐ ܒܗܘܢ . ܕܡܕܡ ܐܡܪ ܕܒܡܫܬܠܡܘܬܐ ܐܝܟ ܡܠܐ̈ܟܐ ܗܘܝܢ . ܘܬܬܒܘܢ . ܟܡܘܦܐ ܬܘ ܐܢܝܬܐ ܘܐܪܟܝܢ ܒܝܬ . ܟܠ ܒܡܘܬܪܘܬܐ . ܡܘܬܢܐ ܬܪܥܝܢ . ܘܬܕܘܢܘܢ . ܒܟܘܦܢܐ ܬܘ ܘܐܪܟܝܢ ܕܠܬ . ܬܪܥܝܢ ܦܩ̈ܕܐ ܕܡܫܝܚܐ ܗ̄ ܗܢܘܢ ܕܠܐ ܗܡܢܘ [1]ܠܟܪܘܙܘܬܟܘܢ . ܦܟܠܗܘܢ ܗܐ ܫܦܝܐ ܦܐܠ . ܒܐܦܝ ܗܝ . ܕܢܪܘܒܟܘܢ . ܡܘܬܢܐ . ܦܐܠܟܘܢ . ܒܪܟܘܟ ܦܡܝ . ܠܡܫܬܪܟܘ . ܗ̄ ܦܐܠ ܡܫܬܒܗܪܘܬܐ ܡܢ ܠܠܗܐ ܕܢܫܒܩܘܢ ܐܝܟ ܕܠܐܢܘܢ ܒܗܝ ܕܟܠܟܝ ܡܫܬܟܚܢܘܬܐ ܕܡܢܗ ܠܐ ܡܟܝܐ ܕܗܘܪ ܐܝܫ . ܐܦ ܐܝܬ ܒܝܬ ܐܠܗܝܐ . ܒܡܬܝ ܢܘܡ [2]ܢܦܩܘܬܝܘ . ܒܡܬܝ ܦܐ . ܘܦܪ ܠܐܬܪܝܢ ܗ̄ ܒܬܪ ܢܦܘܩܐ ܕܗܘܐ ܠܗܘܢ ܘܡܫܬܪܝܬ ܗܢܘܢܬܐ . [3]ܘܒܝ ܦܪܬܒܘܢ . ܒܡܘܦܩ ܕܠܬ ܘܐܬܐ . ܡܢ ܗܘܐ ܡܢ ܕܐܝܬ ܠܗ ܒܝܬܐ ܢܦܩ ܘܗܘܒܢܐ ܐܦ ܬܪܥܝܢ ܗ̄ ܟܠ ܒܡܕܪܗܘܢ ܘܕܟܠ ܘܬܪܐ ܘܥܩܬܐ ܫܟܝܚܝܢ ܠܐܘܪܚܐ ܕܒܪܡܫܝܗܘܢ ܪܡܫܐ . ܘܡܢ ܕܟܕܬ ܠܗ ܫܡܥܐ ܢܦܩ . ܒܡܘܦܩ ܒܝܬ . ܢܦܬܗ ܒܡܘܦܩ ܬܐܘ ܘܢܦܩ ܒܪܢܩ ܢܘܢ

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[1] ܠܟܪܘܙܘܬܗܘܢ A [2] add ܐܬܦ BG [3] ܒܝ BG

ܫܠܡ. ܒܪܘܚܐ. ܗܝܕܝܢ ܕܟܘ ܕܦܪܩ. ܠܗ ܚܘܪܒܗ. ܒܫܒܘܥܝ
ܒܝܬ. ܘܐܘܪܫܠܡ ܬܗܘܐ ܡܬܬܕܒܪܐ. ܒܫܒܘܥܝܢ ܬܪܬܝܢ ܬܐܘ ܘܪܘܒܡ
ܕܠܬ. ܕܝܡܐ ܕܢܬܩܛܠܘܢ. ܒܪܡ ܕܝܢ. ܡܘܕܝܢܐ ܕܢܬܡܠܠܘܢ ܒܫܬܝܢ
ܫܠܡ. ܐܚܐ ܕܡܫܒ̈ܚܐ ܗܘ̄ ܐܚܐ ¹ܕܐܒܘܬܗܘܢ. ²ܘܒܫܒܘܥ ܐܚܪ̈ܢܐ ܗܘ̄
ܦܩܘܬܐ. ܡܢ ܬܗܘܬܐ. ܒܫܬܝܢ ܬܐܘ. ܕܠܐ ܕܡܫܟܐ. ܘܐܬܡܠܐ
ܕܡܫܒܚܝܢ. ܒܪܡ ܗܐ. ܢܩܫܬܐ. ܕܡܐ ܕܡܫܬܪܝܢ. ܒܫܬܝܢ
ܫܠܡ ܗ̄ ܡܫܒܚܝܢ ܚܪ̈ܫܐ. ܡܢ ܕܐܝܬܝܗܘܢ. ܒܫܬܝܢ ܕܠܬ ܘܐܚܪ.
ܗܠܝܢ ܕܗ̈ܘܝܢ. ܕܠܐ ܡܬܘܟܠ ܠܐܚܪ̈ܢܐ. ܒܫܒܩ ܕܝܢ. ܠܒ̈ܗܬܗܘܢ.
ܘܒܩܘܬܐ. ܒܫܒܩ ܓܪܐ ܗܘܒܡ ܩܠܐ ܘܬܐܘ. ܗܘܝܢܐ ܘܡܫܬܪܝܬܐ
ܠܠܡܫܝܚܬܐ. ܐܡܪ ܓܒܬܐ. ܒܚܘܒܐ ܓܪܐ ܘܒܬܝܢ ܩܠ ܡܫܪܒܬܐ ܘܪܘܒܡ ܬܐܘ.
ܓܒܪ ܢܓܒܐ. ܒܫܒܩ ܕܝܢ ܒܬܝܢ ܩܠ ܡܫܒܚܬܐ. ܗܘܝܢܐ ³ܐܡܪ ܩܒܠ ܓܒܪ
ܕܐܬܐ. ܕܬܩܘܢ. ܒܫܒܩ ܬܐܘ. ܗܘܝܢܐ ܕܬܫܬܘܢ. ܘܒܓܝܢܝܢܐ ܕܬܬܡܓܘܢ.
ܠܡܕܝܢܒ. 22 ܘܒܙܐ ܗܘܐ ܠܗ ܡܠܟܐ. ܒܫܒܩ ܩܠ ⁴ܕܢܫܠܡܘܢܗܘܢ.
ܗܘܝܢܐ ܥܗܢܘܬܐ ܐܚܢܐ. ܕܢܫܠܡܘܢܗܘܢ. ܩܘܝܐ ܕܠܠܟܝܢ. ܗܘܝܢܐ ܕܐܒܘܠ.
ܩܛܠ ܒܟܘܢ ܛܒܪܐ ܕܦܓܠܐ ܛܪܒܐ. ܒܐܘܦܝ ܢܫܝ ܘܟܒܝܬ ܡܫܪܒܬܐ.
ܗܘܝܢܐ ܒܪ ܢܫܐ ܕܚܟܝܡ ܒܪܡܒܫܐ. ܒܫܒܩ ܟܘܦ ܘܢܫܝ ܘܒܢܝܡ ܡܫܠܡ.
ܕܟ̈ܝܢܐ. ܢܓܬܝܢ. ܕܬܐ ܢܓܬܝܢ. ܒܫܒܩ ܢܫܝ ܘܢܦܩܡ ܛܠܠ ܘܐܬܐ ܦܬܚܝܬܐ.
ܗܘܝܢܐ ܢܓܬ. ܒܫܒܩ ܢܫܝ ܘܛܠܠ ܡܫܒܚܬܐ. ܕܡܬܚܠܠ ܠܐ ܐܒܠܢܘܗܝ ܗ̄
ܠܩܘܝܐ ܗܘܐ ܢܡܘܬܦܐ ܕܛܘܦܩܢ. ܕܡܫܐ ܕܢܫܠܡ ܒܫܠܠܒܘܬܗ ܕܠܠܗܐ
ܗ̄ ܕܢܫܬܠܐ ܒܪܘܚܝܢܘܬܐ. ܗܘܝܐ ܒܟܘܐ ⁵ܕܬܢܒܝܢ. ܒܢܝܐ ܕܠܬ ܢܝܬܐ.
ܒܪܡ ܗܘܐ ܐܝܕܗ ܕܡܫܠܡܢܝܢ. ܒܫܬܝܢ ܡܠܢܡ ܡܕܡܬܐ

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1 ܕܐܒܘܬܗܘܢ A 2 ܘܒܫܒܥ BG 3 omit A
4 omit BEG ܕܒܪ ܠܡܫܠܡܘܢܗܘܢ D 5 ܕܬܢܒܝܐ BG

ܕܡܬܝܒ. ܐܦ ܠܗܘ ܓܠܥܘܗܝ. ܗܟܢܐ ܓܠܦܘ ܟܬܝܒ ܐܝܟ
ܘܪܒܟ ܠܗ. ܘܟܠܐ ܡܢ ܕܢܦܠܐ. ܒܪܟ ܢܘܢ ܘܦܐ. ܟܠܐ ܗܝ
ܟܐܦܐ ܢܬܪܒܠܐ. ܟܬܝܒ ܒܝܐ. ܘܟܠ ܡܢ ܕܗܝܢ ܠܦܠܚܝܢ
ܟܠܗܘܢ ܠܕܪܝܫܘܢ. ܒܪܡ ܠܐܘ ܘܦܠܚܝܢ ܕܠܬ ܡܬܟܒܫܬܐ ܘܪܒܢ
ܪܫܐ. ܘܡܪܝܘ ܠܗܠܗ ܢܦܫܐ. ܗܟܢܐ ܢܟܦܠܐ. ܗܘ ܕܝܢ ܐܫܬܒܠܐ
ܡܪܒܠܗܘܢ. ܗܟܢܐ ܡܠܬܒܠܗܘܢ. ܟܬܝܒ ܠܡܪ. ܗܒܒܠ [1]ܐܦ
ܫܒܬܝܗܘܢ. ܒܒܘܫܝ ܠܐܘ ܗܘܝܢ ܕܠܗܘ ܟܠܡܐ ܫܘܘ ܒܫܠܝ
ܫܡܝܢ. ܗܟܢܐ ܐܬܘܝܘ ܕܟܠܡܐ ܗܘ ܠܡܫܬܘܝܘ. ܒܫܠܝ ܠܐܘ.
ܐܒܪ. ܒܒܘܫܝ ܒܦܝ ܚܪ ܒܣܝܢܐ. ܠܐܗܐ ܕܝܢ ܠܐ ܗܘܐ. ܒܒܠܟ
ܗܐ. ܗܟܢܐ ܠܐ ܐܝܬܘܗܝ. ܕܡܝ̈ܬܐ. ܘܠܐ ܠܘܒ ܐܡܪܝܢ ܠܡܫܐܠܬܗ.
ܒܬܚܝܬ ܥܡ ܘܐܦܒ. ܠܐܦ ܢܫܬܘ̈ܕܝܘ ܒܫܠܝ ܠܐܦܝ. ܐܢ ܗܒܝܠܐ
ܕܘܡܝ ܡܪܐ ܠܗ ܡܪܝܢ. ܗܟܢܐ ܡܪܝܐ. ܐܒܢܐ ܒܪܗ ܗܘ. ܒܒܠܟ
ܗܐ. ܗܟܢܐ ܐܝܬܘܗܝ. ܒܒܠܬܐ ܕܡܦܪܒܝܢ ܓܠܘܗ̈ܝ. ܗܟܢܐ
ܘܒܒܠܬܐ ܐܪ̈ܒܬܐ ܡܓܠܝܢ. 21 ܕܐܪܡܠܬ ܡܣ̈ܟܢܬܐ. ܗܟܢܐ ܠܒܓ̈ܐ.
ܒܪܟ ܠܡܪ ܘܦܬܚ ܓܒܬ. ܠܐܪܝ. ܒܠܐ ܕܡܒܝܢܐ ܗܘܠ ܐܪܡܠܬܗ.
ܒܦܬܚܝܢ ܗܘܪ. ܝܚܝܕܐ ܕܒܣ̈ܪܝܢ. ܕܒܟܐ̈ܐ ܫܡܒܝ̈ܠܐ ܘܒܒܘ̈ܪܒܢܐ.
ܗܘܝܐ ܘܒܣܝ̈ܦܠܐ ܗ̄ ܢܒ̈ܪܐ. ܡܓ̈ܒܬ. ܘܣܬܘܐ ܙܘ̈ܪܒܐ ܢܗܘܘܢ. ܒܗܘܝܐ
ܠܒܝܬ ܣܬ̈ܘܐ. ܗܘܝܐ. ܗܘܝܐ ܠܦܒܝܒܝܢ ܠܒܡ ܕܝܢ [2]ܣܗܕܘܬܐ.
ܒܒܘܫܝܢ ܕܠܬ. ܕܠܐ ܠܗܘܘܢ ܡܬܝܠܦܝܢ. ܒܦܬܚ ܗܘܪ ܘܙܘܒܝܢ
ܦܐ. ܠܡܦܣ. ܒܪܟ ܡܝܡܠ. ܙܘܝܐ. ܗܘܝܐ ܕܠܐ ܠܡܪܡܘܢ.
ܒܦܬܚܝܢ ܦܘܦ ܘܦܘܫܝܢ ܕܠܬ. ܠܠܗ̈ܘܢ ܠܡܦܣ. ܒܦܬܚܝܢ.

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[1] ܘܐܦ BG [2] ܠܣܗܕܘܬܐ BG

ܠܗ ܗ̄ ܙ̈ܒܢܬܐ ¹ܓܘܣܦܬܐ. ܘܐܦܢ ܗܘ. ܗܘܝܐ ܕܣܒܪ: ܕܐܢܬ ܠܗ
ܗ̄ ܪܝܥܩܠܐ. ܢܬܢܣܒܢ ܡܢܗ. ܘܡܢ ܡܠܝܢ ܠܒܝܬ ܩ̈ܢܐ. ܟܘܟܒ
ܦܐ ܘܪܒܝ ܝܡܠܠ ܙܒܝܓܐ. ܗܘܝܐ ܦܐܝܢ. ܒܦܬܝܢ ܦܐ ܕܝܣܡ
ܡܠܠ ܡܩܥܬܐ. ܠܟܪܝ ܡܬܟܒܐ. ܗܘܝܐ ܕܩܪܒܐ ܗܢܘܢ ܟܠܗܘܢ.
ܘܐܪܥܒܗܘܢ. ܒܣܥܝܢ ܒܗ ܘܪܒܝܡ ܒܝܬ. ܠܥܢܝܢ ܟܠܗܘܢ.
ܒܪܫܝܢ. ܗܘܝܐ ܡܥܒܝܢ. ܒܦܬܝܢ ܫܝܢ. ܗܘܘ. ܠܡܣܝܬܓܐ.
ܒܩܘܣܝܢ ܓܪܝܢ ܓܐܘ. ܒܪܝܒܘ ܡܠܟܐ ܕܐܓܐ. ܒܘܩܒ ²ܕܠܬ.
ܒܥܡܗ ܕܡܠܟܐ. ܒܡܠܝܣ ܡܢ ܢܫ̈ܝܐ ܗܘܝܐ ܒܬܪ ܦܬܝܠܡܠܐ ܗܘܐ
ܐܬ. ܡܒܪܟܐ ܗܘ ܡܠܟܐ ܕܝܫܪܐܠ. ܥܠܡܐ. ܗܘܝܐ ܥܝܢܐ.
ܒܥܡܐ ܘܥܘܒܝܢܐ. ܗܘܝܐ ܘܓܥܘܒܝܬܐ. ܒܡܪܘܥܐ. ܕܐܓܘ ܠܒܝܢ
ܗܘܩܬܐ ܕܝܢ ܕܢܣܪܘܢܒܝܢ. ܒܣܥܝܢ ܕܠܬ. ܗܘܝܐ ܘܢܩܥܘ ܟܠܝܒܝܢ.
ܟܠܒܪܟܝܢܒܝܢ ܢܐܪܬܐ. ܒܪܒܝܢ ܢܝܬ ܘܢܒܝܢ ܙܢܥ. ܘܢܫܢܦܢܒܝܢ.
ܒܪܒܝܢ ܢܘܢ. ܗܘܝܐ ܘܢܥܦܦܢܒܝܢ. ܒܦܬܝܢ ܥܒܝܢ. ܢܟܦ ܕܠܐ
ܡܒܬܝܢ ܐܒܢܐ ܕܫܒܪܒܬܐܘܢܒܝܢ. ܗܘܝܐ ܕܡܫܬܪܢܒܝܢ. ܥܪܝܢ
ܠܡܦܦܘ ܠܐܝܠܝܢ ܕܐܒܝܢ ܒܗ ܘܡܐܒܝܢ. ܗܘܝܐ ܘܠܡܦܬܘܪܐ
ܕܡܪܦܢܐ ܐܦ ܘܠܡܦܓܠܐ ܕܗܘܢ ܕܡܐܒܝܢ ܩ̈ܢܐ. ܒܠܗ ܟܪܝ
ܒܡܠܐ ܓܠܐ ܗܘܐ ܒܗ ܠܡܥܡܠܗ. ܒܪܒܝܢ ܡܥܡܠ. ܝܢܝܢܐ
ܕܓܥܕܡ 20 ܐܦܠܒܘܢ. ܒܦܬܝܢ ܥܝܢ ܘܪܒܝܢ ܠܠܦ ܢܫܓܘܪܢܘ
ܒܥܠܝ ܠܠܦ. ܡܢ ܥܡܠܐ ܗܘܓ. ܒܒܠܝܢ ܗܐ ܗܘܝܐ ܐܬܝܗ
ܗܘܓ. ܡܦܫܝܢ ܟܪܝ. ܗܘܝܐ ܕܡܦܫܝܢ ܟܪܝ ܐܬܗܘܝܢ.
ܟܪܝܐ ܡܢ ܢܓܒܝ ܒܪܡܠܐ ܗ̄ ܢܐܝܢ ܒܦܥܦܗ ܒܓܝܝܐ ܕܗܘܝܐ

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[1] ܘܓܘܣܦܬܐ BG [2] add ܘܪܒܝ ܓܐܘ BG

ܒܪܒܥ ܦܐ ܘܕܢܝ ܓܡܠܐ ܡܘܫܚܬܐ. ܢܒܩܝܢ. ܢܘܢܐ ܦܠܓܐ. ܒܪܒܥ
ܦܐ ܘܓܡܠܐ. ܕܗܠܝܢ ܕܐܬܝܗܝܢ ܕܝܠܝܢ. ܘܠܒܠܐ ܐܢܫ ܡܪܝܡ ܕܓܠܝܐ.
ܢܘܢܐ ܕܫܒܬ. ܒܪܒܥ ܟܐ. ܚܣܪ ܒܐܪܥܐ. ܢܘܢܐ ܒܪ̈ܩܐ. ܦܪܝܫ ܐܢܐ.
ܢܘܡܢܐ ܗܘܘ ܣܢ̈ܐ. ܢܘܢܐ ܦܘܪܢܐ. ܠܒܝܬܐ ܗܢܐ. ܘܡܣܒܪܝܢ ܗܘܘ
ܗ̄ ܠܡܠܟ̈ܝܗܘܢ. ܕܒܗܘܢ ܫܒܬܐ ܒܬܚܝܐ ܕܠܠܓܢܐ ܡܠܟܘܬܗ ܕܐܠܗܐ[1]
ܡܬܠܠ ܕܠܘ ܐܢܫ ܕܣܒܪܝܢ ܗܘܘ ܐܠܐ ܒܡܐܬܝܬܗ ܕܐܬܪܝܢ ܡܬܠܟܝܐ
ܐܘܣܦ ܠܗܘܢ ܡܬܠܐ ܗܢܐ. ܓܒܪܐ ܚܕ ܒܪ ܚܘܠܡܢܐ ܪܒܐ. ܢܘܢܐ ܫܦܪ
ܓܢܣܐ ܗ̄ ܐܙܪ ܡܫܡܫܢܐ. ܐܠܐ ܠܐܬܪܐ ܥܣܝܢܐ ܗ̄ ܫܠܡ. ܠܫܠܝܐ. ܕܢܣܒ
ܠܗ ܡܢ ܡܠܟܘܬܐ ܗ̄ ܡܢ ܐܠܗܐ ܐܦܐ ܠܒܢܝܢܫܐ. ܘܢܗܦܘܟ ܗ̄
ܒܡܐܬܝܬܗ ܠܥܠܡܝܬܐ. ܘܩܪܐ ܒܦܪ̈ܨܘܦܝ ܗ̄ ܦܬܓܡܐ. ܡܬܓܪܘܦܠܓܐ.
ܐܦܝܣܩܘܦܐ. ܩܫܝܫܐ. ܡܫܡܫܢܐ. ܐܦܘܕܝܩܢܐ[3]. ܐܡܘܪܐ. ܡܩܪܝܢܐ.
ܕܝܪ̈ܝܐ. ܘܣܒܠܗܘܢ ܕܥܡܪܐ ܡܢܝܢ. ܒܣܒܝܢ ܠܢ. ܢܘܢܐ ܡܠܝܚܐ.
ܒܦܬܚ ܢܘܢ ܗ̄ ܟܠ ܡܢܝܢܐ ܠܡܬܒܣܪܐ ܐܘܢܩ̈ܝܐܣ. ܘܟܠ ܐܘܢܩܝܐ
ܠܟܒܣܪ ܐܙܙܐ ܗ̄ ܫܘܒܚܐ ܡܫܡܠܝܐ ܘܡܪܒܝܢܐ ܕܒܣܪܐ ܓ̈ܫܡܐ ܦܓ̈ܪܐ ܘܒܣ̈ܪܐ.
ܐܬܬܓܪܘ. ܒܫܠܝܢ ܓܡܠܐ. ܟܕ ܐܬܐ ܐܢܐ ܗ̄ ܐܘܣܦܘ ܟܠ ܡܢܬܪܬܟܘܢ.
ܒܢ̈ܝ ܡܬܝܬܗ[4] ܕܝܢ. ܫܡܥܝܢ ܗܘܘ ܠܗ. ܐܡܪ ܠܗ ܐܢܘ. ܒܣܒܥ
ܠܟܒ. ܢܘܢܐ ܫܒܪ. ܒܟܪܐ ܥܒܕܐ. ܠܗܘܐ ܫܠܝܛܐ ܕܠܐ ܒܣܪܐ
ܒܪܒܝܢ. ܒܪܘܒܝܢ ܒܗܢ [5]ܐܢܬܪܝܬܐ ܩܒܠ ܦܘܪ̈ܢܣܐ ܡܫܩ̈ܠܝܐ
ܒܐܘܪ̈ܚܐ ܫܡܝܢܐ. ܟܕ ܫܡܥ ܒܣܘܪܝܐ. ܢܘܢܐ ܒܣܘܕܪܐ.
ܒܐܘܦܢ ܕܠܬ ܡܪܒܒܬܐ. [6]ܠܡܫܝܢܐ ܠܐ ܢܗܒܬ ܒܣܦܝܢ ܟܠ ܦܬܘܪܐ
ܗ̄ ܠܡܫܝܢܐ ܠܐ ܠܟܒܬ ܘܐܒܪܬ ܘܠܡܠܟܬܐ. ܘܡܛܝ ܗܘ ܕܝܢ ܕܠܟܝܬ

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1 add ܗ̄ BG 2 add ܠܗܢܐ BG 3 add ܘܪܘܒܝܢ BG
4 add ܗ̄ ܢܘܪܐ BG 5 add ܗ̄ BG 6 ܠܒܘܢܐ A

ܪ̈ܓܝܓܬܐ. ܫܠܡܘ ܟܗܢܐ ܐܡܪ. ܒܪܡܫ ܠܟܘ. ܝܗܒܐ ܕܟܠܐ. ܒܫܠܡ ܘܐܘ.
ܒܪܡ ܢܐܬܐ ܒܪܗ ܕܐܢܫܐ ܘܢܫܒܚ ܒܗ̇ ܗܝܡܢܘܬܐ ܒܟܠ ܐܬܪܐ ܗ̄ ܒܟܠ
ܡܬܠܗܘܢܬܐ ܕܦܘܠܚܢܗ ܕܟܠܡܕܡ ܡܫܒܚܝܢ. ܘܗܘ ܦܪܝܫܐ ܘܐܡܪ ܗܘܐ
ܒܢܘܗܝ ܠܫܘܫܗ. ܢܘܣܐ ܗܘ ܠܟܬܗ. ܐܠܐ ܐܡܪ ܐܢܐ ܬܪܝܢ ܒܫܒܬܐ
ܗ̄ ܢܘܡ ܬܪܝܢ ܘܢܘܡ ܢܫܒܚ ܕܝܫܒܚܢ ܗܘܘ ܦܬܚܐ. ܘܡܫܒܚܝܢ ܐܢܐ.
ܒܬܪܟܢ ܟܕ ܗ̄ ܢܘܒܝܗ ܐܢܐ. ܐܝܢ ܡܢ ܒܢܪܐ ܠܒܗܬܐ. ܐܠܐ ܬܪܝܢ ܗܘܐ
ܒܠܠ ܢܪܝܗ ܗ̄ ܗܘ ܡܫܡܫܢܐ ܒܬܒܪܬ ܠܟܠܐ ܘܟܠ ܒܫܘܬܦܐ ܐܝܢ
ܦܪܝܫܐ. ܘܟܢܐ. ܒܬܪܟܢ ܘܐܘ ܘܒܟܠ ܡܪܕܘܬܐ ܕܫܘܒܚܢܘܗܝ
ܒܬܪܟܢ ܠܐܒܐ ܒܡܬܬ. ܘܠܐ ܠܥܠܡܝܢ. ܥܠܡܝܢ ܥܠܡ. ܐܡܝܢ.
ܘܠܐ ܠܫܠܗܝ. ܒܬܪܟܢ ܬܘܒ ܘܪܒܝܢ ܗ̄ ܒܫܘܠܡܐ ܕܥܕܢܐ
ܬܘܒ ܘܒܬܪܟܢ ܗ̄ ܕܠܝܠܐ ܗܘܝܢ. ܒܫܠܡܝܢ ܕܠܝܬ. ܠܓܡܠܐ
ܕܒܢܝܢܐ ܕܡܫܒܚܬܐ ܢܟܘܠ. ܢܘܣܐ ܢܕܒܢ. ܘܢܬܒܘܢ. ܥܠܡܝܢ ܢܘܢ.
ܕܐܦܝܘܗܝ. ܢܘܣܐ [1]ܕܝܬܪܘܢ. ܟܗ. ܕܝܓܢܘܢܝܗܝ. ܒܬܪܟܢ
ܘܐܘ ܘܢܘܢ ܒܦܘܢܝܐ ܠܓܠܠ ܘܪܘܒܚ ܕܟܬ. ܝܫܡܥ ܕܬܫܒܚܬܢ.
ܘܫܒܚܠ ܗܘܐ ܕܡܟܘܗ ܒܬܪܟܢ ܡܟܡܫ. ܗܘܝܢ. 19 ܓܒܪܐ ܐܝܢ ܕܦܘܫܗ
ܐܟܢ. ܒܬܪܟܢ ܐܝܟ ܘܒܟܢ [2]ܡܫܘܚܬܐ ܗ̄ ܐܦܢ ܠܗܘܢ ܦܪܝܐ
ܠܦܘܩܐ [3]ܒܠܚܘܕ ܐܝܟܢ. ܚܕܐ ܗܘܐ ܕܢܚܪܐ ܠܟܫܘܦ ܕܡܫܒܚܘ.
ܒܬܪܟܢ ܡܫܡܫ. ܢܘܣܐ ܐܝܬܘܗܝ. ܡܬܠܠ ܕܗܘܒܬ. ܢܘܣܐ
ܒܠܠ ܗܘܝܢ ܗ̄ ܬܬܐ ܦܘܢܗܬܐ. ܠܐܝܢ ܗܘܐ ܕܢܒܟܪ. ܘܐܡܪ ܠܗ
ܐܬܦܪܗܢ. ܒܫܠܡܢ ܗܘܐ ܢܫܘܒܚܢܘ ܒܬܪܟܢ ܬܘܒ ܗܘܐ. ܢܘܬ
ܐܟܢ. ܘܐܬܦܪܗܢ. ܒܬܪܟܢ [4]ܗܘܐ. ܢܚܬ. ܗܘܐ ܦܠܓܘܬ.

[1] add ܦܘܢܐ ܒܪܡܫ BG [2] ܡܫܠܡܢܘܬܐ A [3] omit D [4] ܬܘܒ ܗܘܐ D

ܘܘܐܘ. ܩܘܢܐ ܠܥܡܘܬܐ. ܐܬܕܒܪܘ ܠܐܢܬܬܗ ܕܠܘܬܗ ܗ̄ ܗܝ ܕܡܠܠ
ܚܘܙܐ ܒܠܚܘܕ ܕܠܥܘܬܪܐ ܥܡܩܬܐ ܕܡܠܟܝܐ ܗܘܬ ܘܠܗܢܐ ܦܬܓܡܐ
ܬܘܒ ܠܗܘܐ ܒܠܚܘܕ ܒܗܘܢܗ. ܡܢ ܕܟܪܐ ܕܢܫܐ ܢܦܫܗ ܗ̄ ܒܠܠܡܐ
ܕܬܚܝܪ ܢܩܒܪܘܢܗ ܗ̄ ܒܠܠܡܐ ܗܢܐ. ܬܢܝܢ ܢܗܘܘܢ ܟܚܕܐ ܒܕܡܐ ܗ̄
ܟܚܕ ܢܦܫܐ. ܚܕ ܢܬܒܪ ܗ̄ ܠܐܒܐ ܕܐܬܘܗܝ ܦܪܙܐ ܡܥܡܥܐ ܕܠܘܬܗ
ܡܬܒܥܝܢ ܢܦܪܐ ܘܙܒܢܐ. ܘܐܡܪܢܐ ܢܬܒܥܘܢ ܗ̄ ܒܫܦܘܠܐ ܒܪܢܐ ܡܠܟܐ
ܕܙܠܢܐ ܡܢ ܟܪܝܐ ܦܬܐ. ܘܬܪܝܢ ܢܗܘܘܢ ܦܫܝܛܝܢ ܐܟܢܐ ܗ̄ ܗ̈ܘ̈ܢ
ܠܒܝܫܬܐ ܘܡܬܦܪܫܬܐ ܘܢܪܐ ܡܢܗܘܢ ܡܬܥܡܩܢܐ ܟܡܐ ܡܢ ܘܐܡܪܬܐ
ܡܬܒܥܝܐ ܕܦܘܠܚܢܐ ܒܠܚܕܐ ܠܥܡܘܬ ܒܩܒܪܗ. 18 ܢܦܠܘ ܘܠܐ ܬܡܠܢ
ܠܗܘܢ. ܒܦܬܚܝ ܡܢܡܢ ܢܦܘܩܝܢܗ ܒܦܬܚܝ ܠܐܒ. ܕܝܢܐ ܚܕ ܐܢܬ
ܗܘܐ ܗ̄ ܐܡܪ ܒܘܪܟ ܡܠܟܐ. ܒܡܕܝܢܬܐ ܚܕܐ ܗ̄ ܐܡܪ ܦܪܘܣ. ܕܡܢ
ܐܠܗܐ ܠܐ ܕܝܠܠ ܗܘܐ ܗ̄ ܚܝܠܐ ܗܘܐ. ܘܡܢ ܩܕܝ ܐܢܫܐ ܠܐ ܡܬܒܥܝ ܗܘܐ
ܗ̄ ܕܠܘܙܐ ܕܠܐ ܡܬܢܚܐ ܦܘܪܫ ܗܘܐ. ܐܪܡܠܬܐ ܕܝܢ ܚܕܐ ܐܝܬ ܗܘܬ ܗ̄
ܒܢܘܦܬܐ ܕܒܟܪܐ ܕܒܥܦܬܒܒܘܠܬܐ ܕܡܢ ܐܠܗܐ ܡܬܪܗ ܐܦܬܒܒܬ ܗܘܬ
ܠܒܠܟܪܐ. ܬܒܒܝܢ. ܒܦܬܚܝ ܒܝܬ ܘܒܐ. ܡܢ ܒܒܠܟܝܢ ܗ̄ ܡܢ
ܢܒܘܒܢܙ ܕܠܝܬܘܢ ܒܥܝܕܐ ܘܦܠܠ ܘܒܠܠ ܒܬܘܒܬܝܢ. ܠܐ ܬܫܡܥ
ܘܠܥܝܢܝܢ ܒܥܒܕܬܐ ܐܘܒܠܠ ܘܒܢܘܢܗܝܢ ܕܙܒܢܐ ܡܠܠܟܝܢ
ܒܘܙ. ܐܦܢ ܡܦܠܠ ܕܡܠܐܠܐ. ܒܦܬܚܝܢ ܡܢܡܢ ܘܙܒܢ ܠܡܟܪ.
ܐܬܒܢܝܗ ܗ̄ ܐܙܐ ܗܘܝ ܕܚܪܙ ܒܘܙܦܝ ܠܒܟܪܐ ܘܦܪܙ ܐܝܟ ܕܒܥܘܗ
ܒܝܬܐ ܕܡܪܢܐ ܒܐܘܙܦܠܡ. ܘܒܢܐ ܐܢܪܢܐ ܕܝܢܐ ܚܕܠܐ ܦܪܘܩܐ
ܐܙܦܠܠܬܐ ܢܦܫܐ ܕܡܬܕܠܐ ܡܢ ܡܬܢܙܘܬܐ ܒܒܠܟܝܢܐ ܒܝܢܐ ܙܢܫܡ

ࡄࡉࡀ ࡃࡀࡕࡁࡎࡓ ࡅࡀࡕࡉࡂࡁ. ࡁࡔࡋࡉࡍ ࡒࡅࡐ ࡅࡂࡃࡀ ࡒࡅࡅࡅࡐࡉ ࡁࡉࡕ. ࡁࡔࡐࡉࡀ ࡏ ࡌࡕࡋࡀ ࡃࡔࡅࡆࡀࡉࡍ ࡐࡓࡔࡀ ࡅࡌࡏࡃࡓࡀ ࡃࡕࡅࡕࡀ ࡍࡕࡌࡓ ࡌࡍ [1]ࡀࡌࡋࡊࡀ ࡀࡌࡃࡓࡀ ࡋࡄ ࡀࡕࡉ ࡋࡕࡌࡅࡍࡕࡀ. ࡀࡌࡓ ࡋࡄ [2]ࡁࡃࡁࡀ ࡀࡔࡕࡅࡌࡉࡍ ࡁࡔࡋࡉࡍ ࡌࡁࡌࡔ ࡅࡅࡒࡐࡉࡍ ࡁࡔ. ࡏ ࡋࡀ ࡀࡌࡓ ࡋࡁࡃࡁࡀ ࡄࡁࡃࡀ ࡀࡋࡀ ࡀࡌࡓ ࡃࡉࡄࡁࡁࡉࡍ ࡋࡁࡉ ࡌࡃࡌࡔ ࡃࡀࡉࡔࡌࡔ ࡅࡁࡕࡍࡃࡌ ࡀࡐ ࡀࡍࡕ ࡀࡔࡌࡔ. ࡋࡌࡍࡀ ࡕࡁࡃࡅࡕࡄ ࡌࡏࡁࡋࡀ ࡃࡄࡅ ࡁࡃࡁࡀ ࡏ ࡀࡔࡍࡉࡍ ࡁࡉ ࡋࡀࡋࡄࡀ ࡐࡋࡍࡉࡍ ࡌࡅࡁࡕࡀ ࡃࡁࡋࡁࡉࡍ ࡐࡓࡁࡉࡍ ࡅࡋࡁࡉࡕ ࡋࡁࡉࡍ ࡁࡄࡅࡍ ࡕࡁࡃࡅࡕࡀ. ࡀࡍࡁࡄࡅࡍ ࡁࡔࡓࡀ ࡀࡍࡐࡉࡆ ࡋࡐࡓࡁࡀ. ࡁࡁࡅࡐࡉࡍ ࡁࡁࡕ [3]ࡌࡅࡍࡀ ࡐࡍࡁࡀ. ࡅࡀࡌࡓࡉࡍ ࡍࡁࡉ ࡍࡔࡅࡇ. ࡌࡅࡍࡀ ࡌࡔࡅࡇ ࡍࡁࡉ. ࡀࡕࡍࡃࡌࡔ ࡋࡋࡁࡉࡍ. ࡋࡀ ࡄࡅࡀ. ࡁࡁࡋࡋࡀ ࡄࡀ. ࡁࡔࡓࡀ ࡄࡅࡉࡍ. ࡌࡅࡍࡀ ࡋࡄ ࡁࡔࡓࡕࡍࡄࡅࡍ. ࡁࡕࡉࡉ ࡅࡀࡕ ࡌࡒࡁࡋࡕࡀ. ࡄࡉࡅࡍ [4]ࡃࡀࡕࡁࡃࡉࡍࡅ. ࡋࡌࡍࡀ ࡐࡓࡅࡐ. ࡁࡔࡋࡉࡍ ࡐࡀ ࡅࡐࡕࡉࡉࡍ ࡍࡔࡌ. ࡀࡋࡀ ࡄࡉࡀ ࡃࡌࡍ ࡁࡌࡍࡀ ࡄࡅ ࡍࡅࡁࡓࡀ. ࡌࡅࡍࡀ ࡀࡋࡀ ࡀࡍ ࡀࡌࡓࡉࡉࡍ. ࡁࡀࡐࡐ ࡍࡔࡌ ࡅࡐࡅࡆ ࡁࡔࡌࡀ ࡄࡉࡀ ࡏ ࡄࡉࡀ ࡃࡐࡌࡋࡓࡀ ࡄࡅ ࡅࡋࡅ ࡌࡅࡁࡀ. ࡂࡉࡔࡍࡀ ࡃࡐࡁࡁࡌࡍ: ࡋࡀ ࡀࡕࡉࡍࡀ ࡌࡋࡁࡅࡕࡄ ࡃࡋࡀࡋࡄࡀ ࡁࡍࡐࡅࡓࡕࡀ. ࡁࡀࡐࡐ ࡍࡔࡌ. ࡌࡅࡍࡀ ࡁࡍࡐࡅࡓࡕࡀ ࡁࡀࡐࡐ. ࡅࡀࡅ ࡏ ࡃࡉࡌࡍࡀ ࡅࡌࡍࡉࡀ ࡀࡍࡇ ࡃࡐࡁࡓࡉࡍ ࡀࡔࡐࡓࡅࡋࡅࡍ. ࡄࡀ ࡆࡌࡓ: ࡌࡋࡁࡅࡕࡄ ࡃࡋࡀࡋࡄࡀ ࡋࡅࡍ ࡐࡅࡋ ࡌࡁࡍࡃࡅࡍ ࡄࡍ. ࡌࡅࡍࡀ ࡁࡉࡅࡁࡅࡍ ࡀࡕࡉࡄ ࡏ ࡁࡋࡁࡁࡅࡍ ࡀࡉ ࡂࡁࡃࡉ ࡀࡕࡅࡍ ࡃࡋࡁࡃࡅࡍ ࡋࡀࡋࡄࡀ ࡃࡍࡁࡕࡄ ࡄࡍࡉ ࡌࡋࡁࡅࡕࡄ. ࡅࡀࡌࡓ ࡋࡕࡋࡌࡉࡃࡅࡄࡉࡍ ࡃࡀࡕࡅࡍ ࡌࡅࡐࡕࡀ ࡃࡕࡕࡓࡉࡉࡅࡍ ࡋࡌࡔࡍࡀ ࡇࡃ ࡌࡍ ࡌࡒࡐࡕࡀ ࡃࡁࡓࡄ ࡃࡀࡍࡔࡀ ࡅࡋࡀ ࡕࡍࡉࡅࡍ ࡏ ࡁࡋࡀ ࡍࡉࡅࡐࡕࡀ ࡌࡕࡓࡀ ࡃࡁࡕࡉ ࡋࡌࡔࡅࡔ ࡋࡁࡉࡄࡅࡍ ࡌࡔࡅࡇ. ࡀࡍࡁࡀ ࡆࡌࡓ ࡃࡁࡓࡀ ࡁࡓࡔࡉࡍ ࡌࡍ ࡐࡔࡏࡀ ࡏ ࡄࡅࡁࡉࡀ ࡌࡃࡔࡋࡉࡍ ࡄࡅࡌࡀ ࡌࡀࡕࡉࡕࡄ ࡃࡌࡍ ࡁࡔࡅࡋࡔ ࡀࡐࡓࡀ. ࡋࡁࡉࡋࡀ ࡃࡁࡋࡀ ࡍࡅࡁࡉࡍ ࡋࡁࡅࡋࡀ. ࡁࡓࡁࡉࡂ ࡁࡁࡉ

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[1] ࡃࡀࡌࡋࡊࡀ BG [2] ࡁࡃࡁࡓ BG [3] ࡏ ACE [4] ࡀࡕࡁࡃࡉࡍࡅ BG

ܐܣܘܪܬܐ. ܘܒܠܚܘܕ ܡܬܒܣܡ ܗܘܐ ܐܝܬܝܬ. ܗܘܢܐ ܢܝܚܐܝܬ.
ܘܡܫܡܫܢܐ ܚܕ ܐܝܬ ܗܘܐ ܕܫܡܗ ܠܒܝܪ. ܕܘܒܗ. ܠܡܛܐ ܘܟܕ ܢܫܬܘܕܝܘ
ܦܬܚ ܠܡܚ ܘܐܘܩܕܗ ܕܐ. ܘܐܡܪܐ ܗܘܐ ܠܘܬ ܠܒܪܗ ܕܗܘ ܒܬܢܐ.
ܗܘܢܐ ܠܘܬ ܫܦܐ. ܒܙܒܢ ܫܡܫܬ. ܕܠܗ. ܟܕ ܡܫܚܢ ܒܫܘ̈ܚܢ.
ܗܘܢܐ ܒܝ ܡܫܚܢ. ܘܡܬܝܐܒ ܗܘܐ ܕܢܫܬܐ ܒܪܫܗ ܡܢ ܦܬܘܬܐ.
ܦܬܚ ܦܐ ܘܡܚܝܢ ܘܠܐ ܡܒܗܢܬܐ ܡܝܬܪܬܐ ܘܕܒܚ ܘܠܐ ܐܚܪܬܐ
ܡܪܥܬܐ ܗܘܢܐ ܦܬܘܪܐ. ܒܒܝܢ ܒܗ ܡܒܗܢܬܐ ܡܝܬܪܬܐ ܘܕܒܚ
ܐܚܪܬܐ ܡܪܥܬܐ. ܐܠܐ ܐܦ ܒܟܠܗ̈ ܐܬܝܢ ܗܘܘ ܡܠܚܡܝܢ. ܦܬܚ
ܠܡܚ ܘܐܘܩܕܝܢ ܒܗ ܒܚܪܘܒܢܐ. ܡܠܚܡܝܢ. ܦܬܚ ܠܡܚ ܘܩܠܒ
ܒܗ ܡܒܗܢܬܐ. ܘܚܙܐ. ܦܬܚ ܘܐܘ. ܗܘܢܐ ܒܪܫܗ ܚܝܬ. ܠܐܒܪܗܡ.
ܕܢܓܒܘܢ. ܒܒܘܗܝ ܒܝܬ. ܢܦܩ ܓܒܗ ܒܩܛܝܐ ܘܢܓܒ. ܦܬܚ
ܢܘ. ܗܘܢܐ ܘܢܒܘ.. ܠܗ ܠܗܢܐ. ܕܗܐ ܡܗܬܢܐ ܐܝܟ ܒܗܠܗܒܝܬܐ.
ܦܬܚ ܦܡ ܘܐܡܪ ܗܐ ܘܐܡܪ ܒܝܬ ܡܪܒܬܐ ܢܫܬܘܕܝܘ ܒܗܠܝ.
ܗܐ ܘܒܘܗܦ ܒܝܬ. ܗܘܬܐ ܙܒܬܐ ܫܢܝܐ ܒܬܝܢ. ܦܬܚ ܒܝܬ
ܘܢܘ. ܘܠܒܘ. ܗܘܢܐ ܒܝܬ ܠܝ ܘܠܒܘ ܦܚܬܐ. ܒܙܒܢ ܦܐ ܘܒܘܦܒ
ܠܐܘ. ܙܒܢܐ ܡܗܪܙ. ܕܐܠܠܐ ܢܫܗܕ. ܦܬܚ ܫܡܥܬ. ܐܢܘ. 17 ܠܐ
ܡܗܒܚܐ ܕܠܐ ܕܠܐܘ ܡܒܗ̈ܘܠܐ. ܗܘܢܐ ܒ̈ܗܠܐ. ܦܘܚ ܗܘܐ ܠܗ ܠܠܘ
ܙܢܝܐ. ܦܬܚ [1]ܙܢܦ. ܗܘܢܐ ܢܡܪܢܝܬܐ. ܒܝܚܝܐ ܕܦܐ ܙܢܝܢܝܬܐ ܗ̄
ܕܢܡܪܐ ܡܒܪܝܢ ܠܗ. ܐܘܬܦܗ ܠܝ ܗܢܡܪܘܬܐ ܗ̄ ܐܘܬܦܗ ܠܝ ܦܘܙܙ
ܗܢܡܪܘܬܐ. ܐܝܟ ܦܪܝܬܐ. ܒܙܒܢ ܙܢܦ ܦܘܦܘܦ ܕܒܬ ܘܐܘܪܚ ܠܐܘ.
ܕܝܚܕܠܐ. ܦܘܦܘܦ ܕܠܬ. ܐܡܪܝܢ ܗܘܬܗܘܢ ܠܒܠܬܐ. ܒܕܒܪ ܠܐܘ ܡܪܒܬܐ

[1] add ܕܢܡܪܐ B G

ܟܕ ܡܗܝܡܢܘܬܐ ܘܩܕܝܫܐ ܕܡܫܝܚܐܝܬ ܒܐܓ̈ܪܐ ܡܩ̈ܕܫܐ ܘܓܘܫ̈ܡܐ ܘܩܘܡ̈ܬܐ
ܘܦܪ̈ܢܐ ܕܢ̈ܦܫܬܐ. ܢܬܒܠܒܠܘܢ [1]ܒܡܬܓܐܝܢܘܬܗܘܢ. ܒܡܫܝܚܐ ܫܪܝܬ. ܢܘܟܝܐ
ܒܡܫܡ̈ܫܢܐ. ܕܠܥܠܡ. ܕܡܪܝܡ ܕܪܘܡ ܒܗܝܬ ܒܢ̈ܝ ܐܢܫܐ ܗ̄ ܗܘ ܗܘ ܡܠܐ
ܕܚܣܝܪܘܬܐ ܡܫܬܟܚ. ܡܪܘܡ ܐܠܗܐ ܕܝܢ ܗܘ ܗ̄ ܡܫܬܡܠܝܢ. ܢܦܘܫܐ
ܘܢܦܫܐ ܕܪܘܚܐ ܠܡܫܝܚ ܗ̄ ܬܫܒܘܚܬܐ ܡܫܬܡܫܢ ܗܘܝ̈ ܡܟܘܪܝܢ. ܡܢ
ܗܪܟܐ ܡܠܟܘܬܐ ܕܐܠܗܐ ܡܫܬܡܥܐ. ܒܦܘܩܕܢ ܒܠܬ. ܘܟܠܐ ܠܗ
ܢܟܝ ܕܢܟܠܐ. ܢܘܟܝܐ ܘܟܠܐ ܐܢܫ. ܒܫܬܪܐ ܕܒܪ ܠܗ. ܘܢܫܟܚܘܢ.
ܒܐܘܦܝ ܢܟܝ. ܐܡܪܬ ܓܝܪ ܗ̄ ܒܝ [2]ܒܠܒܝ ܕܟܠܬܐ ܢܫܘܫܝܬܐ ܦܪܐ ܠܗܝ
ܡܪܡܝܬܐ. ܓܒܪܐ ܚܕ ܒܬܪܐ ܐܝܬ ܗܘܐ ܗ̄ ܡܫܬܐ [3]ܕܒܝܫܐ ܗܘܐ ܠܐ
ܐܬܗܘܬ ܦܓܪܗ ܐܝܟ ܗܢܐ ܕܠܐ ܐܬܒܪ: ܦܓܪܗܘܢ ܩܕܝܫܘܬܐ ܘܢܣܝܟܐ
ܠܘܬܗ ܕܠܐܦ ܡܢ ܫܒܪܐ ܕܢ̈ܫܐ ܦܓܪܗܘܢ ܕܢ̈ܬܐ. ܘܫܘܓܐܐ ܕܡܠܟܘ̈ܬܐ
ܐܡܪܝܢ ܕܠܐ ܗܘܐ ܒܫܘܒܚܐ ܒܬܪܐ ܗܢܐ ܐܦܠܐ ܠܒܪ ܡܫܬܒܚܐ ܐܠܐ
ܡܛܠܐ ܗܘ ܒܠܚܘܕ ܘܩܕܝܫܐ ܗܕܐ ܡܢ ܗܢܐ ܕܠܐ ܟܕܢܠܐ ܒܒܠܘ
ܟ̈ܘܠܐ ܦܘܢܝܐ ܐܦܠܐ ܘܢ̈ܦܫܐ ܦܘܢܝܐ ܐܝܟ ܕܐܡܪ: ܦܘܠܘܣ.
ܠܐ ܒܠܒܘ [4]ܡܬܩ̈ܠܒܢܐ ܕܠܐ ܒܠܒ̈ܝܢ ܕܐܬܡܪܢܘܢ. ܘܡܪܝܫܐ
ܘܦܪ̈ܟܠܘܫܝܢ ܐܡܪ ܕܗܘܐ ܒܫܘܒܚܐ ܕܬܪܐ ܗܢܐ ܘܢܬܒܠܒܠ ܗܘܐ
ܦܡܗ ܡܢ ܦܬܓܡܐ ܕܝܢ ܘܠܒܪ ܡܢ ܦܪܬܐ ܕܥܒܩ̈ܢܝܐ
ܗܘܐ. ܘܗܘܐ [5]ܦܘܠܘܬܗ ܢܛܪܐ ܕܒܠܠ ܘܒܠܠ ܕܡܫܝܢ
ܘܛܒܢ: ܫ̈ܠܘܗܝ. ܒܗ ܡܬܚܠܦ. ܘܠܗܢܐ ܡܛܠܐ ܠܘܬܗ
ܠܘܬܐ ܒܠܚܘܕܘܗܝ ܒܝܬܗ. ܘܠܒܫ ܗܘܐ ܒܘܪܐ ܗ̄ ܒܬܪܐ
ܢܨܪܐ ܚܘܪܐ ܕܡܢ ܫܓܝܬ ܦܛܪܘܬܗ ܠܐܪܐ ܕܡܠܐ. ܘܐܪܓܘܢܐ ܗ̄

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[1] ܒܡܬܓܐܝܢܘܬܗܘܢ BG [2] add ܢܘܟܝܐ A [3] ܕܒܝܫ BG [4] ܡܬܩܠܒܢܐ BG
[5] ܦܘܠܬܗ BG

ܙܕܝܩܘܬܐ. ܘܟܕ ܐܬܐ. ܒܪܢܫ ¹ܟܠܗ ܦܫܝܛ ܥܠ ܐܡܪܐ ܕܦ̈ܩܘܕܐ. ܡܘܕܝܢܐ
ܦܫܝܛܘܬܐ ܥܠܝ ܕܐܡܪܐ ܘܕܪ̈ܘܫܐ. ܒܪܢܫ ܢܦܫ ܗ̄ ܚܕܘܬܐ ܕܦ̈ܩܘܕܐ ܟܠܠ ܚܕ
ܚܛܝܐ ܕܬܐܒ. ܘܦܐܬܗ ܕܡܠܘ. ܒܐܘܪܚ ܡܢܡܫ. ܗܢܐ. ܡܛܠܠ ܕܟܝ
ܚܠܝܫ ܐܘܟܠܗ. ܒܒܘܦܢ ܒܢܬ. ܡܘܢܝܐ ܒܟܠܗ. ܘܡܢ ܡܬܘܫ
ܢܦܫܐ ܠܐ ܢܗܘܬ ܠܟܝ ܗ̄ ܐܪܐ ܦܪ̈ܨܘܦܬܐ ܡܫܪܝܢܘܬܐ ܘܢܦܫܐ ܠܒܪܢܫܐ ܕܢܛܝܪܬܐ.
ܠܡܒܣܡܫ ܕܢܝ ܘܠܐ ܗܘܐ ܠܝ. ܒܡܘܢܝܐ ܠܒܢܬ ܠܝ. ܘܠܗܢܐ ܡܬܠܐ
ܕܒܪܐ ܐܣܘܦܐ ܠܣܘܐ ܒܠܚܘܕ ܐܬܪܗܘܢ ܘܗܘ ܗܘܒܬ ܘܠܒܬܝܪܐ 16 ܕܐܝܬ
ܗܘܐ ܠܗ ²ܢܘܚܡܬܐ ܘܐܬܟܠܘ ܠܗ ܦܓ̈ܪܘܗܝ. ܚܝܝܢ ܕܦܬܟܡܪ. ܕܒܢܝܢܗ
ܡܒܪܝܚ. ܒܦܬܚ ܦܐ. ܡܘܢܝܐ ܡܒܪܝ. ܡܢܘ. ܒܐܘܪܚ ܡܢܡܫ. ܗܢܐ
ܕܦܫܛ ܐܢܐ ܒܠܚܘܕ. ܡܘܢܝܐ ܡܬܠܬܝܢ. ܗܒܠܝܢ ܚܘܦܒܢܐ. ܡܘܢܝܐ ܡܠܠܬܐ.
³ܕܪܘܚܬ ܒܢܬܘܠܝܢ. ܘܠܡܚܝܪ. ܒܒܘܦܢ ܕܠܬ. ܒܗܘܐ ܐܢܐ. ܒܡܠܐ
ܚܢܒ. ܒܦܬܚ ܚܢܬ ܘܐܘܦ ܡܘܪ. ܠܡܪܝܢ. ܐܡܪ ܠܗ ܡܠܐ ܡܬܩ̈ܢܝܢ.
ܒܦܬܚ ܡܢܡܫ ܘܐܘܦ ܡܘܪ. ܡܘܢܝܐ ܩܕܡܐ ܒܦܬܚ ܒܢܬ ܘܪܒܝܢ ܕܠܬ
ܡܒܦܢܝܬܐ. ܡܦܫܛܐ ܗ̄ ܒܠܠ ܡܬܪܢܝܬܐ ܒܫܪܐ ܩ̈ܕܠܝܢ. ܡܠܐ ܒܘ̈ܩܝܢ.
ܒܠܝܢ ܒܦ ܡܒܦܢܝܬܐ ܘܚܒܝܢ ܢܦܫ. ܢܬ̈ܠܐ ܗ̄ ܒܠܠ ܒܘܪܐ
ܒܫܪܝܢ ܚ̈ܝܒܝܐ. ܘܦܒܚܝ ܡܪܢ. ܡܘܢܝܐ ܡܪܝܐ. ܠܪܒܢܬܐ ܕܒܘܠܐ.
ܒܦܠܒ ܐܘܐ. ܡܘܢܝܐ ܕܒܘܠܘܬܐ. ܕܚܒܡܐܝܬ ܕܒܝܢ ܗ̄ ܐܦܝܢ
ܒܦܪܢܝܐ ܐܦܠܠ ܐܠܐ ܠܚܝܪܬܐ ܒܡܪܚܡܢܘܬܐ ܘܪ̈ܘܚܬܐ ܬܪܝܗ ܠܫܒܠܘܬܐ.
ܒܢ̈ܗܘܢ ܚܝܪ ܕܠܠܡܐ ܗܢܐ ܚܒܝܡܝܢ ܐܢܘܢ ܡܢ ܒܢܘܗ̈ܝܢ
ܕܢܘܗܪܐ ܒܫܪܒܬܗܘܢ. ܒܦܬܚ ܒܢܬ. ܗܕܐ. ܡܘܢܝܐ ܒܪܐ ܕܠܠܗܘܢ
ܗ̄ ܠܬܪ̈ܘܗܝܢ ܕܠܠܡܐ ܗܢܐ ܦܘܢܝܐܬ ܘܕܠܐ ܕܩ̈ܠܐ ܡܕܪ̈ܝܒܝܢ

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1 add ܡܘܢܝܐ ܒܐܘܪܚ ܟܠܗ BG 2 ܢܘܚܡܬܗ A margin D

3 add ܒܦܬܚ ܢܦܫ ܘܒܢܬ BG

ܘܡܠܐ. ܘܐܡܪ̈ ܠܗ [1]ܗܘ ܕܒܪܗ ܕܠܘܐ ܗ̄ ܡܠܟܐ. ܗܟܠܒܝ ܦܠܓܘܬܐ.
ܒܐܘܦܩ ܦܐ ܡܘܢܝܐ ܡܢܬܐ ܗ̄ ܡܒܪܐ ܣܘܣܒܠܐ. ܘܐܠܐ ܠܢܘܪܐ ܪܫܝܡܐ
ܗ̄ ܠܐܪܒܥܝܢ ܡܢ ܕܘܒܪܐ ܡܫܬܐܪܐ. ܘܠܦܘܡ ܒܪ ܩܝܢܢܗ. ܡܘܠܕܐ ܐܘܣܝܐ
ܕܝܠܗ. ܒܪ ܚܝܐ. ܒܐܘܦܩܐ ܚܝܬ. ܦܪܝܢܬ. ܒܦܬܚܝܢ ܦܐ ܘܐܘܦܩܐ
[2]ܙܢܒܐ. ܡܘܠܕܐ ܐܘܣܛܐܝܬ. ܘܟܪ ܝܫܪ. ܒܦܬܚܝܢ ܝܦܠܐ ܘܡܫܝܫܐ.
ܡܘܠܕܐ ܛܠܘ. ܒܦܬܚܝܢ ܛܝܬ. ܘܦܪܝܢ ܢܦܪ ܠܗ. ܡܘܠܕܐ ܠܡܛܥܪܒܘ.
ܒܥܠܝܢ ܛܝܬ ܘܒܫܝܢܐ ܒܦܬܚܝܢ ܛܝܬ. ܘܐܠܐ ܢܦܩ ܠܝܢ ܡܢ ܒܝܬܐ̈
ܡܪܝܬܐ ܗ̄ ܠܥܣܘܩܐ. ܘܗܘ ܦܪܘܗ ܠܦܪܝܬܐ ܗ̄ ܠܝܢܘܬܐ ܕܝܢܐ ܠܡܪܪܐ
ܡܠܬܪܐ ܗ̄ ܠܡܦܬܪܢܘ [3]ܒܦܢܝܢܘܬܐ. ܘܡܬܪܝܢ ܗܘܐ ܠܡܫܡܠܠܐ ܒܪܫܝܗ
ܡܢ ܚܙܘܒܐ. ܒܦܬܚܝܢ ܝܢܬ ܘܡܢܝ ܙܢܒܐ ܡܘܠܕܐ ܘܐܬܪܐ. ܒܪܒܥ
ܒܦܒܝܢ ܘܦܬܚܝܢ ܙܢܒܐ ܘܙܒܥ ܛܝܬ ܗ̄ ܪܝܬܐ ܦܪܝܢܬܐ ܕܠܐ
ܚܬܝܬܐ ܡܠܝܘܬܗ. ܒܥܠܐ ܗܘܐ ܐܢܝܢܐ ܐܝܬ [4]ܒܟܝܢܬ ܐܟܝܢ ܗ̄
ܡܛܪܐ ܕܠܒܘ. ܐܦܘ ܐܘܛܢܐ ܙܢܒܬܐ. ܒܐܘܦܩ ܦܪܝ. ܡܘܠܕܐ ܗܘܝܢ
ܡܫܬܐ. ܠܠܒܦܗܝܢ. ܒܥܠܝܢ ܒܝܬ. ܡܘܠܕܐ ܘܠܠܒܦܘܗܝܢ.
ܒܪܒܥ ܒܝܬ ܗ̄ ܐܪܙ ܡܫܬܡܫܢܝܬܐ. ܘܡܢܘܢ ܕܢܝܬܐ. ܒܪܒܥ ܕܐ ܘܐܢܝ
ܢܣܛܪܘܢ ܒܥܠܝܢ ܐܢܝ. ܕܐܝܪܗ ܗ̄ ܐܪܙ ܗܝܦܬܢܘܬܐ. ܘܐܣܛܢܘܗܝ.
ܒܪܒܥ ܫܡܫܬ ܢܣܛܪܘܢ ܒܪܒܥ ܠܠܒܦ. ܡܫܬܐܠܐ ܗ̄ ܐܪܙ ܕܒܝܬܘܬܐ
ܘܕܠܐ ܕܪܘܡ ܠܘܒ ܒܦܘܠܝܥܬܐ ܕܢܛܝܬܐ. ܘܐܝܬܘ ܒܛܒܠܘ ܠܘܪܐ ܕܒܛܘܠܐ.
ܒܪܒܥ ܦܐ ܡܘܠܕܐ ܠܘܪܐ ܗܘ ܡܬܪܣܐ ܘܕܒܢܘܢܝܗܝܢ. ܒܟܠܝܢ ܒܝܬ
ܘܡܝܬ ܗ̄ ܐܪܙ ܦܝܪܐ ܒܪܘܒܝܐ. ܗܘ ܕܝܢ ܒܪܗ ܒܦܝܫܐ ܗ̄ ܐܪܙ ܐܪܝܩܐ.
ܒܦܪܝܬܐ ܗܘܐ. ܡܘܠܕܐ ܒܝܢܘܠܐ ܗܘܐ ܗ̄ ܦܝܣܐܦ ܗܘܐ ܒܦܘܠܝܢ

[1] ܘܗܘ BG [2] add ܘܡܢܝܬ BG [3] ܒܐܢܝܢܘܬܐ BG [4] ܒܟܝܬ BG

ܠܫܡܝܐ ܒܡܠܟܘܬܗ ܕܐܠܗܐ ܗ̄ ܕܢܫܬܐ ܠܒܘܣܡܐ ܪܘܚܢܝܐ. ܘܦܪܩܗ
ܡܢ ܚܕ. ܗܘܢܐ ܡܢ ܚܕܐ ܗ̄ ܒܠܗܘܢ ܐܚܝܕܐ. ܠܡܫܬܠܛܘ. ܒܪܡ ܡܛܠ
ܘܐܦ. ܘܠܐ ܢܗܘܪ̈ܢܐ ܒܐܘܪܗ ܠܗ. ܙܡܢܐ ܕܡܫܬܡܫܝܢ ܦܘܩܕܢܐ.
ܒܬܪܟܢ ܠܚܘ̈ܫܐ ܘܠܒܪ̈ܝܬܐ. ܒܫܒܝܢ ܒܝܬ ܗܘܢܐ ܕܝܠܗ ܠܡܠܟܘ̈ܬܐ
ܘܠܚܘ̈ܫܐ. ܕܡܬܝܕܥܐ ܠܡܫܬܡܫܢܐ ܘܠܡܬܒܪ̈ܟܢܐ. ܒܪܡ ܟܕ ܡܪܟܒܬܐ
ܢܦܫܘ̈ܬܗ ܒܫܘܬܦܐ ¹ܘܠܡܫܝ̈ܚܐ. ܒܬܪܟܢ ܠܡܢ ܘܚܝܬ ܘܫܘܫܒܢ
ܦܘܠܠ ܡܢܗ ܗܘܐ. ܗܘܢܐ ܗܘܬ. ܐܝܟ ܕܡܒܪܬ. ܒܬܪܟܢ ܕܠܬ. ܘܐܠܗ̈ܝ.
ܒܬܪܟܢ ܘܐܦ ܕܢܕܥܘܢ. ܕܢܬܡܠܠ. ܒܫܠܝܢ ܡܬܡܠܠ ܒܬܪܟܢ. ܕܠܐ ܒ
ܢܣܒܠܢ ܫܬܐܣܬܐ. ܒܪܡ ܟܝܢ ܗܘܢܐ ܒܬܪܟܢ ܟܕ. ܘܠܐ
ܠܩܘܪܒ ܡܬܪܬܐ. ܗܘܢܐ ܡܬܚܫܒܢ. ܘܒܢܐ ܕܐܠ ܫܠܡܐ. ܗܘܢܐ
ܡܒܫܡܝܢ ܗܠܝܢ ܕܠܘܬ ܫܝܢܐ. ܫܦܝܪܐ ܗܘܝܢ. ܗܘܢܐ ܕܐܢܐ ܗܘ.
ܡܠܟܐ. ܒܡܟܐ ܬܬܡܫܠܡ. ܒܫܠܝܐ ܡܢܗ ܗܘܢܐ ܬܬܡܪܟܢ. ܠܐ
ܠܐܪܥܐ ܘܠܐ ܠܫܡܝܐ ܐܦܠܐ. ܒܟܠܗ ܠܡܢ ܗ̄ ܫܡܝܐ ܗܘܢܐ ܐܝܬܘܗܝ ܕܡܒܝ̈ܢܐ.
ܒܬܪܟܢ ܒܗ ܡܪܟܒܬܐ. 15 ܘܫܡ̈ܝܐ ܘܦܪ̈ܝܫܐ ܕܥܠܝܢ. ܗܘܢܐ ܡܬܥܠܝܢ.
ܒܬܪܟܢ ܡܪܟܒ. ܗܘܘ. ܘܐܠܐ ܟܕܐ ܠܗܘ ܕܐܟܝ. ܗܘܢܐ ܐܝܟ ܒܬܪ ܗܘ
ܐܚܪܢܐ. ܒܟܘܫܦܐ ܟܢܬ. ܚܕܘ ܠܡܫܟܢ ܕܐܦܪܝܫܬ. ܒܪܡ ܚܢܬ ܠܒܪܟܢ
²ܕܐܟܪܝ ܒܟܘܫܦܐ ܟܢܬ. ܕܗܟܢܐ ܬܗܘܐ ܚܕܘܬܐ. ܒܪܘܟܢ ܕܠܬ. ܘܠܐ
ܡܗܘܪܐ ܦܪ̈ܝܫܐ ܘܫܟܢܐ. ܗܘܢܐ ܘܟܝܢܐ. ܟܝܬܐ ܘܟܠܟܐ ܠܗ ܒܗܝܠܢܘܬ.
ܒܬܪܟܢ ܟܢܬ ܗܘܢܐ ܡܬܦܪܫܐ. ܒܬܪܟܢ ܗܘܝ. ܘܡܛܠ ܕܐܦܪܝܫܬܗ. ܒܬܪܟܢ
ܟܕ ܘܢܘܪܝܢ ܠܐܘ. ³ܚܕܘ ܠܡܫܟܢ ܕܐܦܪܝܫܬ ܗܘܢ ܕܐܟܝ ܗܘܐ.³ ܠܡܪܬܐ ܚܕ
ܗ̄ ܐܬܐ ܕܠܗܘܢ ܦܝܢܝܢ ܐܡܪܗ. ܐܝܟ ܗܘܐ ܠܗ ܫܪܝܐ ܬܪܥܝܬ ܗ̄ ܕܐܬܐ

[1] ܗܘܢܐ ܠܡܫܝ̈ܚܐ ACE [2] add ܗܘܐ G [3] omit BG

ܒܪܡ ܕܝܢ ܘܢܦܩ ܘܪܗܛ [1] ܚܕܬ [2] ܗܝܡܢܐܝܬ. ܘܢܫܬܡܫܘܢ.
ܒܦܘܡܗ ܟܕ. ܐܠܐ ܐܡܪܘ ܠܬܠܬܐ ܗܢܐ ܗ̄ ܠܝܘܢܝܐ ܗܘܪܡܝܣ
ܕܒܪܐ ܠܦܠܛܘܢ ܐܝܟ ܕܦܘܠܠ [3] ܠܒܘܣܝ. ܕܗܐ ܡܟܘܡ ܐܢܐ ܩ̈ܪܐ.
ܘܐܝܩܪܐ. ܒܥܠܝܐ ܫܡܫܬ. ܢܘܗܪܐ ܘܐܦ̈ܝܘܬܐ. ܒܫܡܝܢ ܫܡܫܬ.
ܟܕ ܐܢܐ ܡܘܕܐ ܘܡܫܒܚ ܗ̄ ܒܗܕܐ ܦܬܐ ܘܗܢܘܢ ܕܐܬܐ. ܘܠܡܘܡܪܐ
ܕܠܠܬܐ ܡܫܬܟܚܢ ܐܢܐ ܗ̄ ܒܢܦܬܐ ܠܐܠܗܝܬܐ ܒܝ ܡܫܡܠܝܢ ܐܢܐ ܡܢ ܕܝܢܘܬܗ
ܡܬܟܠܐ ܐܢܐ ܠܫܡܝܐ. ܡܛܠ ܕܠܐ ܡܫܬܟܚܐ [4] ܕܢܗܘܐ ܢܐܨ ܠܟܢ ܡܢ
ܐܘܪܓܢܘܢ ܗ̄ ܡܢ ܐܝܠܝܢ ܕܒܣܘܟܠܗܘܢ [5] ܠܘ̈ܐܕܐ ܟ̈ܢܝܐ ܐܘܪܓܢܘܢ ܒܟܘܠܗ
ܕܢ̈ܟܝܐ. ܗܘ ܓܝܪ ܐܪܥܐ ܐܦ ܒܡܥܒܪ ܐܬܥܒܕ ܐܠܐ ܡܢܗܘܢ ܕܢ̈ܘܪܐ
ܐܘ̈ܪܓܢܐ ܕܟܘܠܗ ܢܦܫ ܡܢ ܩܕܡܝܬܐ ܐܬܟܪܝܟ ܘܢܛܪܬ ܒܥܒܕܐ ܡܛܠ
ܟܢܫܘܬܐ ܡܢܗ. ܐܝܟ [6] ܕܐܬܟܘܝܢܬܐ. 14 ܡܢܘ ܡܢܗܘܢ ܕܒܩܠܐ. ܒܪܡ
ܕܝܢ ܢܫܬܘܕܥܘܢ ܘܢܘܗܪܐ ܢܩܠ ܟܕ ܕܝܢ [7] ܗܘܐ ܘܢܬܬܠ. ܟܕ ܗܘ ܐܘ ܠܐܘܗܝ
[8] ܒܟܪܐ. ܒܫܡܝܐ ܒܗܬ. ܐܡܬܝ ܕܡܬܪܒܝܢ ܐܢܬ. ܢܘܗܪܐ ܕܡܬܦܪܐ ܐܢܬ.
ܠܟܠܗ ܡܫܬܘܕܝܐ. ܒܟܠܝ ܠܐܘ ܢܘܗܪܐ ܒܪܘܚܐ ܘܐܘ ܗܝܡܢܐܝܬ. ܟܕ
ܦܐܡ ܐܢܬ ܘܐܡܪ ܐܢܬ ܕܒܪܬܐ ܐܝܪܬܐ. ܒܪܘܚܐ ܢܦܫܐ. ܐܠܐ ܐܫܬܡܥ.
ܒܥܠܝ ܡܫܡܫ ܘܦܘܩܕ ܒܒܝ. [9] ܟܠܐ ܕܢܫܡܥ. ܒܪܘܚܝ ܒܒܝ ܢܘܗܪܐ
ܕܡܫܒܚܝܢ. ܢܬܦܪܫ. ܢܘܗܪܐ ܢܬܐܡܪܡ. ܡܐ ܕܒܟܝ ܐܢܬ ܦܪܘܬܐ ܐܘ
ܢܫܡܥܬܐ. [10] ܗ̄ ܟܠܐ ܦܬܘܪܐ ܕܟܝ ܐܝܟ ܒܗܬ ܩܦܠܐ
ܒܠܝܘܕ ܡܦܪܐ. ܘܦܪܘܬܐ. ܟܠܐ ܦܬܘܪܐ ܕܒܟܠܝܢ ܡܬܬܘܡ ܒܝܪܝܗ ܒܠܐ
ܢܫܡܥܬܐ ܦܪܘܬܐ ܘܠܐ ܗܦܟ. ܢܗܘܐ ܓܝܪ ܦܘܪܫܢܝܢ ܒܟܠܡܐ [11] ܕܐܪܥܐ.
ܢܘܗܪܐ ܒܟܠܡܬܐ ܕܐܪܥܐ. ܠܗܒܗܘܢ ܠܡܢ ܕܐܬܒܠ

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1 add ܘܒܝܬ BG 2 add ܡܘܬܒܐ ACE 3 ܡܘܣܝ A 4 omit A
5 A has this word reversed 6 add ܒܪܡ ܕܝܢ BG 7 omit CG
8 ܒܟܐܪܐ D 9 ܘܒܠܐ BG 10 add ܢܫܡܥܬܐ BG 11 omit BG

ܒܪܡ ܣܘܦ. ܒ ܐܦܠܚܘܗ. ܒܪܡ ܠܠܦ ܘܦܠܓ ܦܐ. ܘܐܐܟܠܢܗ.
ܒܦܬܚ ܐܝܪ ܘܦܠܓܐ ܟܕܬ ܡܫܬܡܫܬܐ ܗܘܝܐ ܟܦܢܐ ܕܐܣܦܘܪ ܚܕܝ̈ܘܗ
ܘܐܪܟܐ ܐܦܠܐ. ܒܪܡ ܠܟܪ ܗܘܝܢܐܬ. ܘܐܦ ܠܐ ܠܟܢܝܫܘ. ܒܦܬܚ
ܡܬܚܡ ܘܫܢܬ ܗ̄ ܠܫܢܬܐ ܕܐܬܐ ܐܦܣܩܘܦܘܬܗ[1]. ܗܘܝܐ ܒܗܘܢ ܕܬܒܝܪܐ
ܦܣܩ ܐܢܬ ܠܗ. ܝܚܝܐ ܕܐܪܟܣܛ. ܐܢܬܬܐ ܦܪܢܬܢ. ܒܦܬܚ ܦܢܝܡ
ܘܢܘܕ. ܡܢ ܒܘܪܗܢܟܢ. ܘܫܡܫ ܐܝܕܗ. ܗܘܝܐ ܐܝܕ̈ܘܗܝ. ܟܠܟܗ.
ܟܠܐ ܕܝܢ ܪܒ ܒܢܘܦܬܐ ܒ ܡܬܚܡܬܐ. ܗܘܝܐ ܡܬܟܢܫܝܢ. ܒܦܬܚ ܟܐ ܘܢܘܕ.
ܠܐ ܘܠܐ ܗܘܐ ܕܠܦܬܪܐ ܡܢ ܐܫܘܪܝܐ. ܗܘܝܐ ܐܫܘܪܐ. ܕܠܐ ܢܘܕ ܗܘܝܐ.
ܘܪܒܬ ܗܘܘܬ ܐܝܟܢܐ. ܗܘܝܐ ܠܐܝܟܢܐ. ܪܒܐ ܘܦܪܚܬܐ ܕܦܟܢܐ ܐܦܢܬ
ܒܫܘܒܟܗ ܗ̄ ܕܦܪܕܬܐ ܕܝܪܕܠܐ. ܗܘܝܐ ܘܦܪ̈ܚܬܐ ܕܦܟܢܐ ܦܪ̈ܝ.
ܒܦܬܚ ܪܦܫ. ܒܫܘܒܘܗܝ ܗ̄ ܕܐܝܟܢܐ ܘܚܬܬ. ܒܦܟܚܐ ܕܠܬܬ
ܫܐܝ̈. ܒܐܘܦܫ ܫܡܟܬ ܘܢܚܢ ܠܠܒ. ܗܘܝܐ ܫܠܐܝ̈ ܒܦܬܚ
ܫܡܟܬ ܘܢܚܢ ܠܐܘ ܡܪܒܒܬܐ. [2]ܘܦܠܟܗ ܕܝܢ ܐܢܦ ܕܐܦ ܐܒܘܪ̈ܝ ܐܢܘ
ܐܠܟܝܢ [3]ܕܢܟܝܢ [4]ܗ̄ ܕܦܟܬܘܐܒܝܢ ܗ̄ ܠܗܘܢܐ ܦܬܓܡܐ ܠܗܘܢܐ ܒܠܚܘܕ
ܐܒܪ ܘܗܘܐ ܕܐܡܪ ܡܢ ܕܫܝ̈ܓܢܐ ܢܒܥܘܢ ܠܡܟܠܠ ܘܠܐ ܢܒܥܘܢ ܚܘܝ
ܕܐܒܘ̈ܝ ܐܝܟ ܐܝܟܢ ܕܢܟܝܢ. ܐܬܒܬܘ. ܒܦܠܟ ܬܐ ܘܢܫܘ̈ܪܝܘ ܒܦܬܚ
ܬܐ ܘܒܒ. ܠܡܟܠܠ ܒܬܪܟܐ ܠܠܚܝܐ. ܘܒܦܩ̈ܕܝܢ. ܗܘܝܐ ܘܒܒܠܓ̈ܘܬܐ
ܕܢܠܝܢ. ܠܠܒܬ. ܦܪܘܘܘ. ܗܘܝܐ ܐܪܚܘܘ. ܠܒܘܢ ܡܟܢܟ ܦܠܚܢ̈ܐ
ܦܘܦܪܐ. ܗܘܝܐ ܒܠܒܢܝܢ [5]ܦܠܚܢܐ. ܕܒܘܠܘܬܐ. ܐܝܬܘܢ ܕܢܝܢ ܬܗܘܘܢ
ܡܟܦܢܝܢ. ܗܘܝܐ ܕܦܢܦܢܝܢ. ܠܒܢܪ. ܘܢܐܬܘܢ ܡܢ ܡܕܝܢܬܐ ܘܡܢ
ܡܕܝܢܬܐ. ܒܦܠܟ ܠܘܢ ܘܪܝܫ ܘܐܦܦ ܚܕܬ ܘܒܚܕܬ. ܗܘܝܐ

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[1] ܠܐܦܣܩܘܦܘܬܗ BC (corrected) G [2] ܦܐܠܟܗ BG [3] ܕܝܠܝܢ BG
[4] ܗܘܝܐ BG [5] ܦܠܐ BG

ܢܘܟܠܝ. ¹ܡܘܢܐ ܢܓܝܪ. ܒܢܒܓ ܢܘܢ ܘܟܘܫܐ ܓܠܐ ܘܪܘܒܝ ܕܠܬ.
ܕܒܪܐ ܕܬܬܠܐ ܫܠܡܐ. ܒܐܝܕܝ ܫܡܝ ܢܘܢܐ ܠܫܬܐ. ܒܢܒܓ ܠܟܠܝ
ܘܦܬܚܝܢ ܬܪܥܐ. ܐܚܪܢܐ ܗ̄ ܫܢܝܢ ܦܘܫܩܗ ܒܓܢܣܐ ܠܬܠܬܐ ܕܫܒܬܐ.

13 ܗܢܘܢ ܕܦܝܠܛܘܣ ܚܠܛܝ ܕܡܛܠ ܕܒܪ ܕܚ̈ܛܗܘܢ ܗ̄ ܒܫܒܪ
ܦܩܕ ܗܘܐ ܕܠܐ ܢܟܣܘܢ ܡܩ̈ܛܠܐ. ܘܒܪ ܓܠܬ̈ܠܐ ܐܢ̈ܫܝ ܡܢ ܐܘܪܫܠܡ
ܕܗܘܪܝܣ ܒܫܪܘ ܒܠܐ ܦܘܩܕܢܐ ܕܩܣܪ ܘܫܠܝܘ ܠܐܘܪܫܠܡ ܘܕܒܚܘ
²ܘܦܝܠܛܘܣ ܗܘ ܕܫܠܝܛ ܗܘܐ ܒܐܘܪܫܠܡ ܫܡܥ ܒܒܝܫܬ̈ܗܘܢ.
ܐܘ ܗܢܘܢ ܠܡܬܢܟܦܝܢ ܕܒܠܐ ܠܟܠܗܘܢ ³ܡܢ ܦܓܪܐ. ܒܫܠܡܘܬܐ ܘܩܛܠܐ.
ܒܬܚܝ ܡܘܦܣ. ܐܝܟ ܕܚܛܝܡ. ܒܬܚܝ ܢܝܬ ܘܐܘܦܣ ܬܢܬ
ܘܢܒܓ ܡܘܕ. ܗܘܘ ܗ̄ ܠܬܪܝܢ ܗܠܝܢ ܩܪ̈ܒܝܢ ܘܠܡܫܬܠܐ ܕܬܬܠܐ ܘܐܢܬܬܐ
ܕܒܝܦܐ ܗܘܬ ܠܡܢܒܫܪܐ ܫܢ̈ܝܢ ܘܐܬܦܫܛܬ ܠܟܘܠܐ ܒܠܚܘܕ ܐܕܢ.
ܬܬܠܐ. ܒܚܒܓ ܬܐܘ ܗ̄ ܒܢܘܫܬܐ ܕܝ̈ܘܕܝܐ. ܐܝܬ ܗܘܐ ܠܐܢܫ ܗ̄ ܐܕܪ ܠܟܠܗܐ
ܫܒܚܐ ܠܡܒܪܬܗ. ܕܢܝܚܐ ܒܕܪܡܘܗ ܗ̄ ܒܐܪܥܐ ܕܡܘܠܒܢܐ. ܘܐܬܐ
ܒܝܐ ܒܗ ܦܐܪܐ ܗ̄ ܘܪܒܘܬܐ ܘܕܝܢܐ. ܘܐܡܪ ܠܡܠܚܝ̈ܢܐ ܗ̄ ܢܒܝ̈ܐ
ܘܫܠܚܝܢܐ. ܗܘܐ ܠܬܠܬ ܫܢܝܢ ܐܬܐ ܐܕܐ ܗ̄ ܠܬܠܬܐ ܫ̈ܒܝܐ ܕܐܬܪܟܢܘ ܐܚܝܕ
ܕܢܘܒܘܢ ܘܠܐ ܠܒܘ. ܚܕ ܡܢ ܢܘܒܕܝܘܙ ܠܒܘܒܠܐ ܘܐܡܪܝܢ ܡܢ
ܦܬܠܘܡܐܘܣ ܒܙ ܠܡܬܘܣ ܠܡܕܢܚܐ ܘܠܬܠܬܐ ܡܢ ܬܬܠܘܣ
ܒܙ ܐܦܣܝܩܘܣ ܡܢ ܒܬܪ ܫܘܠܡܗ ܕܡܢ ܠܫܡܝܐ. ܘܒܗ ܒܗܘܕܐ
ܘܒܬܐ ܐܬܦܠܓܗ ܒܐܘܪܫܠܡ ܬܒܘܬܐ ܗܘ ܕܒܢ̈ܝ ܐܢܫܐ ܘܐܬܦܒܗ ܬܒܘܬܐ
ܒܗܪ ⁴ܘܡܠܬ ܡܢ ܒܒܝܬܐ ܡܠܐ ܬܒܘܢ ⁴ܝܡܝܢܐܢܬ ܘܡܢܒܬ ܘܐܬܒܒܪܬ
ܗܢ ܬܬܠܐ ܡܘܕܝܬܐ. ܦܫܘܫܘܢܗ. ܒܢܒܓ ܦܘܒ. ܡܢܪܢ. ܫܒܘܒܘܢܗ.

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[1] omit A [2] ܦܝܠܛܘܣ B G [3] add ܒܒܘܫܐ ܕܠܬ B G [4] omit D

ܪܥܫ. ܠܐ ܢܗܘܐ ܪܢܝܢܟܘܢ ܒܗܠܝܢ. ܗܘܝܐ ¹ܒܡܘܪܓܝܐ. ܠܐ ܬܕܚܠ
ܟܪܝܐ ܐܒܘܪܐ. ܗܘܝܐ ܡܕܝܢܬܐ ܐܒܘܪܬܐ. ܪܥܒܐ. ܒܬܚ ܕܠܬ ܘܐܦܣ
ܒܬ ܗܘܝܐ ܪܥܒܐ. ܒܐܦܣ ܥܕܐ ²ܘܪܘܒܢ ܒܗܬ. ܐܒܘܒܘܢ ܕܢܬܠܐ.
ܗܘܝܐ ܠܡܫܬܠܐ. ܠܟܘܢ ܡܠܟܘܬܐ ܗ̄ ܠܗܘܐ ܦܬܓܡܐ ܠܟܘܢ ܒܠܚܘܕ
ܒܗܕܘ. ܐܝܟܐ ܕܝܢ ܕܐܬܝܗ ܫܡܫܬܟܘܢ. ܒܬܚ ܡܢܫܐ. ܘܡܫܘܪܝܢ
ܒܬܚ ܡܢܫܐ ܗܘܝܐ ܕܠܒܝܢ. ܦܝܓܝܢܘܢ. ܒܐܝܕܐ ܡܫܬܪܬܐ. ܗܘܝܐ
ܦܬܐ. ܐܬܐ ܝܒܐ. ܕܢܬܠܐ ܦܪܦܐ. ܒܐܒܦ ܦܐ ³ܢܦܫܬܗܘܢ ܒܥܠܡ ܦܐ
ܘܐܦܒ ܪܢܫ ܗ̄ ܡܐܘܢܐ. ܒܐܒܗ. ܗܘܝܐ ܠܡܫܬܠܐ ܒܐܒܢܐ ܒܢܠܐ
ܕܫܢܐ. ܘܢܦܠܝܢܗܘܢ. ܒܪܒܝ ܢܘܢ ܘܪܒܝܢ ܡܫܠܐ ܗ̄ ܢܬܦܩܘܢ
ܡܢܗ ܘܢܬܪܘܢ. ܘܠܗܘ ܕܐܬܟܬܠܐ. ܒܡܘܦܢ ܡܫܠܐ.
ܠܗ ܫܝܢ ܡܬܪܐܝܬ ܢܬܒܘܢ ܒܐܝܕܗ. ܘܒܥܐ ܐܢܐ ܟܠܗ ܡܢ
ܒܝ ܢܒܬ. ܒܪܒܝ ܢܢܬ ܘܦܬܚܢ. ܒܢܬ ܡܦܬܚܬܐ ܗܘܝܐ ܫܦܬ.
ܘܡܫܡܫܢܘܬܐ ܐܝܬ ܠܟ ܕܐܡܪܬ ܗ̄ ܡܠܘܬܐ ܥܒܝܢܐ ܐܝܬ ܠܟ ܕܐܡܪܬ
ܗܘ ܕܒܗ ܡܢ ܐܪܥܐ ܐܝܟ ܕܡܢ ܩ̈ܒܪܐ ܠܬܚܝ ܐܢܐ ܕܐܫܬܢܝ. ܘܕܝ
ܕܦܪܥܐ ܕܥܒܕܐ ܕܐܝܟ ⁴ܥܒܝܢ ܡܢܗ⁴ ܘܕܠܐ ܐܝܟ ܗܘܐ ܕܢܘܪܐ ܐܬܝܬ
ܕܐܪܥܐ ܒܐܪܥܐ ܗ̄ ܢܡܘܣܬ ܐܠܗܐ ܒܫܡܝܐ ܐܝܬܘܗܝ ܕܡܫܡܫܢܘܬܐ ܐܝܬ
ܠܟ ܕܐܡܪܬ ܠܗܘܐ ܒܠܚܘܕ ܐܬܒܗ ܐܝܟܢ. ܐܠܐ ܡܫܝ̈ܚܬܐ. ܒܐܦܣ ܦܐ
ܘܐܘܣ ܦܝܓܝܬܐ ܗܘܝܐ ܒܥܕܢ ܦܝܓܐ ܚܕܬܐܝܬ. ܢܬܡܫܝܢ. ܒܪܒܥ
ܠܡܫܝܢ ܐܒܐ ܒܠܐ ܒܪܗ. ܒܡܫ ⁵ܒܒܠܝܢܝܢ ܠܗܬ ܐܪܒܘܢܐ. ܒܪܘܒܝܢ ܒܦ.
ܢܦܫܬܗܘܢ ⁶ܒܒܘܦܢ ܒܦ.⁶ ܗܒ ܬܝܘܪܬܐ ܘܬܬܦܪܦ. ܒܦܬܚ ܦܐ
ܘܪܢܫ ܗ̄ ܡܢ ⁷ܦܘܪܐ ܗܘܝܐ ⁸ܗܒ ܦܘܠܚܢܐ ܠܡܝܗܘܢ. ܡܢܗ ܕܠܡܐ

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[1] ܒܡܪܘܓܝܐ D [2] ܘܪܘܒܝܢ B G [3] ܗܘܝܐ D [4] ܥܒܝܢܐ ܕܡܢܗ B G
[5] ܒܒܠܝܢ ܒܒܝܢ B [6] ܒܒܘܦܢܗ B G [7] add ܦܘܪܐ D [8] ܗ̄ A omit E

ܐܡܪ. ܡܠܟܐ ܟܕ ܗܠܝܢ ܐܡܪ ܐܢܬ ܘܐܦ ܠܢ ܡܘܕܪ ܐܢܬ
ܗ̄ ܠܗܢܐ ܡܬܥܡܐ ܠܗܘܐ ܒܠܚܘܕ ܒܗܘܕܗ. ܡܛܪ̈ܐ ܕܢܚܕܐ ܕܐܦܘܩܛܡܘܢ
ܦܬܠܘ. ܒܬܚܝ ܘܘܦ. ܘܠܐܝܠܝܢ ܕܐܙܠܝܢ ܒܠܒܬܘܢ. ܒܬܚܝ ܠܡܪܝ.
ܡܬܒܐܦ. ܒܪܫܝ ܒܒܬ ܡܦܫܝܬܐ ܢܦܬܘܪܝܢ ܒܦܠܚܢ ܒܒܬ ܘܪܫܝ
ܐܠܗܐ. ܠܗܘܢ ܡܬܚܡܬܝܢ ܗܘܘ ܘܡܬܒܗܢܝܢ. ܒܬܚܝ ܐܘܐ ܡܪܒܒܬܐ
ܘܦܠܚ ܒܦ ܡܦܫܬܐ. ܢܘܚܐ ܕܦܫܐܢܬ ܢܗܘܪܘܢܗܘܢ. ܒܪܫܝ
ܢܘܢ. ܘܢܬܦܘܢܗܘܢ. ܒܬܚܝ ܦܚܢ. 12 ܐܠܦܐ ܕܢܦܫܘܢ. ܒܬܚܝ
ܕܠܬ. ܚܪ ܠܚܪ. ܒܐܪܥܐ ܠܚܫܬܘܢ. ܒܬܚܝ ܠܡܪܝ ܘܪܫܝ ܚܢܬ ܢܘܢܐ
ܡܠܠܬܘܢ. ܠܐ ܚܦܠܦ ܓܪ̈ܒܝ ܡܕܝܢܬܐ ܒܬܪܝ ܐܦܪ̈ܝ ܗ̄ ܡܬܚ
ܒܚܪܐ ܐܦܪ ܐܡܪ. ܡܠܟܐ ܐܡܪ ܠܐܚܝ ܩܠܝ. ܒܐܘܦܚ ܦܐ ܢܘܢܐ
ܠܡܦܠܝܘ. ܢܦܩ ܡܢܬܐ ܗ̄ ܗܘܐ[1] ܢܪ̈ܐ ܢܕܢܐ ܘܡܬܠܠ ܕܐܢܘܗܝ
ܠܡܪܝ ܢܦܩ ܗܘܐ ܗܟܢ ܕܐܡܪ ܡܢܝ ܠܐܢܘܗܝ ܕܦܩܘܕ ܒܠܡܪܝܡ
ܠܐܢܫܝ ܘܬܐ ܒܬܪܝ ܘܒܝ ܚܢ: ܒܢܝܫܐ ܒܢܫܐ ܕܢܢܘܬܗ ܕܒܠܠܬܗ
ܦܒܦ ܕܢܢܐ ܕܠܡܠܐ ܘܠܘܬܗ ܐܬܐ ܠܐ ܦܢܝ ܦܠܐܬܗ. ܡܢܘ ܐܦܚܡܢܝ
ܠܠܚܒܘܢ ܕܢܐ ܘܡܦܠܝܢܐ ܗ̄ ܡܕܠܐ[2] ܕܐܢ ܒܐܢܐܚܬ ܐܢ ܒܢܬܗܘܢ ܠܐ
ܦܠܡܪ ܗܘ ܚܢܐ ܘܗܘ ܡܐ ܕܠܡܘܦܐ ܐܬܐܡܪ ܡܢ ܕܐܒܘܬܗ ܐܦ ܗܘ
ܕܐܡܪ ܠܗ ܦܢܝ[3] ܠܗ ܗܘ ܡܐ ܕܒܬܪܢܬܗ. ܓܢܚܐ ܕܐܬܠܬܒܫܪ.
ܐܦܬܘܪ. ܒܦܘܦܚ ܐܘ ܗ̄ ܐܗܝܘܡ. ܒܢܬ ܦܦܩܢ. ܒܐܘܦ ܦܐ
ܡܪܒܬܐ[4] ܗ̄ ܘܡܬܪ ܬܘܚܢܐ ܐܒܢܐ.[4] ܐܐܢܝܚ. ܒܚܪܝ ܢܘܢ. ܐܒܘܠܢ.
ܒܬܚܝ ܠܠܦ. ܐܦܬܚ. ܒܐܘܦ ܐܘ. ܐܐܒܦܡܢ ܒܦܠܢ ܦܦܡܒܬ.
ܐܒܦܘ ܒܢܒܢܐ. ܒܬܚܝ ܢܘܢ ܘܪܒܝ ܒܢܬ. ܢܘܢܐ ܒܦܪܘܦܐ. ܒܐܘܦ

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1 add ܗܘܐ B G   2 ܡܕܠܐ E G   3 add ܐܚܝ B G   4 omit B D

ܕܬܬܦܠܓܝ. ܒܦܬܚ ܦܐ ܘܠܡܕ. ܟܠܐ ܢܦܫܗ. ܢܘܢܐ ܗܝ ܟܟܠܗ. ܬܚܪܒܝ ܘܒܚܬܐ ܕܠܐ ܦܘܡܗ ܢܬܦܠܓܝ ܢܦܠܐ. ܒܪܒܥ ܢܘܢ ܟܦܐ ܢܫܬܘܕܥܘܢ ܒܐܦܬ ܢܘܢ. ܘܐܢ ܫܬܒܝܐ ܟܠܐ ܢܦܫܗ ܐܬܦܠܓܝ. ܒܦܬܚ ܦܐ ܘܠܡܕ. ܐܢ ܕܝܢ ܟܬܒܐ ܕܠܐܗܘܐ ܗ̄ ܒܪܝܫܐ ܠܐܠܗܝܐ. ܐܬܦܬܚ ܕܢܚܫܐ. ܢܘܢܐ ܕܢܚܠܬܐ. ܟܕ ܡܠܝܢ ܢܘܪ. ܒܪܒܥ ܢܘܢ. ܕܬܪܬܗ. ܓܢܫܐ ܕܬܪܥܣܪ. ܡܢ ܕܠܐ ܗܘܐ [1]ܢܦܩܝܢ ܒܒܠܥ ܗܘܐ ܢܘܢܐ ܗܘ ܕܠܐ ܐܬܗܘܝ. ܢܦܩܝ ܠܡܘܒܠܝ ܗܘ. ܪܘܚܐ ܬܒܬܐ. ܢܘܢܐ ܬܦܠܓܬܐ. ܒܦܬܚ ܡܢܦܠ ܗ̄ ܦܘܡܐ. ܗܠܝܢ ܒܦܬܚ ܦܪܝܫܝܢ ܓܢܫܐ ܕܬܫܥܐ. ܫܠܐ ܬ̈ܘܚܝ. ܒܬܡܢ ܚܡܫ. ܐܪ̈ܒܥܝܢ. ܒܦܬܚ ܢܘܢ. ܬܫܥܝܢ ܠܒܪܫܐ ܕܬܒܥܐ. ܒܪܒܥ ܕܐ ܢܫܬܘܕܥܘܢ ܒܦܬܚ ܕܐ. ܘܠܬܪ̈ܬܐ. ܒܚܡܫܐ ܬܪܘ. ܡܠܠܬܐ ܕܬܫܒܚܬܐ ܗ̄ ܫܪܒܬܐ ܐܡܪܝܢ ܕܒܠܫܢܐ ܗܘܐ ܫܡܗ ܕܡܠܠܬ ܫܒܐ ܗܕܐ. ܐܘ ܬܚܒܬ ܫܪܬܐ. ܒܪܘܚ ܬܪܘ. ܢܘܢܐ ܡܘܕܝܐ. ܒܚܓܓ ܡܢܦܠ. ܐܝܟ ܕܫܪܓܝ ܒܠܥܗ. ܒܦܬܚ ܕܠܬ ܢܫܬܘܕܥܘܢ ܒܪܒܥ ܕܠܬ ܢܘܢܐ ܒܒܪܘܗ. ܡܢܗܘ ܠܚܝ. ܦܪܝܫܐ ܚܝ. ܢܘܢܐ ܐܢܫ. ܕܢܫܬܪܐ. ܒܬܡܢ ܬܪܘ. ܠܬܪܗ ܗ̄ ܡܢ ܫܪܘܬܐ. ܒܪܫ ܡܢܪܫ ܕܐܝܬ ܗܒܗܘܢ. ܒܫܠܡ ܗܘ ܢܫܬܘܕܥܘܢ ܒܬܝܗ. ܒܪܘܡܬܐ ܗ̄ ܡܢ ܡܪܘܡ ܕܐܝܬ. ܡܛܠ ܕܡܬܚܫܒܢܘܬܐ ܬܒܐ ܡܢ ܕܘܟܝ ܒܪܗ ܕܒܫܢܐ ܘܦܫܝܛܐ. ܕܡܬܚܫܒܝܢ ܐܢܬܘܢ. ܒܬܡܢ ܕܐ ܗ̄ ܢܫܬܘܕܥܘܢ ܚܕ ܡܢ ܕܫܪܐ. ܠܒܒܢܐ. ܒܪܘܚ ܢܘܢ ܡܢܦܠܬܐ ܗ̄ ܗܪܘܡܐ. ܘܦܣܝܩܐ. ܒܬܡܢ ܦܐ ܘܦܠܓܝ ܢܦܠܐ ܡܬܒܥܬܐ ܗ̄ ܫܦܝܪܐ. ܕܐܬܚܫܒܘܢ ܐܝܟ ܡܚ̈ܐ ܕܠܐ ܡܦܩܝܢ ܗ̄ ܡܬܚܫܒ. ܟܠܗܝܢ ܡܦܠܓܐ. ܒܬܪܐ ܡܢ̈ܬܬܐ

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[1] omit BG

ܕܢܘܚܐ. ܡܪܝܡܐ. ܡܘܠܕܐ ܡܛܪܐ. ܕܝܢ ܡܛܠܬܐ ܛܒܬܐ ܝܗܒܬ ܠܗ ܗܘ
ܕܠܐ ܬܬܢܚܫܒ. [1]ܡܘܠܕܐ [2]ܬܬܬܪܢܚܫܒ. ܡܛܘܗ ܗ̄ ܠܬܪܘܨܐ ܕܢܚܫܐ
ܒܡܘܠܟܐ ܕܢܫܐ ܠܐ ܡܬܦܬܪܐ. 11 ܡܢܝ ܐܠܦܝ. ܡܘܠܕܐ ܡܢܪܐ
ܐܠܦ ܠܝ. ܠܡܬܠܝܗ ܗ̄ ܠܝܠܘܬܐ ܕܐܚܝ ܕܒܦܬܟܐ ܡܬܐ. ܘܠܗܘܐ
ܒܠܫܘܢ ܕܗܘܕܗ ܘܠܗܘܐ ܠܐ ܡܘܫܒ. ܡܛܠ ܕܢܠܟܝ ܗܘ ܡܠܟܘܬܐ.
ܘܦܪܒܐ. ܡܛܘ ܡܛܒܗܝ ܗ̄ ܐܢܬܝ ܒܗܘܢܐ. ܕܐܝܬ ܠܗ ܢܦܫܐ ܗ̄ ܐܠܗܐ.
ܘܕܐܝܬ ܠܬܗ ܒܡܠܝܬܗ. ܒܪܒܝ ܦܐ. ܐܠܢܐ ܗ̄ ܒܕܝܢܐ ܕܐܦܠܝ ܢܦܟܐ
ܕܝܠܝܘܬܐ ܒܠܐ ܒܢܬܦܐ. ܘܕܐܡܪ ܠܗ ܢܫܡܬܝ. ܒܐܦܒ ܢܦܫ ܘܢܒܝ ܢܒܬ.
ܐܦܐܠܝܢܝ. ܒܒܬܝ ܐܠܒ ܘܢܒܝ ܦܒܬ ܢܬܝܘܬܢܘ ܒܦܠܝ ܦܢܝ ܘܢܒܝ
ܐܠܒ ܠܠܬ ܝܬܝܪܝ. ܡܘܠܕܐ ܠܠܬܐ ܠܢܦܫܐ ܗ̄ ܦܪܢܝܢܝ ܒܫܒܪܐ ܘܢܘܒܐ
ܘܗܝܡܢܘܬܐ ܕܒܗܘܢ ܕܢܦܫܐ ܡܬܦܬܝܢܪܐ. ܡܛܠ ܕܢܫܡܬܐ ܐܬܐ ܠܗܘܬܝ
ܗ̄ ܐܕܐ ܢܬܝܢܐ ܕܒܢܝ. ܡܢ [3]ܐܘܪܚܐ. ܒܢܦܬܐ ܕܕܠܡܬܐ ܗܘܐ. ܠܐ ܬܗܘܪܢܝܢ.
ܒܦܬܝܢ ܬܐܘ ܗܘܐ ܘܢܦܫ ܡܘܠܕܐ ܠܐ ܬܬܐ ܠܢ ܒܬܠܐ. ܕܗܐ ܬܪܢܐ
ܐܢܒܝ ܗܘ ܗ̄ ܠܐ ܦܘܡ ܠܢܫܡܬܐ ܡܛܠ ܕܗܝܢܢ ܢܬܘ ܘܒܢܝܢܬ
ܕܡܢ ܒܕܪܫܐ ܗ̄ ܬܐܪܐ ܘܐܝܬܝܐ ܒܡܬܠܒܘܬܐ. ܡܛܠ ܢܬܝܒܘܬܗ.
ܒܦܬܝܢ ܢܒܬ ܗ̄ ܕܝܠܗ ܕܗܘܢܐ ܕܒܢܐ ܘܠܐ ܦܐ. ܢܦܘܡ
ܘܢܬܐ ܠܗ ܗ̄ ܦܐܬܗ ܘܕܝܢ ܕܠܗܘܢܐ ܡܬܐ [4]ܘܦܪܒܐ ܕܡܠܪܬܐ
ܘܡܪܝܡ ܘܡܬܐ ܕܝܒܪܐ ܕܢܫܬ ܗܘܐ ܡܢ ܐܘܪܡܠܡ ܐܬܪܝܫܗ ܠܗܘܐ
ܒܠܫܘܢ ܐܬܗܘܢ. ܘܐܢ ܒܪܬܐ. ܡܘܠܕܐ ܒܬܐ. ܒܫܒܝܢ ܒܢܬ.
ܢܐܠܒܘܗܝ. ܒܪܒܝ ܢܘܢ ܘܦܢܝ. ܠܡܠܐ ܗܘ ܒܦܪܒܐ. ܒܪܒܝ
ܒܐ ܢܬܝܘܬܢܘ ܒܦܠܝ ܒܐ ܘܦܬܝܢ ܘܦܘܢ.. ܒܠܐ ܡܠܟܘܬܗ

1 omit A 2 ܬܬܪܢܚܫܒ BG 3 add ܗ̄ BG 4 ܘܦܪܒܐ ACE

ܡܛܐ. ܒܦܬܝ ܦܘܡ ܘܐܦܩ ܡܘܪ. ܡܘܬܐ ܦܠܓܐ ܡܬܒܬܐ. ܘܓܪܦܐ.
ܡܘܬܐ ܐܝܟ ܕܒܣܘܡܒܠܐ. ܒܒܘܩܝ ܒܬܠ. ܕܐܦ. ܒܗܝܐ ܚܕ ܗ̄ ܐܗܪܘܢ.
ܗܒܢܐ ܐܦ ܠܒܢܐ ܗ̄ ܡܦܘܩܐ. ܐܝܟ ܕܒܪܢ ܦܠܝܓܐ ܗ̄ ܗܘ ܡܦܠܓܢܝܬܐ
ܕܗܒܐ ܦܠܓܗܘܢ ܡܩܪܝܢ ܐܦ̈ܝܐ ܘܢܓܠ ܒܬܠܝܢ ܘܐܘ ܘܝܪܐ. ܠܒܢܗܘܢ
ܡܦܪܐ ܗ̄ ܕܦܪܐ ܦܪܘܩܐ. ܒܡܩܒܠܐ ܗ̄ ܡܦܘܪܝ ܒܣܝܡܐ. ܒܡܦܪܗ ܠܠܐ
ܡܦܪܗ. ܡܘܬܐ ܒܠܝܗ ܗ̄ ܐܦ ܦܓܪܐ ܦܒܘܒܐ ܕܦܩܘܐ ܡܩܪܝܢܝܬ
ܒܢܝܗ̇. ܘܐܝܬܗ ܠܦܘܠܘܐ. ܒܦܘܩܢ ܐܠܘ ܗ̄ ܠܒܪܐ. [1]ܘܐܠܒܫܬܗ.
ܠܗ ܕܟܠܗܘܢ. ܡܘܬܐ ܘܢܓܦܢ. ܒܪܒܝ ܓܪܐ. ܕܢܠܗ. ܘܠܓܦܪܗ
ܕܡܦܪ ܗ̄ ܒܪ ܕܢܚܐ ܦܩܦܐ [2]ܕܐܝܕܡܘܬܐ ܒܠܠܡܠܐ. ܐܡܦܢ ܐܬܗܘܢ
ܕܡܬܪܝܢ ܗ̄ ܐܝܟ [3]ܐܬܪܘܬܗܘܢ ܕܢܬܬܐܝܗ. ܘܗܘܢ ܠܦܐܬܘܬܐ ܒܡܦܦܢ
ܐܠܐ ܗ̄ ܠܪܩܦܗܬܐ. ܘܐܡܪ ܠܗ ܢܦܠ. ܒܦܬܢ ܓܪܐ ܕܢܠܗ ܗ̄
ܐܬܪܘܬܗܘܢ ܘܠܐܦܢܗܘܢ. ܒܠ ܢܬܪ ܡܕܡ [4]ܐܦܦܢ ܗ̄ ܠ ܢܬܢܪ
ܐܠܡܠܠܐ ܢܡܪܗ. ܡܐ ܕܗܦܟ ܐܝܟ ܗ̄ ܒܡܐܬܝܬܢ ܐܬܢܝܬܐ. ܦܪܘ ܐܢܐ
ܠܟ ܗ̄ ܐܝܢ ܢܡܠܠܝܢ. ܐܡܪ. ܒܐܘܦ ܠܠܦ ܠܗ ܢܩܘܠ ܠܐ. ܒܐܝܬܐ.
ܡܘܬܐ ܐܝܟ. ܕܦܡܗ ܡܪܐ ܒܠܬܗ. ܒܪܘܒܢ ܐܘ ܒܒܢܬܗ.
ܡܪܐ ܕܝܢ [5]ܢܝܫܐ ܗ̄ ܐܠܢܩܐ. ܒܦܠܝܢ. ܐܘ. ܗܘܐ ܒܬܦܡܦܬܐ
ܫܪܝܬܐ. ܡܪܝ ܠܐ ܒܓܠܐ. ܒܦܠܝܢ [6]ܒܢܬ. ܕܢܬܢ ܦܒܬܢܝܢ.
[7]ܒܦܬܢܝܢ ܐܘ ܡܪܒܒܬܐ. ܒܠܢܦܘܪܢ. ܒܦܬܢܝܢ ܕܠܬ. ܡܪܐ ܡܪܐ
ܢܦܬܢܝܢ. ܒܐܘܦܢ ܢܘܪ ܒܦܬܢܝܢ ܦܐ ܡܒܩܬܐ ܢܒܢܐ ܢܓܢܦܐ.
ܒܦܬܢܝܢ ܢܘܪ ܘܢܒܢܓ ܓܪܐ ܐܬܢܝܢ. ܒܪܗܢܒܬܢܝܢ ܠܠܐ ܣܓܝܐܬܐ
ܗ̄ ܕܢܬܢܝܢ ܡܢ ܠܠܓܘܬܐ. ܢܪܐ ܗܘ ܕܝܢ ܕܡܬܒܢܢܐ ܗ̄ ܣܒܢܒܢܐ

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1 add ܒܪܒܓ ܬܝܒ BG 2 add ܡܦܩܢܐ B 3 ܐܬܪܘܢ A
4 add ܕܟܠܗܘܢ EG 5 add ܒܦܬܢܝܢ ܠܐ BG 6 add ܠܟܝ BG
7 ܐܠܘ ܒܪܒܝ BG

ܝܐܕܐ. ܒܡܫܝܚ ܝܕܐ ܘܚܒܝ ܐܠܗ. ܘܡܫܝܚ ܗܘ ܘܒܠܬ ܡ̈ܕܒܒܬܐ.
ܟܕ ܕܝܢ ܒܩ̈ܫܐ ܘܒܡܫܬܐ ܠܟܘܢ. ܢܣܬܘ̈ܕܥܘܢ. ܠܟܘ. ܒܗܐ ܘܠܐ
ܫܐܠܬ ܒܗܘܢ ܕܝܘܢܐ ܐܬܝܗܒܢ ܗܘ̈ܝ ܕܠܟܘܢ. ܐܡܪ. ܕܡܠܟܐ
ܠܥܘܠܐ ܠܠܫܝܚܐ. ܕܩܢܝ ܠܗ ܐܢܬܬܐ. ܠܗܢ ܗܘ. ܒܒܠܥ ܗ̄
ܬܠܬ. ܝܘܡܬܐ ܕܢܦܫܗ. ܘܗܦܟܘ ܗܘܢ ܦܒܥܝܢ ܕܦܪ̈ܢ. ܢܘܢܐ
ܦܟܥܝܢ ܘܠܟܝܢ. ܗܢܐ ܗܘܐ ܠܥܫܬܐ ܕܢܦܠ ܐܝܟ ܕܒܪܐ ܡܢ ܦܝܠܐ
ܗ̄ ܠܝܟܐ. ܠܗ ܘܟܠܗܕܐ ܡܬܦܠܒܢ ܠܟܘܢ ܒܦܠܟܐ. ܕܗܘܝܬܘܢ
ܕܢܦܝܢ ܚܘܠܬܐ ܘܡܡܪܟܐ. ܒܕܟܝ ܐܢ ܘܡܫܝܚ ܡܘܒܢ ܢܣܬܘܕ̈ܥܘܢ
ܒܡܫܝܚ ܘܐܦ ܡܘܡܢ. ܒܕܘܟ ܒܗܕܐ ܠܐ ܠܝܢܘܢ ܕܦ̈ܪܐ ܡܬܦܠܒܢܝܢ
ܠܒܘܢ ܗ̄ ܠܐ ܠܦܬܒܗܘܪܘܢ ܕܠܐ ܐܝܟ ܫܬܢܐ ܡܢ ܦܠܟܐ ܠܦܠܟܘܢ. ܐܠܐ ܢܝܪܘ
ܕܦܠܗܢܒܝܢ ܐܬܒܬܘ ܒܦܠܟܐ ܗ̄ ܒܘܗܕܒܘܢ ܡܫܬܠܠܐ ܗܘܐ ܠܟܘܬ ܐܠܗܐ
ܘܒܡܟ ܩܕ̈ܡܐ ܐܬܦܠܢܬܘܢ. ܘܠܐ ܐܝܟ ܢܝܪ ܡܟܘ. [1]ܒܡܫܝܚ ܡܒܡܟ ܘܒܝܝ
ܢܘܢ. ܒܪܐ ܐܠܐ ܐܢ ܐܒܐ ܘܡܟܘ[1] ܐܒܐ ܐܠܐ ܐܢ ܒܪܐ ܘܠܡܦܢ ܕܐܢ ܢܘܒܐ ܒܪܐ ܕܝܢ̈ܐ
ܗ̄ ܡܬܥܠܐ ܕܡܘܓܒܐ ܗܘ ܒܪܐ ܒܒܬ ܐܠܗܐ ܠܐܝܩܘܬܐ ܒܐܝܪ̈ܘܗܝ ܡܬܢܝܪܘ ܐܒܐ.
ܘܗܐ ܗܦܪܐ ܢܝܪ [2]ܡܪܟ. ܕܢܣܣܒܘܗܝ ܗ̄ ܗܝܢܘܢ ܕܪ̈ܘܦܩܐ ܕܡܕܒܪܢܣ
ܗܦܟܘ ܗܦܪܘ ܕܗܝܢܘܢ ܗܘ ܕܒܦܬܥܝ ܘܡܪܟܘܣ ܒܗܘܝ ܕܐܡܪ ܠܡܪܢ.
ܡܬܠܡܕܐ ܬܒܐ ܡܟܐ ܐܒܕ ܕܐܪ̈ܥ ܢܒܝܐ ܕܠܒܠܬܟ. ܘܒܠܬ ܗܘܝܘ ܢܝܕܐ ܡܢ
ܗܝ ܕܒܗܘܢ ܗܘ ܒܬܪܟ ܐܝܬܝ ܠܗܘܐ ܒܢܝܫܐ ܕܦܟܒܣ. ܝܒܪܐ ܢܝܪ ܗ̄
ܐܦܟ. ܢܣܬ ܗܘܐ ܡܢ ܐܪܦܠܟ ܗ̄ ܒܪܘܢܐ. ܠܐܝܢܩܘ ܗ̄ ܠܐܪܥ ܠܩ̈ܠܬܐ.
ܠܩ̈ܫܬܐ ܗ̄ ܩ̈ܕܪܐ ܘܦܠܝܩܘܗܝ. ܒܡܫܝܚ ܦܢ ܢܘܢܐ ܘܐܦܠܝܩܘܗܝ.
ܒܡܫܝܚ ܐܠܗܐ ܗ̄ ܗܦܪܘܗܝ ܡܢ ܡܢܬ̈ܬܗ. [3]ܘܟܕ ܒܠܒܐܠ

[1] omit ACE [2] ܦܠܟ BG [3] ܟܕ BG

ܡܐ ܕܝܡܐ ܡܟ ܫܡܥܠܐܘܢ ܡܢ ܠܘܡܐ ܡܒ ܠܘܡܝ. ܡܢܗ ܐܒܪܝܫ
ܡܠ ܝܫܬܘܢ ܡܢ ܗܘܪܘܝܘܢ ܡܢ ܫܠܡܐܝܘܢ. ܡܬ ܝܘܡܝ
ܟܝ ܬܐܘܪܘܢ. ܝܐ ܝܬܝܘܢ ܝܒ ܡܪܬܠܡܘܢ ܝܬ ܠܝܫܘܢ ܝܒ
ܐܒܪܐ ܝܗ ܠܠܝܡܐ ܟܪܗ ܕܐܪܡܠܬܐ ܝܘ ܦܠܟܘܢ ܝܒܪܐ ܝܪ ܠܠܘܡܟܐ
ܝܫ ܐܬܝܒܐ ܝܬ ܐܬܝܒܘܢ ܫ. ܐܒܠܐ ܫܐ ܬܘܪܫܬܘܢ ܫܒ
ܐܒܫܬܝܡܗ ܫܝ. ܦܠܟܡܗ ܫܒ ܐܬܒܘܢ ܫܗ ܒܠܝܟܘܢ ܫܘ
ܒܪܘܒܪܘܢ ܫܐ ܝܒܘܙ ܫܝ ܬܝܡܟ ܫܬ ܒܪܡܠܐ ܝ ܝܒܘܠܐܘܢ.
ܘܠܐ ܐܪܡܠܐ ܘܠܐ ܡܣܟܢܐ. ܝܘܢܐ ܠܐ ܡܬܫܘܒܐ ܠܐ ܩܘܪܐ. ܘܒܠܡܐ
ܕܐܢܫ. ܒܐܘܪܚܐ ܠܐ ܬܐܟܠܘܢ. ܒܪܒܥ ܬܐܘ ܫܒܝ ܝܘܢܐ ܘܠܐ ܠܐܢܫ.
ܬܦܠܡܘܢ. ܒܫܬܝܢ ܫܝ. ܒܐܘܪܚܐ ܗ ܠܘ ܠܟܠܡܐ ܡܫܠܐ ܗܘ
ܡܪܗ ܕܠܡܐ ܐܠܐ ܕܡܫܒܪܘ ܒܠܝܘܕ ܝܐܒܝ ܡܒܪܠܠ ܠܗܘܝ ܐܝܟ
ܗܝ ܕܐܡܪ ܠܠܟܦܠܐ ܠܝܚܝܘ ܬܠܡܝܗ ܕܐܝ ܬܦܒܫ ܠܒܪܐ ܒܐܘܪܚܐ ܠܐ
ܬܒܪܝܗܝ. ܠܝܫܘ. ܒܫܬܝ ܝܐ ܝܘܢܐ ܐܒܠܘ. ܡܝܡ ܕܡܫܬܫܝܡ
ܠܒܝ. ܒܘܒ ܠܒܝ ܒܫܘܒܐ. ܝܘܢܐ ܠܩܠܬܐܬܐ. ܒܐܘܒܝ ܠܡܒ
ܘܒܫܝ ܬܝܬ. ܘܐܡܪܘ. ܘܐܒܝ ܝܠܐ ܕܝܒܝ. ܒܒܫܝ ܕܠܬ
ܘܪܒܝ ܒܝܬ ܡܪܒܒܬܐ. ܕܠܫܘܡ ܝܗܘܐ ܝܝܫ ܒܝܘܡܐ ܗܘ ܘܐ
ܠܡܝܘܬܐ ܗܝ ܗ̄ ܘܠܘ ܠܡܝܘܬܐ ܗܝ ܕܠܐ ܡܘܒܠܐ ܠܒܘܢ
ܡܬܠܐ ܕܫܩܘܡܐ ܒܠܐ ܝܒܬܐ ܝܬܘ ܘܠܘ ܗܒܝܐ ܗܝ.
ܘܝ ܠܒܝ ܒܘܙܐܝ. ܒܝܟܝ ܒܒܝ ܡܘܫܝܬܐ ܘܝܒܝ ܐܝ
ܝܘܢܐ ܒܘܙܐܝ. ܒܐܘܒܝ ܒܒܝ ܡܪܒܒܬܐ ܘܒܫܝ ܙܝܫ.
ܘܝ ܠܒܝ ܒܝܬ ܙܝܐ. ܒܒܫܝ ܙܕܐ ܘܐܘܒܝ ܝܘܕ ܝܘܢܐ

ܘܦܪ ܡܠܐܟ̈ܐ ܗ̄ ܐܕܢ̈ܝܐ. ܐܝܟ ܕܢܬܩܢܘܢ. ܒܬܚܝ ܢܘܢ. ܠܗ. ܢܘܢܐ ܕܐܬܚܒܘܢ ܠܗ ܗ̄ ܕܒܘܬܐ ܕܢܚܫܐ ܗܘ. ܠܬܠܬܐ ܕܢܩ̈ܒܐ ܐܝܬ ܠܗܘܢ ܘܠܡܬܚܝܬܐ ܕܢܦܫܐ ܡܬܠܠܐ. ܒܫܬܝ ܡܫܡܫ ܢܘܢܐ. ܒܝܬ ܡܫܪܝܐ. ܐܠܐ ܐܫܠܡ. ܒܪܒܥ ܠܟܠ ܘܫܬܝܢ ܫܢܝ. ܠܒܢ̈ܝ ܒܬܚܝ ܗ̄ ܐܦܠܐ ܡܠܟܗܘܢ. ܠܐ ܐܢܫ ܓܦܪܐ ܐܝܟ ܕܠܐ ܚܛܐ ܕܦܓܪܐ. ܡܢܘܢܐ ܕܠܐ[1] ܩܢܘܢܐ ܘܡܠܟ ܠܒܦܬܘܗ. 10 ܒܪܫ. ܒܫܬܝ ܬܫܥ. ܢܫܘܢ ܡܢ ܠܡܠܟܘܬܗ ܐܣܬܪܐ ܗ̄ ܕܫܒܩ ܡܢ ܠܪܘܡ̈ܝ ܡܠܟ̈ܘܬܐ. ܫܢܝܢ ܘܦܪ ܐܘܢ ܠܘܩܝ ܠܘܩܝ ܗ̄ ܫܢܝܢ ܗܠܝܢ ܕܐܬܡܠܟܘ ܡܠܟܘܬܗܘܢ ܐܝܬ ܡܢܗܘܢ ܕܠܐ ܡܢ ܡܢ ܐܠܐ ܡܢ ܡܠܟ̈ܘܬܐ ܐܚܪ̈ܢܝܐ ܐܝܟ ܐܢܛܝܘܟܘܣ ܡܫܡܫܢܐ ܘܡܕܒܪܢܘܬܗܘܢ ܘܠܟܘܠܐ ܘܠܚܪ̈ܢܐ. ܘܡܛܠ ܕܐܬܚܙܝ ܡܢ ܗܘܢ ܕܡܢ ܝܘܢܝ̈ܐ ܐܝܟ ܕܟܪܘ ܡܠܟ̈ܐ ܩܕܡܝ̈ܐ ܐܦܠܐ ܐܝܬܝܗܘܢ ܒܝܘܡܬܗܘܢ. ܘܗܠܝܢ ܡܢ ܡܩܕ̈ܘܢܝܐ ܗܘܘ ܐ̄ ܐܠܟܣܢܕܪܘܣ ܒ̄ ܦܝܠܝܦܘܣ ܓ̄ ܣܟܢܕܪ ܕ̄ ܠܟܒܪ ܕܐܠܟܣܢܕܪ ܗ̄ ܡܠܟܐ ܘ ܟܠܦܐ ܐ̄ ܕܪܝܘܫ ܝ̄ ܣܠܘܩܘܣ ܢܝܩܛܘܪ ܓ̄ ܕܪܝܘܫ[2] ܒ̄ ܣܘܛܪ ܐܢܛܝܘܟܘܣ ܬ̄ ܢܝܩܛܘܪܘܣ ܗ̄ ܩܠܝܢܝܩܘܣ ܕ̄ ܐܢܛܝܘܟܘܣ ܡܢ ܦܠܘܛܘܣ ܗ̄ ܩܠܝܢܝܩܘܣ ܐܦܝܦܢܝܣ ܗ̄ ܐܢܛܝܘܟܘܣ ܫ̄ ܦܝܠܦܛܪ ܕܠ ܐܪܝܘܛܝܣ ܫ̄ ܐܘܦܛܘܪ ܒ̄ ܦܝܠܘܦܛܘܪ ܘ̄ ܐܢܛܝܘܟܘܣ ܘ̄ ܦܛܘܠܡܐܘܣ ܩ̄ ܦܝܠܘܦܛܘܪ ܗ̄ ܡܠܘܟܐ ܘ̄ ܐܢܛܝܘܟܘܣ ܫ̄ ܡܘܩܛܘܪ ܐܢܛܝܘܟܘܣ ܟ̄ ܠܘܩܝ ܫ̄ ܐܦܝܦܢܝܣ ܠܐ ܐܦܝܦܢܝܣ ܠܒ̄ ܡܢܛܘܪܘܣ ܠܝ̄ ܐܪܝܕܝܘܣ ܠܝ̄ ܐܢܛܝܠܝܘܣ ܘܐܢܛܝܓܘܢܘܣ ܫ̄ ܦܝܠܘܦܛܘܪܐ ܠܗ̄ ܡܠܟܐ ܠܒ̄ ܐܢܛܝܘܟܘܣ ܠܡ̄ ܐܦܝܦܢܝܣ ܠܝ̄ ܦܝܠܘܦܛܘܪܘܣ. ܘ̄ ܐܢܛܝܓܘܢܘܣ ܠܐ ܐܢܛܝܘܟܘܣ ܠܒ̄ ܦܝܠܘܦܛܘܪ ܠܘ̄ ܐܢܛܝܘܟܘܣ ܡ̄ ܐܦܝܦܢܝܣ.

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[1] ܩܢܘܢܐ BG [2] ܕܪܝܘܫ BG

ܕܐܡܪ ܠܬܠܡܝܕܘܗܝ ܕܗܘܘ ܡܫܝܚܐ ܩܐܠ ܐܢܘܢ. ܕܠܐ ܢܛܥܡܘܢ ܡܘܬܐ
ܥܕܡܐ ܕܢܚܙܘܢ ܡܠܟܘܬܐ ܕܐܠܗܐ ܗ̄ ¹ܒܛܘܪܐ ܕܬܒܘܪ¹ ܟܕ ܓܠܝܐܝܬ
ܡܬܚܙܝܢ ܒܗ ܐܬ̈ܘܬܐ ܠܐܠܗܘܬܐ. ܗܘܐ ܕܝܢ ܒܬܪ ܡ̈ܠܐ ܗܠܝܢ ܐܝܟ
ܬܡܢܝܐ ܝܘܡܝܢ ܗ̄ ܡܬܝ ܘܡܪܩܘܣ. ܒܬܪ ܫܬܐ ܝܘܡ̈ܬܐ ܐܡܪܘ ܟܕ
ܠܝܘܡܐ ܩܕܡܝܐ ܘܐܚܪܝܐ ܠܐ ܡܢܘ ܒܚܫܒܐ ܝܘ̈ܡܬܐ ܕܒܡܨܥܬܐ. ܐܠܐ
ܡܢܝܢܗ. ²ܢܘܗܪܐ ܟܠܠ ܚܙܬܐ ܕܡܒܪܝܢܘܬܗ. ܕܒܬܝ ܕܢܫܬܠܡ. ܟܬܝܒ
ܬܐ ܘܠܡܝ ܢܘܗܪܐ ܠܡܫܡܠܝܘ. ܒܐܘܪܫܠܡ. ܘܚܙܝܐ ܕܒܫܪܐ. ܬܠܬ
ܬ̈ܠܡܝܕܐ. ܒܡܠܝ ܡܕܡ ܘܫܬܝܬ ܝܚܝ ܢܦܘܩܘܗܝ ܒܪܝܫ ܡܢܗ
ܘܫܬܝܬ ܝܫܝ. ܢܘܗܪܐ ܡܫܬܪܝܐ ܠܬܠܬܐ. ܐܬܒܫܝ. ܒܫܬܝܬ ܡܐ. ܟܠܝ.
ܢܘܗܪܐ ܚܘܪ ܒܫܪܐ ܕܟܠܝ. ܘܪܘܚܠܐ ܟܪܝܟܐ. ܒܐܘܦܫ ³ܟܕ
ܢܘܩܦܬܐ ܡܪ̈ܝܐ ܫܒܩܐ ܠܗ ܘܒܝܢ ܫܘܬܐ ܠܗ ܐܝܟ ܐܦܬܐ. ܢܘܗܪܐ
ܪܘܚܐ ܦܠܠ ܠܗ. ܘܡܚܙܝܢ ܫܘܗܝ ܘܡܪܟܬ. ܒܫܬܝܬ ܡܚܡܟ ܢܘܗܪܐ
ܘܡܟܒܐ. ܒܫܬܝܬ ܒܝܬ ܠܗ ܒܡܟ ܪܘܚܬܐ ܗ̄ ܡܛܝܒܐ ܠܗ.
ܘܠܡܚܣܢ ܫܒܝܐ ܡܢܗ ܡܢ ܕܫܡܫܬܗ. ܒܫܬܝܬ ܚܝܬ ܘܪܘܚܡ ܬܐܘ
ܢܘܗܪܐ ܡܫܪܝܐ ܡܢܗ ܡܢ ܕܪܘܫܬܗ. ܒܫܬܝܬ ܟܐ. ܐܘ ܦܪܚܬܐ ܕܠܐ
ܡܗܝܡܢܬܐ ܘܡܟܝܠܬܐ. ܒܫܬܝܬ ܟܐ ܢܘܗܪܐ ܐܘ ܕܪܐ ܠܐ ܡܗܝܡܢܬܐ
ܘܡܟܝܠܬܐ ܐܪܡܝܗ ܕܝܘܐ ܗܘ ܘܡܟܣܝܗ. ܢܘܗܪܐ ܘܟܝܢܗ.
ܘܕܝܠܗ ܗܘܘ ܕܢܬܠܒܫܘܢܝ. ܒܫܬܝܬ ܦܡ ܢܘܗܪܐ ܠܡܫܬܠܒܫܘܬܗ.
ܐܡܪ ܠܗܘܢ ܫܡܥܘ ܠܐ ܬܬܠܡܝ. ܒܪܘܚܝ ܟܫ. ܘܗܘܐ ܕܟܝ ܡܬܡܠܝܢ.
ܒܫܬܝܬ ܡܥܡܟ. ܢܘܩܦܬܐ ܕܡܫܒܚܬܗ. ܢܘܗܪܐ ܕܡܫܟܚܬܗ ܗ̄
ܒܪܘ ܡܫܘܩܦܬܐ ܕܒܐܪܐ ܕܢܫܒܢ ܠܐܘܪܫܠܡ ܐܝܟ ܢܡܘܣܐ.

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1 ܒܛܘܪ ܬܒܘܪ B 2 ܗ̄ BG 3 add ܗ̄ BG

ܒܫܬܝܢ ܕܠܬ. ܘܐܬܘ ܠܐܬܪܐ ܕܓܢ̈ܒܐ. ܒܝܘܡ. ܓܡܠܐ ܢܣܬܘܪ̈ܝܘ
ܒܪܘܟܐ. ܦܓܠܐ ܒܗ ¹ܓܒܪܐ ܡܢ ܡܕܝܢ̈ܬܐ ܒܝܘܡ ܢܗܘܢ ܣܓܝܐܬ
ܢܗܘܐ ܒܥܠܝܢ ܗܘ ܚܕܝܐܬ. ܗܐ ܡܢ ܕܥܡܐ. ܒܪܘܟ ܒܢܬ ܢܗܘܐ
ܚܬܡ ܗܘܐ ܠܗ. ܘܡܬܐܡܪ. ܒܪܘܟ ܬܘ ܢܣܬܘܪ̈ܝܘ ܒܫܬܝܐ. ܗܘܐ
ܒܥܠܬܐ ܘܒܒܠܐ ²ܒܪܘܟܝ ܒܗܝ ܢܗܘܐ ܘܒܡ̈ܣܬܘܡܬܐ. ܘܡܬܝܒܪ.
ܒܥܠܝܢ ܕܠܬ ܢܗܘܐ ܡܬܚܒܪܢ. ܗܘܐ ܡܢ ܦܐܪܐ ܠܣܘܪܒܐ. ܒܒܘܥܝ
ܒܗܬ. ܦܐܠܗ ܕܝܢ ܢܥܒܘ ܡܢ. ܒܝܘܡ. ܡܢܡܟ. ܥܠܝ. ܢܗܘܐ ܡܟܐ
ܠܝ ܐܝܬܘܗܝ ܦܟܐ. ܐܡܪ ܠܗ ܠܓܒܪܐ ܗ̄ ܦܟܐ ܕܡܥܡܘܟ ܟܠܠ ܪܥܘܬܐ
ܕܡܢܢܐ. ܡܬܠܠ ܕܢܩܘܐ ܫܓܝܐܐ ܕܟܠܟܢ. ܒܫܬܝܢ ܕܐ ܢܗܘܐ ܟܠܗ.
ܗܘܘ ܒܗ. ܘܬܪܬܝܢ ܒܩܪܐ ܗܘܝ. ܢܗܘܐ ܘܦܥܠܬ ܣܓܐ ܪܡܟܐ ܗܘܝ.
ܟܠܗ ܠܥܒܕܐ. ܘܐܬܝܚܕܘ. ܒܫܬܝܢ ܢܗܬ ܘܢܗܘܢ ܢܗܘܐ
ܘܐܬܝܚܕܬ. ܓܢܚܐ ܕܬܥܒܐ. ܠܐ ܬܬܡܠܠ. ܒܫܬܝܢ ܬܐܘ ܢܗܘܐ
ܠܐ ܡܒܝܠܠ ܬܦܣܘܦ. ܠܡܠܠܒܐ. ܒܒܝ ܗܘܘ ܘܡܬܦܪܝܒܝ. ܒܫܬܝܢ
ܡܢܡܟ. ܐܠܐ ܕܡܟܐ ܗܘܝ. ܒܫܬܝܢ ܕܠܬ ܘܒܘܥܝ ܒܦ. ܢܗܘܐ ܕܡܟܐ
ܗܘܝ. ܦܠܝܬܐ ܘܒܘܡܟܝܢ. ܒܥܠܝܢ ܡܢܡܟ. ܘܒܡܝ. ܒܫܬܝܢ ܘܐܘ.
ܕܬܠܗܘܢ ܠܗ ܠܡܐܟܠܐ. ܩ ܠܐ ܦܓܠܐ ܘܠܐ ܬܪܡܠܐ. ܒܝܘܡ ܡܢܡܟ
ܢܗܘܐ ܠܐ ܢܦܬܪܐ ܘܠܐ ܡܪܣܘܦܐ. ܬܡܝܢ ܗܘܘ. ܢܗܘܐ ܒܬܪܘ.
³ܘܠܐܬܪܐ ܢܘܪܒܐ ܕܒܗܬ ܓܢܐ. ܒܫܬܝܢ ܓܒܐ ܘܦܘܡ ܢܘܕ. ܐܠܐ ܐܢ ܐܐܟܠܝ
ܘܐܒܢܝ. ܒܫܬܝܢ ܘܐܘ ܘܒܗܬ ܡܪܒܒܬܐ ܢܗܘܐ ܢܐܠܠ ܢܒܡ. ܒܪܘܟ
ܢܗܘ ܘܒܗܬ ⁴ܡܪܒܒܬܐ. ܘܢܪ ܒܥܡܟܐ ܘܒܪܝ ܘܦܓܐ. ܢܗܘܐ ܘܦܘܢ.
ܒܫܬܝܢ ܦܘܩ. ܡܢܘ. ܒܫܬܝܢ ܡܢܡܟ ܐܡܪܝܢ ܟܠܢ ܒܢܩܐ ܕܐܝܬܝܢ ܗ̄

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[1] add ܡܢ BG [2] ܒܪܘܟ BG [3] ܠܐܬܪܐ BG [4] ܡܣܥܢܬܐ BG

ܢܣܬܘܪ̈ܝܢܘ ܒܪ̈ܢܫܐ ܗܢܘ. ܗܕܐ ܕܝܢ ܒܪ̈ܩܛܐ ܦ̈ܠܚܐ ܢܒܝܬ. ܒܫܢܬ ܕܝܢ ܐܝܬ ܠܐ ܢܬܚܫܒܘܢ. ܒܫܢܬ ܗܝ ܡܘܬܢܐ ܕܡܨܪܝܢ ܠܟܝ ܠܐ ܕܗܘܒܬ. ܦ̈ܠܚܐ ܡܦܣܬ. ܒܪܝܟ ܡܫܟܢ. ܗܢܘܢܬܝܒܘܢ ܐܣܬܒܪܘܢ. ܒܫܢܬܗܘܢ ܗܘܝ ܡܘܬܢܐ ܦܘܐܬܒܪܘܢ. ܒܪܒܝ ܐܡܝ ܘܪܒܝܢ ܬܐܘ. 8 ܘܬܪ̈ܥܣܪܬܗ. ܒܦܘܩܢ ܬܐܘ ܐܡܪܬܐ. ܕܡܬܝ. ܡܬܡܢܝܢ ܡܬܬܒܪ̈ܬܐ ܗܝ ܕܝܦܒܐ ܦܐܪ̈ܝܢ ܢܦܩܘ ܡܢܗ ܗ̅ ܬܪ̈ܬܝܢ ¹ܢܦܩܘ ܡܬܬܒܪ̈ܬܐ ܕܡܬܡܢܝܢ ܡܬܬܦܪܫܝܢ. ܡܢܐ ܗܕܐ ܘܐܡܪܬܐ ܕܐܬܪܗ ܕܡܦܩܢܘܢ ܕܢܒܐ ܘܐܒܘܬ ܡܬܗ ܕܠܒܪ ܗܘܘ ܕܐܬܚܫܒ ܐܝܟ ܕܐܡܪ ܐܘܣܒܝܘܣ. ܘܡܢ ܒܬܪ ܗܠܝܢ. ܒܫܢܬ ܡܢ ܒܫܢܬ ܡܠܬ ܡܘܬܢܐ ²ܡܘܬܢܐ. ܒܫܢܬ ܡܠܬ ܘܡܢ. ܐܢܬܬ ܒܦܐܐ. ܒܫܢܬ ܒܗ ܡܬܦܩܬܐ ܘܦܬܝ ܐܝܢ. ³ܢܒܝܬܗ. ܡܘܬܢܐ ܐܬܢܪ̈ܒܐ. ܕܗܢܪܝܣ ܘܦܘܦܝ ܗ̅ ܒܠܚܘܕ ܗܠܒܝ ܢܦܐ ⁴ܡܬܦܪ̈ܬܐ ܗܘܝ ܘܐܬܐܣ̈. ܐܬܒܝ ܕܡܦܡܦܐ̈ ܗܦ̈ܝ ܠܗܘܢ ܗ̅ ܠܡܠܟ ܘܠܬܬܠܡܝܕ̈ܗܘܢ ܡܘܬܢܐ ܠܗ ܗ̅ ܠܡܠܟ. ܡܢ ⁵ܦܢܝ̈ܢܗܘܢ. ܚܢܝܢܐ ܕܬܡܢܝܐ. ܘܡܢ ܒܢܦܐ ܗܘܝܐ ܒܢܦ. ܒܦܠܓ ܒܗ ܘܒܫܢܬ ܢܘܢ. ܗܘܐ. ܡܘܬܢܐ ܡܬܒܢܦ ܗܘܐ. ܘܐܬܬܢܝܚ. ܒܫܢܬ ܬܪܬܝܢ ܘܬܐ ܘܪܒܝܢ ܕܠܬ ܘܐܬܬܠܝܗ. ܒܦܠܓ ܠܡܢ ܘܪܒܝܢ ܬܐܘ. ܦܪܝܬܐ. ܘܡܢܗ. ܒܫܢܬ ܕܐ ܡܘܬܢܐ ܦܘܢܘ. ܠܡܢܗ ܒܦ̈ܝܐ ܘܢܦܘܗܘܢ. ܘܡܢܢ ܦܐ̈ܐ ܡܢ ܒܡܢܐܐ. ܒܫܢܬ ܒܢܬ ܘܐܦܢ ܡܢܦܡ ܡܘܬܢܐ. ܒܡܢ ܦܐ̈ܐ ܒܡܢܐܐ ܕܐ̈ܦܐ. ܘܦܦܫܬܐ. ܒܪܘܒܝ ܦܐ ܘܬܐܘ. ܘܒܡܒܬܐ ܘܦܬܝ̈ܢܝܬܗ ܕܒܠܡܢܐ ܡܬܢܒܝܢ. ܘܓܒܢ ܠܡܢܐܝܢ. ܒܐܦܒ ܡܘܢ. ܘܡܢ ܢܪ̈ܝܢ. ܡܘܬܢܐ ܦܒܦܢ. ܕܡܢܝ. ܒܪܒܓ ܡܒܦܐ ܘܗܘܗܬ. ܡܘܬܢܐ ܘܢܬܬ. ܠܠܠܐ ܕܪܘܢܐ ܒܢܦܬܐ. ܗܘܦ ܕܝܢ ܒܪ ܕܢܟܠܒܝܢ.

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[1] add ܐܠܗܝ G [2] ܘܡܘܬܢܐ B G [3] ܢܒܒܝܬܗ C [4] ܡܬܘܦܪ̈ܬܐ B C
[5] ܦܢܝ̈ܢܗܘܢ B

ܒܣܬܝܢ ܕܝܢ ܘܫܒܥ ܠܠܗ. ܠܐ ܬܒܒܒܢ. ܕܪܒ ܬܐܘ ܘܒܣܬܝ
ܡܘܫܒܬܐ. ܢܘܕܝܢ ܡܣܒܪܢܐ ܫܪܝ. ܒܣܬܝ ܪܢܫ. ܢܒܝܐ ܫܪܝ ܠܟܝ.
ܠܘܬܝ. ܐܢܬ ܗܘ ܗܘ ܕܐܬܐ، ܒܩܘܡ ܕܠܬ ܒܬܝܬܐ ܥܢܝ ܡܫܐܠܐܝܬ.
ܐܘ ܠܐܚܪܢܐ ܡܣܟܝܢܢ ܗ̄ ܠܗ ܟܕ ܠܐ ܝܕܥ ܗܘܐ ܝܘܚܢܢ ܕܗܘ ܐܝܬܘܗܝ
ܡܫܐܠ ܗܘܐ[1] ܠܗ ܐܠܐ ܐܝܟ ܕܢܫܪܪ ܠܬܠܡܝܕܘܗܝ. ܫܪ ܐܝܟܢ ܕܒܢ
ܢܫܐܠܘܢܘܗܝ ܘܢܚܙܘܢ ܬܕܡܪ̈ܬܗ ܢܗܡܢܘܢ ܒܗ. ܘܐܢܫ̈ܝܢ ܐܡܪܝܢ
ܕܗܘ ܕܐܘ ܗܘܪܐ ܫܒܒܠܐ ܕܠܗ ܩܢܢܐ ܘܠܗ ܡܫܐܠܐܝܬ ܐܡܪܗ
ܠܬܝܡܒܐ ܗܢܐ ܝܘܚܢܢ ܐܠܐ ܫܘܫܘܐܝܬ ܒܐܡܬ ܐܢܬ ܐܢܬܝܢ ܘܠܘ ܠܐܚܪܝܢ
ܡܣܟܝܢܢ. ܘܠܐ ܢܬܝܬ ܪܒܢܐ ܗܢܐ. ܒܡܪܫܐ. ܢܒܝܐ ܕܒ̈ܢܐ. ܫܒܒܠܝܢ
ܘܡܫ̈ܡܫܢܐ ܡܫܬܒܪܝܢ. ܒܟܘܫܗ. ܒܝܬ. ܐܦ ܡܫ̈ܡܢܐ ܕܪܘܚܐ ܠܐܠܗܐ
ܕܢܟܝܘ ܡܣܒܪܢܘܬܗ ܕܝܘܚܢܢ ܗ̄ ܫܒܠܝܘ ܐܘܕܐ ܕܠܐܠܗܐ ܟܕ ܬܒܘ
[2]ܕܣܒܪܘ. ܐܡܪ. ܒܫܠܝܐ ܐܝܟ ܠܒܘܢ. ܢܫܬܘܬܘܢ ܒܪܫܐ. ܠܒܘܢ ܘܠܐ
ܪܫܠܘ. ܒܣܬܝ ܪܢܫ. ܘܠܠܝ. ܕܪܫ ܐܘ ܘܒܣܬܝ. ܠܒܪ ܢܫܬܘܬܘܢ
ܒܣܬܝ ܐܘ. ܠܒܘܢ ܘܠܐ ܒܒܬܘܢ. ܒܣܬܝ ܒܒ ܗ̄ ܠܐ ܠܟ ܕܐܬܒܢܝܬ
ܕܡܒܒܘܢ ܒܦܘܡܢܬܐ ܐܬܒܢܝܬܘܢ ܠܡܫܒܠܠ ܐܦܠܐ ܠܒܒܢܝܢ ܕܐܬܢܫܒ
ܕܡܒܒܘܢ ܒܟܒܪܐ. ܘܐܬܬܐ ܡܝܬܬܐ ܐܡܬ ܗܘܬ [3]ܒܡܒܝܢܬܐ ܗ̄ ܒܒܐܝܢ
ܐܒܐ ܕܐܦ ܐܢܫ ܒܪܗ ܕܐܪܡܠܬܐ. ܢܫܒܬ ܦܘܩܕܢܬܐ. ܒܥܘܕܢ ܦܫܛ.
ܕܒܫܠܐ. ܒܥܘܕ ܡܫܠܡ. ܢܒܝܐ ܕܡܫܪܐ. ܒܟܘܪܗܢܐ ܕܝܢܫܗ ܡܫܘܢܐ.
ܒܣܬܝ ܦܬܚ. ܠܗܘܢ. ܢܒܝܐ ܡܟܪܙܢܐ ܗܘܐ ܠܗܘܢ ܘܡܫܘܚܢܐ ܒܟܘܫܐ.
ܒܝܪܬ ܒܣܬܝ ܢܒܝܐ ܒܡܘܪܘܢ. ܡܢܝ. ܗܘ ܘܡܫܟܚܢܐ ܦܘܓܪܗ. ܢܒܝܐ
ܕܡܟܢ ܐܬܝܬܗ ܘܕܐܚܝ ܐܝܟܐ ܗܘܐ. ܠܬܪ̈ܝܗܘܢ ܦܬܚ. ܒܫܠܝ. ܦܬܚ

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[1] omit B G [2] ܘܣܒܪܘ B G [3] add ܗܝ B G

ܠܟܘܢ. ܐܬܒܪܟܘ. ܒܫܢܬ ܟܠܗ ܗ̅ ܕܒܢܝܬܐ ܡܫܬܡܠܝܐ. ܘܠܐ ܐܦܣܝܢ
ܕܢܩܕܫܘܢܗܝ. ܡܘܫܐ ܕܢܬܩܕܫܘܢܗܝ. ܫܡܥܐ ܗܘܐ ܕܝܢ ܦܐܬܐܘܗܝ.
ܒܪܘܟܢ ܘܐܦ ܡܕܝܢܬܐ ܘܐܪܥܬܐ ܘܠܐ ܠܡܪܐ ܒܒܘܦܝ ܘܐܦ ܐܪܥܬܐ
ܒܟܠܐܬ. ܘܡܢ ܐܬܒܪܟܘ. ܒܫܢܬ ܟܠܗ ܗ̅ ܢܝܪܐ ܕܒܝܬܐ. ܒܗ ܢܗܪܐ ܒܪ
ܦܬܗ ܢܦܠ. 7 ܘܒܬܪ ܦܠܛ. ܒܫܢܬ ܫܢܝ. ܡܛܠ ܕܠܗܘܢ
ܠܡܫܡܫܢܘܬܗ. ܒܫܢܬ ܡܫܡܫ ܡܕܝܢܬܐ ܘܐܪܥܬܐ ܡܘܫܐ [1]ܡܫܡܫܢܘܬܐ.
ܒܪܘܡ ܟܠ. ܕܟܠܐ. ܒܟܪܐ ܕܡܢ ܕܡܬܪܘܢܐ. ܡܢ ܡܘܫܐ ܕܐܝܟ ܢܝܟ ܡܠܐ.
ܘܡܪܢܐ ܗܘܐ ܠܡܫܡܫ. ܒܫܢܬ ܡܫܡܫ ܡܕܝܢܬܐ ܡܘܫܐ. ܟܬܝܒ ܗܘܐ
ܠܡܫܡܫܘ. ܒܫܢܬ ܫܢܝ. ܐܡܪ ܕܢܐܬܐ ܢܦܐ. ܡܘܫܐ ܢܫܘܒ .ܟܟܪܗ.
ܒܟܢ ܗܘܘ ܡܢܗ ܒܬܠܝܬ. ܒܫܢܬ ܒܗ ܡܘܫܐ. ܡܢܬܐܬ.
ܒܫܢܬ ܡܘܕ ܡܕܝܢܬܐ. ܡܫܘܚ ܕܢܝ ܐܝܠ. ܒܪܘܡ ܠܟܘܢ. ܗܘܐ
ܕܫܡܥܘܢ. ܡܢܝ ܠܐ ܠܟܫܠ. ܒܪܒܝ ܠܐܘ. ܡܟܝܢܐ ܠܐ ܠܦܬܝܢܘܢ. ܠܐ ܗܘܐ ܕܝܢ
ܦܐ ܐܢܐ ܕܠܒܘܟ ܠܝܢܬ ܡܬܠܟܢ. ܒܫܢܬ ܡܫܡܫ ܘܠܡܫ ܡܕܝܢܬܐ
ܢܬܘܪܢܘ ܒܫܢܬ ܟܠܗ ܘܠܡܫ ܡܬܠܟ ܗܘ ܐܢܐ ܠܐ ܦܩܢܬ. ܒܫܢܬ
ܦܢܝ ܡܘܫܐ ܡܬܠܟ ܗܕܐ ܐܦܠܐ ܐܢܐ ܠܟܢ ܐܦܩܬ. ܕܠܘܠܝ ܐܠܐ. ܐܠܐ
ܐܡܪ ܒܡܠܬܐ ܘܢܬܐܦܐ ܬܠܝܢ. ܒܫܢܬ ܬܠܬ ܘܢܝܢ[2] ܡܘܕ
ܢܬܘܪܢܘ ܒܫܢܬ ܟܠܗ ܒܠܒܘܕ ܡܪܝ. ܝܫܘܥ ܕܦܢܝܐ. ܘܐܝܬ
ܠܝܢܬ ܐܡܪ. ܒܫܢܬ ܕܠܗ ܡܘܫܐ [3]ܐܝܬ ܠܟ ܠܝܘܠܝ. ܒܫܢܬ ܠܐܘ
ܡܪܒܬܐ ܐܡܪܬܐ. ܐܦܬܪܬܘܟܬܐ. ܕܐܦܠܐ ܒܢܬ ܡܦܪܐܠ.
ܡܘܫܐ ܒܡܦܪܐܠ. ܐܦܢܝܬ ܕܐܡܪ ܗܕܐ. ܡܘܫܐ ܒܠܗ ܗܕܐ.
ܗܡܫܡܫܘܬܐ. ܐܐܠ ܗܘܐ ܠܡܫܡܫܬܐ ܕܦܫܗ. ܡܘܫܐ ܕܡܬܘܪܐ. ܕܐܢ.

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[1] ܒܡܫܡܫܢܘܬܐ BG [2] add ܡܕܝܢܬܐ BG [3] ܕܐܝܬ BG

ܡܢ ܣܓܝܐܘܬ ܢܘܚܐ ܒܦܘܡܗ ܡܢ ܚܕܝܘܬܐ. ܕܐܓܪ̈ܒܘܢ ܣܓܝܐܝܢ.
ܒܡܠܗ ܣܡܟܬ ܘܡܣܝܢ ܓܡܠܐ ܡܪ̈ܟܒܬܐ. ܢܘܚܐ ܣܓܝܐܐ ܗܘ.
ܒܡܠܟܐ. ܗܟܢܐ ܓܝܪ ܕܟܝܢ ܗܘܘ ܐܒܗ̈ܬܗܘܢ. ܢܘܡܐ ܐܒܗ̈ܝܗܘܢ.
ܠܒ̈ܢܝܐ. ܘܗ ܠܒܘܢ ܠܓܪ̈ܡܕܝܢ. ܒܣܘܣܦ ܒܗ. ܗܦܐ ܕܬܒܒܘܢ.
ܒܣܘܣܦ ܒܗ. ܘܡܢ ܡܢ ܕܦܣܠܐ ܡܬܬܚܕ. ܢܘܚܐ ܡܐܢܐ. ܠܐ ܬܒܠܐ.
ܒܪܝܟ ܗܘ. ܐܦ ܒܬܪܗ. ܘܡܢ ܡܢ ܕܦܣܠܐ ܕܢܠܟ ܠܐ ܬܬܒܠܐ.
ܒܣܪܘܟܠܐ. ܠܐ ܬܬܒܘܢ. ܒܗܐܘ. ܠܐܠܟܝܢ ܕܡܬܐܒܝܢ. ܒܣܬܚ ܡܕܡܟ
ܘܐܒܝܢ ܠܗܬ. ܠܒܗܘܢ. ܘܐܬܐܒܗ. ܕܪܒܝܢ ܠܗܬ ܢܫܬܘܩܝܘ ܒܪܒܝܢ ܠܠܒܗ.
ܘܗܘܐ ܣܓܝ. ܒܬܚܝܬ ܫܡܟܬ. ܐܓܪܒܘܢ ܘܬܗܘܘܢ ܒܒܗ̈ܘܬܐ
ܕܪܘܡܐ. ܢܘܗܪܐ ܕܡܪܝܡܐ. ܕܗܘ ܒܫܡܫܐ ܗܘ ܟܠܠ ܒܡ̈ܫܐ ܘܟܠܠ ܒܣܘܪܐ.
ܢܘܗܪܐ ܟܠܠ ܠܐ ܡܬܩܒܠܝܢ ܬܗܘܢܬܐ ܘܒܢ̈ܝܐ. ܒܡܠܬܐ ܬܒܬܐ ܘܪܘܡܝܬܐ
ܘܡܣܒܬܐ ܢܪܡܘܢ. ܒܢܝܐ. ܒܡܢܠܐ ܬܒܐ ܪܘܡܐ ܕܢܘܓܠܐ [1]ܕܡܫܒܚܠܐ.
ܒܬܚܝܬ ܦܢܝ. ܢܬܠܘܢ. ܒ̈ܬܘܒܒܘܢ. [2]ܕܡܒܝܠܝܬܘܢ. ܡܬܬܒܝܠܐ.
ܒܪܘܟ ܒܗ. ܠܒܘܢ. ܠܡܐ ܡܫܒܚ. ܢܘܢܐ ܠܡܐ ܡܓܐ. ܣܡܟܬܐ
ܠܣܡܟܬܐ ܠܡܕܒܪܘ. ܒܬܚܝܬ ܕܠܬ ܢܘܢܐ ܠܡܗܕܝܢܘ. ܠܐ ܬܬ̈ܪܝܗܘܢ
ܒܝܘܡܓܐ ܢܛܠܒܝܢ. ܒܬܚܝܬܐ ܦܪܝ. ܡܢ ܬܘܬ̈ܪܝ ܠܒܐ ܓܝܪ
ܡܬܠܠܒ̈ܝ ܦ̈ܣܘܬܐ. ܢܒܢܐ ܡܡܠܠܠ ܣܘܦܐ ܕܢܠܗ. ܡܢܐ
ܦܪܝ ܐܢܬܘܢ ܠܒܝ ܡܪܝ. ܢܘܢܐ ܡܪܝܐ ܡܪܝܐ.
ܘܣܡܟ ܦܬܐܦܐ. ܒܪܒܝ ܦܢܝ ܘܬܐܘ ܢܫܬܘܩܝܘ ܒܬܚܝܬ
ܦܢܝ ܘܢܬܝܬ ܡܬܓܠܐ ܕܡܢ ܐܦ̈ܬܐܦܐ ܢܣܒܐ.
ܒܪ ܗܘܐ ܕܝܢ ܡܠܠܐ. ܒܪܒܝ ܡܢܟ ܘܠܡܢ ܘܐܦܘܣ

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[1] ܘܕܡܫܒܚܠܐ B G [2] ܕܡܒܝܠܝܢ ܐܢܬܘܢ B add ܒܪܘܟ ܒܗ B G

ܘܩܘܫܝ ܒܝܬ ܗ̄ ܐܝܬܘܗܝ. ܟܠ ܕܪܫܗ ܡܢ ܐܬܟܠܠ. ܢܘܪܐ ܡܢ
ܐܬܟܠܠ ܕܦܪܡܠܝܐ. ܒܩܬܝ ¹ܘܩܘܦ ܘܣܢܩ ܡܝܣܟ. ܐܝܬܘܗܝ ܟܠ
ܕܪܫܘܢܝܬܐ. ܡܬܚܫܒܝܢ. ܒܪܘܟܝ ܒܝܬ. ²ܘܐܡܪܢ ܡܢܘ. ܒܩܬܝܢ
ܡܝܣܟ ܘܕܢܥ ܢܘܢ. ܗܢܐ. ܢܘܪܐ ܡܢܘ ܐܝܬܘܗܝ ܗܢܐ. ܘܡܚܝܐ
ܘܟܠ ³ܠܒ̈ܢܝܗܘܢ. ܒܚܒܝ ܒܐ ܢܘܪܐ ܦܩܕܗܘܢ. ܘܚܙܐ ܡܒܣܠܐ
ܕܫܡܗ ܠܘܝ ܗ̄ ܗܘܘ ܡܬܝ ܐܘܢܓܠܣܛܐ. ܘܡܬܠܠ ܙܒܐ ܗ̄ ܫܪܘܬܐ
ܙܒܬܐ. ܠܡܢܝܐ ܬܠܡܝ̈ܕܘܗܝ ܕܢܘܚܝ ܝܡܝܢ. ܒܐܘܦ ܙܕܐ. ܐܡܝܢܐܝܬ.
ܢܘܪܐ ܣܒܣܬܐ. ܘܐܡܪ ܠܗܘܢ ܡܬܠܐ ܕܠܐ ܐܢܫ ܢܩܪܘܒ. ܒܪܘܟܝ ܕܠܬ
ܗ̄ ܦܣܩ. ܐܘܪܒܘܬܐ ܡܢ ܡܕܝܢܬܐ ܚܕܬܐ. ܗ̄ ܡܬܠܐ ܕܐܘܪܒܘܬܐ ܘܕܢܦܩܪܐ
ܚܕܬܐ ܘܐܦ̈ܐ ܩ̈ܠܝܬܐ ܡܬܝ ܘܡܪܩܘܣ ܐܒܪܘ ܬܘܒ. ܠܘܩܐ ܕܝܢ
ܐܣܣܒ. ܘܠܐ ܐܝܟ ܦܬܐ ܢܦܩܪܐ ܕܝܬܝܩܐ ܘܡܚܝܐ ܒܟܐ ܚܕܬܐ ܐܡܪ ܡܢ
ܠܬܝܩܐ ܒܣܡܣ ܗ̄ ܢܡܘܣܐ ܕܡܘܫܐ ܡܬܠܐ ܕܬܡܩܡܬܗ ܗܢܝ ܠܟܘܢ
ܘܗܢܐ ܕܢܟܝ ܡܬܠܐ ܚܕܬܘܬܗ ܠܐ ܡܬܩܒܠܐ ܡܢܟܘܢ. 6 ܡܠܝܟܝܢ
ܘܗܘܘ ܫܩ̈ܠܐ ܘܦܪܟܝܢ. ܒܩܘܫܝ ܟܠܠ ܘܒܣ. ܘܠܚܡܐ ܕܒܬܘܪܗ
ܕܡܪܢܐ. ܢܘܪܐ ܘܠܚܣܩܐ ܕܣܒܣܡܬ. ܒܐܘܦ ܣܡܟܬ. ܘܕܡܐ.
ܒܩܬܝ ܩܘܫ ܘܫܠܝ ܕܠܬ ܡܪܒܒܝܬܐ. ܢܣܒ ܐܒܠܐ. ܙܢܝܐ ܕܫܬܐ.
ܘܬܡܢ ܐܝܟܗ. ܒܩܬܝ ܠܠܒܝ ܘܝܡܠܠ ⁴ܡܒܣܫܝܬܐ ܒܝܠܘܬܗ
ܕܠܠܗܐ ܗ̄ ܒܫ ܒܝܠܘܬܐ ܒܠܗ ܠܠܝܐ ܕܡܪܐ ܠܒܘܝܗܐ ܕܒܢܗ
ܡܫܪܐ ܢܘܗܪܐ ܠܡܕܢܚ. ܬܘܒܒܢܘ ܠܒܒܝܢ ܗܫܐ
ܕܬܝܒܘܢ. ܒܪܘܟܝ ܝܡܠܠ ܘܒܣ. ܘܡܚܣܒܝܢ. ܒܪܘܟܝ
ܕܠܬ. ܠܒܘܢ ܘܡܣܒܒܝܢ ܫܡܟܘܢ ܐܝܟ ܒܢ̈ܫܐ. ܒܪܡ

[1] add ܘܪܝܫ BG [2] ܘܐܡܪܝܢ A [3] ܠܒܢܝܗܘܢ A [4] add ܗܘܐ BG

ܘܪܘܒܢ[1] ܒܝܬ ܝܘܕܝܐ ܫܐܠ ܠܗ ܠܡܘܒܠܘܬܗ. ܒܪܘܚ ܒܝܬ. ܡܢ ܐܪܥܐ ܡܠܝܠ. ܐܡܪ ܠܫܡܥܘܢ ܕܒܪܘ. ܒܦܬܚ ܒܝܬ ܡܪܟܒܬܐ ܫܘܝܐ ܐܘܒܠܘ. ܠܟܘܡܪܐ ܗ̄ ܒܡܐܘ ܟܬܝܒܐ ܗܝ ܕܕܒܪܘ ܗܘܝ ܕܐܘܒܠܘ ܡܛܠ ܕܠܫܡܥܘܢ ܘܚܒܪ̈ܘܗܝ ܩܕܡ ܘܐܦܢ ܫܐܠܗ ܒܠܚܘܕ ܐܒܪ ܡܛܠ ܕܪܚܡܘܗܝ ܗܘܐ ܕܢܦܩܐ ܕܡܫܟܢܗ. ܘܐܪܡܘ ܡܚܒܪܬܗܘܢ. ܒܟܠܠ ܕܠܬ ܘܩܘܩܝ ܠܐܘ ܗܘܢܐ ܫܡܪܘ ܡܥܕܪܢܘܬܗܘܢ. ܒܪܘܚ ܕܠܬ ܫܪܝܪܐܝܬ. ܠܠܝܐ ܟܠܗ ܠܐܝ. ܒܣܒܥ ܠܡܢܝ ܢܫܬܘܕܝܘ ܒܫܠܝ ܠܡܪ ܘܢܒܥ ܠܠܡ ܘܢܬܢܬ. ܟܢܫܐ ܕܢܫܡܐ. ܘܩܪܒܘ ܠܟܪ̈ܝܗܘܢ. ܗܘܢܝܐ ܠܫܘܬܦܝܗܘܢ. ܡܠܟܘ ܐܝܟ ܩܕܝܫܐ ܗ̄ ܠܫܟܝܢܐ. ܐܝܟ ܕܡܪ̈ܒܥ ܗܘܝ ܠܡܬܒܠܠ. ܒܩܘܩܝ ܒܝܬ ܝܘܕܝܐ ܐܝܟܢܐ ܕܢܬܒܟܝ. ܒܪܘܚ ܠܝ ܡܠܝܐ ܕܝܚܪܐ ܐܢܐ ܣܗܕܐ ܗ̄ ܡܛܠ ܡܣܬܟܠܘܬܗ ܗܘ ܕܫܡܥܘܢ[2] ܕܢܣܒ ܡܕܘܗ ܡܢܪܗ ܫܐܠ ܠܗ ܐܝܟ ܕܐܦ ܡܟܘܢ ܒܝ ܒܗܝܡܢܘܬܐ ܕܐܠܗܐ ܗܟܐ ܐܡܪ ܐܚܝ ܐܘ ܐܢܬܬܐ ܕܐܠܗܐ ܣܝܡܢ ܘܡܬܪܘܢܐ ܠܘܩܒܠ ܡܛܠ ܕܠܐ ܫܘܐ ܗܘܐ ܟܕܐ ܡܢܗ ܕܠܐ ܢܟܘܠ ܬܢܝܬ ܡܬܠܠܗ. ܕܡܠܐ ܟܠܗ ܓܒܪܐ. ܒܪܘܚ ܒܝܬ. ܘܩܘܩܝܗ. ܒܪܘܚ ܕܠܬ ܗ̄ ܡܢ ܩܘܩܝܐ ܘܠܗ ܡܢ ܩܘܩܝܐ ܝܘܕܝܐ ܓܒܪܠܗ ܗ̄ ܘܗܘܪܗ. ܕܠܐܢܫ ܠܐ ܬܐܡܪ. ܐܝܟܢܐ ܕܦܩ. ܒܦܬܚ ܒܐ. ܡܫܐ ܠܗܕܝܘܛܘܬܗܘܢ ܗ̄ ܗܘ ܡܢ ܠܗܕܝܘܛܘܬܐ ܕܢܩܘܪܐ ܐܡܪ ܠܗܘ ܕܐܬܐܣܝ. ܕܢܫܡܠܐ ܢܡܘܣܐ ܕܡܘܫܐ ܒܐܡܬ ܕܠܐ ܢܗܘܐ ܠܗܘܢ ܡܦܩܕܘܢܐ ܕܢܦܬܘܢܝܗܘܢ ܐܝܟ ܕܠܡܫܬܠܠܐ ܕܢܡܘܣܐ. ܘܒܢܝܢ ܗܘܘ ܕܢܟܠܘܢ. ܒܦܬܚ ܢܘܢ. ܢܡܘܣܝܗܘܢ. ܫܠܡܘ ܠܗܘܢ ܠܐܝܪܐ ܘܫܦܦܗܝܢ ܒܦܬܚܐ ܫܢܝ

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[1] ܘܒܒܫܝ BG [2] ܫܡܥܘܢ BG

ܕܒܐܝܕܝ̈ܗܘܢ. ܡܛܠ ܕܐܝܕܝ̈ܗܘܢ ܕܠܐ ܕܠܬ ܗ̅ ܐܚܪܢܐ [1]ܕܫܡܫܝܬܘܢ ܗܐ
[2]ܣܐܡܝܢ ܐܢܬܘܢ[2] ܠܗ ܕܐܬܝܬ ܠܡܫܡܫܘ ܠܡܫܡܫܢ̈ܐ ܘܠܡܬܪܓܡܘ ܠܬܚܬܝ̈ܗ
ܠܒܐ ܘܦܓܪܐ. ܐܡܪ [3]ܠܗ ܝܫܘܥ ܒܢܝ̈. ܡܛܠ ܦܠܓܘܬܐ. ܒܦܬܚ ܦܐ.
ܬܐܡܪ̈ܝܢ ܠܗ ܡܬܠܐ ܗܢܐ ܐܫܟܢܐ ܐܝܟ ܕܢܫܩ ܗ̅ ܐܚܪܢܐ ܕܠܘܒ̈ܢܐ
ܒܦܪܢܣܘܬܟ ܐܫܟܚܬ ܐܦ ܠܒܢ̈ܝ ܐܠܗܐ ܕܢܠܝܦ ܕܐܣܝܪ ܢܦܫܝ ܐܢܘܢ ܠܟܝ
ܗܘܐ. ܕܫܦܝܪ ܐܬܡܠܠܬ ܐܝܬ ܗܘܘ ܒܝܬ ܝܫܪܐܝܠ ܗ̅ ܠܪܓܠܝ ܠܝܘܩ̈ܢܐ
ܡܢܬܐ ܠܗܘܢ ܕܠܝܬ ܢܦܫܬܐ ܕܡܬܦܪܢܣܐ ܒܡܪܢܝܬܗ. ܚܙܐ ܡܢ ܐܪܡܠܬܐ
ܕܫܕܬ [4]ܙܘܙܝܢ ܕܠܝܗ ܐܦܬܪ ܠܗܝܐ ܘܕܢܬܠܝܢ ܕܐܢܫܝ ܐܪܡܠܬܐ ܕܢܒܥܝܗ
ܠܓܙܐ ܡܢ ܝܬܝܪܘܬܗ. ܢܣܒܝ. ܒܦܬܚ ܢܘܢ ܘܐܬܦ ܡܢܣܒ. ܐܪܡܠܬܐ.
ܒܐܘܦ ܠܟܦ ܘܢܝܫ ܘܡܢܣܒ ܗ̅ ܫܘܪܢܝܐ ܢܫܬܘܪܝܗ ܒܦܬܚ ܠܟܦ
ܘܦܠܓܐ ܢܝܫ ܘܐܘܦ ܡܢܣܒ ܗ̅ ܚܠܦܐ ܘܠܐ ܢܬܠܬ ܡܬܠ ܕܡܠܝܐ ܫܘܪܢܝܐ
ܐܡܪ. ܘܦܬܚ ܐܦܘܡܗܘܢ. ܡܛܠ ܐܪܡܝܘܗܝ. ܠܟܢ ܡܢ ܡܬܝܗܒܬܐ
ܘܐܬܦܬܚܘܗܝ ܟܪܝܐ ܠܬܚܘܡܐ [5]ܕܬܘܪܐ ܗ̅ ܠܬܚܘܡܐ ܕܬܘܪܐ ܕܫܪܝܘܬܗܘܢ.
ܒܦܘܩܢ. ܕܠܬ ܡܛܠ ܕܒܦܘܩܕܢܗܘܢ. ܒܪܝܫ ܢܘܢ ܗ̅ ܕܢܬܡܠܟܘܢܗܘܢ.
ܡܢ ܦܘܠܓܐ. ܕܡܫܠܡܬܐ. ܒܦܬܚ ܦܐ. ܗܘܬ ܡܠܬܗ. ܘܢܩܘܡ.
[6]ܒܦܬܚ ܟܐ. ܒܛܠܐ ܢܨܐ. ܫܒܘܪ ܫܘܡܝ. ܡܛܠ ܐܬܟܠܟܠ. ܒܦܬܚ
ܒܝܬ ܘܦܠܚ ܠܡܪ. ܘܦܘܡ ܡܢܗ. ܟܕ ܠܐ ܦܪܝܫ ܒܗ ܡܪܡ. ܡܛܠ
ܟܕ ܠܐ ܡܪܡ ܦܪܝܫܗ. ܡܬܬܟܒܫ ܦܘܡܐ ܕܝܚܝ. ܡܛܠ ܕܡܬܒܟܒܝܢ.
5 ܗܘܐ ܕܝܢ ܒܪ ܒܢܫܐ. ܒܦܬܚ ܢܘܢ. ܕܟܠܗܘܢ ܒܢܫܐ. ܒܟܠ
ܡ ܡܫܐ ܕܝܘܣܦ. ܒܪܝܟ ܝܘܣܦ ܘܢܘܢ ܘܒܦܬܚ ܫܘܫܢ ܡܛܠ ܕܝܘܣܦܢܐ.
ܒܠܟܝ ܫܡܟܬ ܘܒܦܬܚ ܢܝܫ. ܘܐܡܪ ܕܒܪܘܢܗ. ܒܒܪܝܟ ܢܘܢ

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[1] ܕܫܡܫܝܢ ܐܢܬܘܢ B [2] ܣܐܡܝܬܘܢ BG [3] ܠܗܘܢ BG [4] ܕܙܘܙܝܢ BG
[5] omit BG [6] add ܘܐܘܘ BG

ܡܬܦܪܢܣ ܢܟܫܦܝܢ ܗܘܬ ܐܝܬܝܗܘܢ܂ ܘܐܝܟ ܕܡܢ ܐܪܥܐ ܕܡܛܐ ܠܫܡܝܐ
ܫܒܝܢ ܗܘܬ܂ ܘܐܝܟ ܢܘܒܠܐ ܒܢܝܢܐ ܕܐܘܪܚܬܗܘܢ ܕܡܬܠܝ ܡܢ ܐܒܪܗܡ
ܠܒܘܫܗ ܕܣܥ̈ܪܐ ܐܪܒܥܝܢ ܘܐܝܟ ܫܒܥ ܡܠܒ̈ܫܬܐ ܐܪܒܥܝܢ ܘܐܪܒܥܐ
ܕܐܦܬ ܒܝ ܐܝܢܐ ܘܢܘܐܦ ܘܐܦܘܪܝܐ ܘܠܟܘܡܪ[1] ܗܘܘܢ ܡܘܡܘܡܐ
ܡܬܬܘܣܦܝܢ܂ ܘܚܝܝܐ ܕܐܪܒܥܐ܂ 4 ܘܒܬܪܗ܂ ܒܫܒܥܐ ܕܠܬ ܘܪܘܒܝ
[2]ܒܝܬ ܪܘܚܐ ܠܚܘܪܒܐ܂ ܒܫܘܒܚ ܒܝܬ ܗ̄ ܗܝ ܪܘܚܐ ܕܩܘܕܫܐ
ܕܡܠܠܐ ܗܘܐ ܐܦܬܗ [3]ܒܪܡܫ ܘܐܬ[3] ܠܡܕܒܪܐ ܕܬܚܘܡܐ ܡܢ ܒܢܝܫܐ
ܘܢܒܥܘܗܝ܂ ܘܐܡܪ ܠܗ ܐܒܠܡܪ̈ܐ܂ ܝܘܡܐ ܡܪܡܝܢܐ܂ ܒܫܬܝ ܪܡܫ܂
ܘܝܘܡܗ ܒܠܗܝܢ ܡܠܟܘ̈ܬܐ ܕܐܪܥܐ ܒܝܕܐ ܐܢܫܐ܂ ܝܘܡܐ܂ ܒܡܦܩܬܐ
ܕܐܒܕܢܐ ܗ̄ ܒܡܟܝܬܐ ܕܠܐ ܡܬܦܠܓܐ ܕܗܝ ܫܬܝܩܝܐ܂ ܘܒܪܝ ܦܠܛ
ܐܒܠܡܪ̈ܐ ܒܠܗܘܢ ܢܦܫܬܗܘܢ ܦܪܘ܂ ܡܢ ܠܘܬܗ ܟܕ ܐܒܕܐ܂ ܝܘܡܐ܂
ܐܪܝܚ ܡܫܝܚܗ [4]ܗ̄ ܕܡܢܐ ܠܒܝܬܐ ܕܢܦܫܐ ܕܒܗ ܫܝܢܐ ܠܟܘ̈ܕܝܐ
ܕܐܝܕܘܝܗܘܢ܂ ܪܘܚܗ ܕܡܪܝܐ ܠܟܠ ܡܬܐܠܗܢܐ ܡܦܫܝܝ܂ ܝܘܡܐ
ܡܬܠܗܝ ܕܡܦܫܝܢ ܗ̄ ܐܝܟ ܕܡܢ ܦܪܘܫ ܒܝܪܐ ܠܘܬ ܐܒܐ
ܐܡܪܗ ܠܗܕܐ ܐܦܝܢܐ܂ ܘܠܡܒܪܘ ܦܝܬܐ ܡܥܡܠܬܐ ܠܡܪܝܐ܂ ܝܘܡܐ
ܡܫܡܫ܂ ܘܝܘܡܐ ܕܦܘܪܩܢܐ ܠܐܠܗܐ ܕܡܠܟ ܗ̄ ܦܝܬܝ ܕܒܗ ܡܬܒܘܒܠܐ
ܬܝܘܬܐ ܕܝܬܪ̈ܬܐ ܡܢ ܡܪܝܐ܂ ܘܒܪܝ܂ ܒܫܬܝ ܘܐܘ ܘܪܡܫ ܫܦܝܪܐ܂ ܝܘܡܐ
ܐܝܟܗ ܠܒܬܐ܂ ܘܡܗܒܗ ܠܡܫܡܫܢ܂ ܗ̄ ܠܡܫܡܠܝܐ ܘܡܦܪܢܣܢܘܬܐ
ܕܥ̈ܘܬܐ ܕܬܫܡܫܬܐ ܘܟܠ ܕܗܘܢܐ ܪܚܝܩܐ ܕܫܒܪܐ ܕܐܦܝܢܐ ܗܘ
ܕܐܬܗܒ ܠܗ ܠܡܦܩ ܚܘܡܫ ܦܬܐ ܒܠܚܘܕ ܒܗܕܗ܂ ܕܡܦܝܢܐ
ܐܬܠܦܡ܂ ܒܫܬܝ ܘܐܬ ܘܠܡܒܪ ܝܘܡܐ ܐܬܦܢܝ܂ ܒܬܪ ܗܢܐ

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[1] ܕܗܘܝܘ BG [2] ܘܐܬ BG [3] omit BG ܘܐܬ ܒܪܘܡ C E [4] omit G

ܠܘܩܐ ܠܡܬܢ ܠܠܘܝ ܒܪ ܟܕ ܐܡܪܗ ܐܝܟ [1]ܟܢܝܢܐ ܘܠܗ ܒܪ ܡܠܟܝܘܢ
ܢܡܘܣܐܝܬ ܐܝܟ ܕܟܬܝܒ. ܒܟܬܒܐ ܕܪܘܬ ܘܡܚܫܒܝܢ ܠܗ ܡܠܟܘ̈ܬܐ
ܕܡܪܝܢܐ ܡܬܠܠ ܢܘܡܘܣܐ. [2]ܐܝܬܘܗܝ ܒܝܬ ܢܘܒ̈ܠܐ ܕܐܢ ܡܢ ܕܘܝܕ ܐܝܬܘܗܝ
ܐܘ ܠܐ. ܘܒܠܚܘܕܝܗ̇ ܦܪ̈ܝ ܫܘܒܚܐ ܠܘܩܐ ܕܠܗ ܒܢܝܢܬ ܒܠܫܢܗ ܐܝܟ
ܕܐܒܬܗ ܡܬܝ. ܐܠܐ ܘܢܡܘܣܐܝܬ ܗܘ. ܠܘܬ ܕܕܘܝܕ ܡܬܝܠܐ ܢܘܒܠܗ
ܕܝܘܣܦ. ܡܢ ܕܘܝܕ ܕܝܢ ܠܐܒܪܗܡ [3]ܒ̣ ܠܒܬ ܗܘܐ ܫܪܒܬܐ ܟܠܗ̇ ܢܘܒܠܐ
ܕܕܘܝܕ ܕܠܘܬ ܐܒܪܗܡ ܡܬܝܠܐ ܠܗܘܢ ܠܐܒܗ̈ܐ ܩ̈ܕܡܝܐ ܢܦܩ. ܠܒܪܐ ܐܝܟ
ܕܐܦ ܡܬܝ. ܒܪ ܫܠܡܘܢ ܒܪ ܢܚܫܘܢ. ܒܪ ܥܡܝܢܕܒ. ܒܪ ܐܪܡ ܒܪ
ܚܨܪܘܢ. ܒܪ ܦܪܨ ܚܒܬ. ܒܪ ܦܪܨ ܒܪ ܝܗܘܕܐ. ܒܪ ܝܥܩܘܒ. ܒܪ ܐܝܣܚܩ.
ܒܪ ܐܒܪܗܡ ܒܪ ܬܪܚ. ܒܦܬܚ ܬܘܒ ܘܡܠܟܝ. ܢܦܩ ܗ̄ ܡܢ ܗܘܪܐ
ܡܫܪܐ ܠܘܩܐ ܠܡܫܝܚܐ. ܠܝܘܒܠܐ ܕܠܘܬܗ ܡܢ ܡܬܝ. ܘܠܡܬܬܠܝܢܘ
ܕܢܦܩܐ ܠܐܝܬ ܒܗܘܢ ܕܠܗ ܠܒܢ̈ܝܐ ܕܒܐܒܗܘܬ ܡܬܦܪܫܝܢ ܐܒܬܒ.
ܠܐܘܠܝܘܢ ܐܝܟ ܡܬܝ. ܐܠܐ ܠܒܢܝ̈ܗܘܢ ܕܡܡܢܐ ܕܐܝܬܝܗ ܕܗܘ ܡܢ ܐܝܟ
ܡܬܝܬܠܟܝ. ܒܪ ܢܚܘܪ. ܒܦܬܚ ܢܘܡ. ܒܪ ܣܪܘܓ. ܒܦܬܚ ܣܪܘܓܬ
ܒܪ ܐܪܥܘ ܒܦܬܚ ܠܠܐ. ܒܪ ܦܠܓ. ܒܪ ܥܒܪ ܒܪ ܫܠܚ.
ܒܠܗܘܢ ܒܪܘܦܐ. ܒܪ ܩܝܢܢ. ܒܦܬܚ ܩܝܢܢ ܘܪܦܐ ܢܘ. ܒܪ ܐܪܦܟܫܕ
ܒܪ ܫܡ ܒܪ ܢܘܚ ܒܪ ܠܡܟ. ܒܦܬܚ ܠܡܟ ܘܡܠܟܝ. ܡܢܐ ܘܦܘܦܐ
ܒܦ. ܒܪ ܡܬܘܫܠܚ ܒܪ ܚܢܘܟ ܒܪ ܝܪܕ ܒܪ ܡܗܠܠܐܝܠ. ܒܦܬܚ
ܡܢܝܢܐ ܘܪܦܐ ܠܪܝܢ ܠܡܦܝ. ܒܪ ܩܝܢܢ. ܒܪ ܐܢܘܫ ܒܪ ܫܝܬ
ܒܪ ܐܕܡ ܕܡܢ ܐܠܗܐ ܗ̄ ܐܦܝܢܟܘܣ. ܡܛܠܫܢ ܦܪ̈ܘܦܐ ܫܐܠ
ܡܢ ܐܒܗܘܟ ܠܡܫܝܚܐ ܘܩ̈ܪܝܒܐ ܒܠܗܘܢ ܕܠܗܘܐ ܕܒܬܪܗ ܦܝܫܬܐ

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1 ܒܢܝܢܐ BG 2 add ܗܘܐ BG 3 ܒ̣ B

ܝܘܝܩܝܡ ܡܠܟܐ ܕܗܘ ܐܠܝܩܝܡ ܠܢܚܫܬܐ ܐܢܬܬܗ ܡܛܠ ܦܘܩܕܢܗ
ܘܐܘܠܕ ܡܢܗ ܠܝܘܟܢܝܐ ܘܗܘܘ ܢܪܝ ܘܝܘܟܢܝܐ ܐܚ̈ܐ ܡܢ ܐܡܐ ܘܢܣܒ
ܢܪܝ ܐܢܬܬܐ ܕܡܝܬ ܕܠܐ ܒܢ̈ܝܐ ܘܫܩܠܗ ܝܘܟܢܝܐ ܐܚܘܗܝ ܠܐܢܬܬܗ ܘܐܘܠܕ
ܡܢܗ ܠܫܠܬܐܝܠ ܘܡܢ ܗܪܟܐ ܗܘ ܫܠܬܐܝܠ ܒܪܐ ܗܘ ܒܟܝܢܐ ܕܝܘܟܢܝܐ
ܐܝܟ ܕܐܡܪ ܡܬܝ. ܘܒܪܐ ܕܢܡܘܣܐ ܕܢܪܝ ܐܝܟ ܕܐܡܪ ܠܘܩܐ. ܘܓܐܘܙ̈ܝܢ
ܕܦ̈ܘܫܩܐ ܠܐ ܦܠܛ ܠܗܘܢ ܐܠܐ ܐܡܪ ܕܐܚܪܢ ܗܘ ܫܠܬܐܝܠ ܒܪ ܝܘܟܢܝܐ
ܘܐܚܪܢ ܫܠܬܐܝܠ ܒܪ ܢܪܝ. ܒܪ ܡܠܟܝ. ܒܪ ܐܕܝ. ܒܪ ܩܘܣܡ ܒܪ
ܐܠܡܘܕܕ. ܒܪ ܥܝܪ ܠܗ. ܢܫܘܬ̈ܝܢ ܒܐܬܪܐ. ܒܪ ܥܪ. ܒܪ ܝܫܘܥ.
ܒܢܝ ܦܫܛܬ. ܒܪ ܐܠܥܙܪ ܒܪ ܝܘܪܡ ܗ ܗܘܐ ܝܘܪܡ ܠܡܬܬܘܗܝ ܒܪ
ܢܘܦܟ ܕܐܡܪ: ܡܬܝ. ܐܠܐ ܒܪ ܡܬܝܬܐ. ܒܫܬܝܢ ܡܢܝܢܐ ܘܡܢܝܢ ܬܐܘ
ܡܫܘܚܬܐ ܘܙܘܒܢ ܬܐܘ ܐܡܪܝܬܐ. ܢܘܢܝܐ ܡܬܬܐ ܒܫܬܝܢ ܡܢܝܢܐ ܘܐܘܣܦ.
ܬܐܘ ܡܫܘܚܬܐ ܘܙܘܒܢ ܬܐܘ ܐܡܪܝܬܐ. ܒܪ ܠܘܝ. ܒܪ ܫܡܥܘܢ ܒܪ ܝܗܘܕܐ
ܒܪ ܝܘܣܦ. ܒܪ ܝܘܢܢ ܒܪ ܐܠܝܩܝܡ. ܒܪ ܡܠܝܐ. ܒܪ ܡܢܢ ܡܢܝܢ ܘܡܠܟܡ
ܘܐܘܣܦ ܢܘܢ ܢܫܘܬ̈ܝܢܘ ܒܫܬܝܢ ܡܢܝܢ ܘܦܠܛ ܠܗܘܢ. ܒܪ ܡܠܐܝ ܒܪ
ܡܛܬܐ ܒܪ ܢܬܢ ܒܪ ܕܘܝܕ ܗ̄ ܡܠܬܐ ܐܡܪ ܕܘܝܕ ܐܘܠܕ ܠܫܠܝܡܘܢ ܘܠܢܬܢ
ܐܡܪ ܕܕܘܝܕ ܐܘܠܕ ܠܒܢܝ ܘܗܕܐ ܡܢ ܒܗܘܢ ܕܡܠܟܝ ܠܡܘܒܠܐ ܒܟܝܢܐ
ܒܠܚܘܕ ܗܘ ܕܡܢ ܦܠܛܝܢ ܒܪ ܕܘܝܕ ܡܬܝܬܐ [1]ܒܪܐ ܕܢܫܝܬܐ ܘܢܬܘܒ.[1]
ܘܠܘܩܐ ܠܡܘܒܠܐ ܒܟܝܢܐ ܘܢܡܘܣܐ ܕܡܢ ܢܬܢ ܒܪ ܕܘܝܕ ܡܬܝܬܐ
ܐܬܠܢ ܠܡܬܒܘ ܡܛܠ ܢܪܝܢܐ ܕܫܪ̈ܒܬܐ ܘܒܗܘܢ ܕܟܠܬܐ ܫܢ̈ܝܐܢ ܦܩܕ̈ܗܐ
ܕܟܠܬܐ ܡܢ ܗܢܝܢ ܕܟܬܝܒ. ܒܪ ܐܝܫܝ. ܒܪ ܥܘܒܝܕ ܒܪ ܒܥܙ ܗ̄
ܢܚܫܘܢ ܡܠܟܐ ܕܐܝܣܝ. ܡܗܝܡܢ ܘܐܡܪ ܐܢ ܦܪܒܬܐ ܕܢܩܘ̈ܫܝܬܐ ܐܬܒ

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[1] ܒܪܐ ܕܢܬܘܒ B

ܕܝܥܩܘܒ. ܒܢܝܢ ܒܗ ܟ̈ܫܝܗܘܢ ܠܒܫ ܢܘܦ̈ܠܝܗܘܢ ܠܟܘܐ ܘܐܡܪ:
ܕܐܦ ܠܘܬ ܗܠܝܢ ܕܐܬܐ ܢܘܡܘܣ ܐܦ ܗܟܢܐ ܡܢ ܕܗܘ ܡܬܝܒܠܐ ܒܪ
ܢܬܝ. ܒܪ ܡܛܬ ܒܪ ܠܘܝ ܒܪ ܡܠܟܝ. ܒܪܝܟ ܡܕܡ ܢܣܛܘܪ̈ܝܘ
ܒܦܬܓܡܐ ܗ̄ ܐܦܪܝܩܢܘܣ ܐܡܪ ܕܐܝܟ ܡܫܠܡܢܘܬܐ ܕܢܡܘܣܐ ܡܢ
ܡܬ̈ܠܕܝܢ. ܦܪܥܬܐ ܕܒܢ̈ܝܢܐ ܕܗܠܝ ܘܡܛܬ ܘܠܘܝ ܐ̈ܢܫܐ ܐܝܟ ܩ̈ܢܝ
ܡܠܟܝ ܘܠܘ ܐܝܟ ܕܐܡܪ ܠܗܘܢ ܗܠܝܢ ܒܪ ܡܛܬ ܘܡܛܬ ܒܪ ܠܘܝ. ܒܪ
ܝܢܝ ܒܪ ܝܘܣܦ. ܒܪ ܡܛܬܝܐ ܒܪ ܐܡܘܨ ܒܪ ܢܚܘܡ. ܒܬܫܥܝ ܠܗ
ܢܣܛܘܪ̈ܝܘ ܒܝܘܡܐ. ܒܪ ܚܣܠܝ. [1]ܒܝܘܡܐ ܢܕܬ ܢܣܛܘܪ̈ܝܘ ܒܬܫܝ.
ܒܪ ܢܓܝ. ܒܬܫܥܝ ܠܗ ܘܦܘܩ ܢܓܠܐ ܢܣܛܘܪ̈ܝܘ ܒܝܘܡܐ ܠܗ
ܘܪܘܒܢ ܢܓܠܐ. ܒܪ ܡܐܬ. ܒܝܘܡܐ ܡܕܡ ܘܒܬܫܥܝ ܠܗ. ܒܪ ܡܛܬ.
ܒܬܫܥܝ ܡܕܡ ܘܦܩܕ. ܒܪ ܫܡܥܝ ܒܪ ܝܘܣܦ ܒܪ ܝܗܘܕܐ. ܒܪ
ܝܘܚܢܢ ܒܪ ܪܝܫܐ. ܒܝܘܡܐ ܪܝܫ ܘܫܡܠܬ ܢܣܛܘܪ̈ܝܘ ܒܬܫܥܝ ܪܝܫ.
ܒܪ ܙܪܘܒܒܠ ܗ̄ ܡܠܟܝ ܐܡܪ ܕܙܪܘܒܒܠ ܐܝܟ ܠܐܒܘܗܝ ܘܠܘܠܐ
ܐܡܪ ܕܙܪܘܒܒܠ ܐܝܟ ܠܫܐܠ. ܘܩܝܡܐ ܗܘܐ ܐܡܪ ܕܠܫܡܝ ܒܢ̈ܝܐ
[2]ܘܗܘ ܠ ܘܙܪܘܒܒܠ ܐܒܘܗܝ ܘܫܐܠܐ ܘܫܠܝܐ ܢܣܒ ܠܐܒܘܗܝ ܘܠܘܐ
ܠܫܐܠ. ܘܠܐܘܪܝܐ ܕܡܫܠܡܐ ܐܡܪ ܕܠܗ ܡܢ ܗܘ ܐܒܘܗܝ ܠܐ ܠܫܐܠ
ܕܐܬܝܠܕ ܒܝܘܡܘܬ ܗܢܐ ܕܙܪܘܒܒܠ. ܘܐܚܪܢܐ ܐܡܪܝܢ ܕܐܒܘܗܝ ܗܘܘ
ܫܐܠ ܐܒܘܗܝ ܡܢ ܒܝܘܡܐ ܕܒܬܫܥܝ ܦܩܘܕܝ ܡܬܘܪܐ ܗܘܐ. ܒܪ ܫܠܬܐܝܠ
ܒܪ ܢܪܝ ܗ̄ ܡܠܟܝ ܐܡܪ ܕܡܫܝܚܐ ܐܒܘܗܝ ܠܫܠܬܐܝܠ ܘܠܘܐ ܐܡܪ ܕܢܪܝ
ܐܒܘܗܝ ܠܫܠܬܐܝܠ ܘܡܛܬ ܐܒܘܗܝ ܐܡܪ ܕܡܠܟܝ ܐܒܘܗܝ ܕܢܪܝ ܢܣܒ
ܐܢܬܬܐ ܕܡܫܠܡ ܠܢܘܚܐ ܘܐܒܘܗܝ ܡܢܗ ܠܢܪܝ ܘܡܢ ܡܠܬ ܡܠܟܝ ܢܣܒܗ

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[1] ܒܪܝܟ BG [2] add ܠܗ BG

ܫܪܒܬܐ

ܫܠܝܡܘܢ
ܪܚܒܥܡ
ܐܒܝܐ
ܐܣܐ
ܝܘܫܦܛ
ܝܘܪܡ
ܐܚܙܝܐ
ܝܘܐܫ
ܐܡܘܨܝܐ
ܥܘܙܝܐ
ܝܘܬܡ
ܐܚܙ
ܚܙܩܝܐ
ܡܢܫܐ
ܐܡܘܢ
ܝܘܫܝܐ
ܐܠܝܩܝܡ
ܝܘܟܢܝܐ
ܫܠܬܐܝܠ
ܙܘܪܒܒܠ
ܐܒܝܘܕ
ܐܠܝܩܝܡ
ܥܙܘܪ
ܨܕܘܩ
ܐܟܝܢ
ܐܠܝܘܕ
ܐܠܝܥܙܪ
ܡܬܢ
ܝܥܩܘܒ — ܒܪܐ ܒܟܝܢܐ

ܐܕܡ
ܫܝܬ
ܐܢܘܫ
ܩܝܢܢ
ܡܗܠܠܐܝܠ
ܝܪܕ
ܚܢܘܟ
ܡܬܘܫܠܚ
ܠܡܟ
ܢܘܚ
ܫܝܡ
ܐܪܦܟܫܕ
ܩܝܢܢ
ܫܠܚ
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ܦܠܓ
ܐܪܥܘ
ܣܪܘܓ
ܢܚܘܪ
ܬܪܚ
ܐܒܪܗܡ
ܐܝܣܚܩ
ܝܥܩܘܒ
ܝܗܘܕܐ
ܦܪܨ
ܚܨܪܘܢ
ܐܪܡ
ܥܡܝܢܕܒ
ܢܚܫܘܢ
ܫܠܡܘܢ
ܒܥܙ
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ܝܘܣܦ
ܝܫܘܥ ܡܫܝܚܐ

ܢܬܢ
ܡܛܬܐ
ܡܐܢܐ
ܡܠܝܐ
ܐܠܝܩܝܡ
ܝܘܢܡ
ܝܘܣܦ
ܝܗܘܕܐ
ܫܡܥܘܢ
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ܡܬܝܬܐ
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ܐܠܝܥܙܪ
ܝܘܫܥ
ܥܪ
ܐܠܡܘܕܕ
ܩܘܣܡ
ܐܕܝ
ܡܠܟܝ
ܢܝܪܝ
ܫܠܬܐܝܠ
ܙܘܪܒܒܠ
ܪܐܣܐ
ܝܘܚܢܢ
ܝܗܘܕܐ
ܝܘܣܦ
ܫܡܥܝ
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ܢܚܘܡ
ܥܡܘܣ
ܡܛܬܐ
ܝܘܣܦ
ܝܐܢܝ
ܡܠܟܝ
ܠܘܝ
ܡܛܬ
ܗܠܝ — ܒܪܐ ܒܢܡܘܣܐ

ܢܦܫ. ܒܐܝܕܗ ܘܡܕܒܪܢܐ ܐܝܬܘܗܝ. ܡܚܝܢ ܠܟܠ. ܘܩܘܝܡܐ ܕܟܠ. ܘܟܠ
ܒܟܠܗܘܢ ܒܪ̈ܝܬܐ ܕܒܗ ܗܘܐ. ܒܗܘܦ ܕܐ ܢܦܫܐ ܒܓܘܫܡܗ ܕܝܠܗ
ܘܒܢܝܬ. ܘܐܦ ܢܦܫܗ ܕܐܢܫ ܘܟܕ ܡܫܠܛܐ ܗ̄ ܠܟܠ. ܠܝ ܕܝܢ ܡܬܕܡܪܝܢ
ܢܦܠܐ ܘܒܥܐ ܡܢ ܡܪܝ ܕܢܦܫ ܒܟܠܗ ܢܘܚܗ ܡܕܡܐ. ܐܬܦܬܚ. ܒܥܠܡ.
ܦܐ. ܫܦܝܪܐ ܗ̄ ܟܠ ܡܬܠܐ ܕܪܘܚܐ ܘܫܦܝܪܐ ܕܫܦܠ ܒܗܠܝܢ ܕܡܬܐ
ܦܪܨܘܦ. ܗܘ ܕܝܢ ܢܦܫܗ ܐܝܬܘܗܝ ܗܘܐ ܐܝܟ ܕܝܢ ܡܛܝ ܠܬܠܬܝܢ. ܗ̄
ܗܘ ܕܐܡܪ ܠܗ ܟܠ ܒܫܘܡܠܝܐ ܕܦܘ̈ܩܕܢܘܗܝ ܕܡܢ ܡܬܥܡܕܐ ܐܠܐ ܡܫܡܫܐ
ܕܝܢ ܒܪ ܬܠܬܝܢ ܗܘܐ ܐܝܟ ܦܪܕܐ ܕܬܠܡܝ̈ܕܐ ܚܝ̈ܐ ܠܬܠܬܝܢ ܐܝܬܘܗܝ
ܗܘܐ ܒܟܠܢ ܗ̈ܢܘ ܕܢܫܬܠܡ ܕܡܫܠܡܗ ܠܩܘܒܠܐ ܐܝܬܝܐ ܒܐܘܪܚ ܕܫܘܒܐ
ܕܝܠܗ. ܢܩܝܦܐ ܐܘ ܕܡܪܝܡ ܐܡܝܢ. ܘܡܫܬܟܚ ܗܘܐ ܕܝܢ ܢܘܡܘܣܐ ܗ̄
ܡܢ ܢܘܩܕܐ ܕܝܢ ܒܥܘܕܪܐ ܠܗ ܕܝܢܗ ܐܠܐ ܕܒܪܗ ܕܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ. ܕܝܢ
ܗܠܝܢ ܗ̄ ܡܛܠ ܐܘܪܫܠܡ ܕܝܢ ܢܡܘܣܐ ܐܡܪ ܠܗ ܠܢܡܘܣܐ. ܘܠܗ
ܕܝܢ ܗܠܝܢ. ܘܦܪܢܣܘܬܐ ܡܫܡܠܝܐ ܕܦܪܝܫܬܐ ܐܡܪ ܕܗܠܝܢ ܕܝܢ ܡܬܦܬܚ
ܘܢܡܘܣܐ. ܕܝܢ ܡܛܠ ܐܝܟ ܡܢ ܐܦܐ ܕܦܠܓܗ ܐܬܬܐ ܘܡܢ ܚܝܐ ܐܬܬܠܝܕ
ܐܬܝܗܝ ܗܘܘ ܕܝܢ ܡܛܠ ܗܠܝܢ ܕܠܐ ܒܝܬܐ ܢܦܫܗ ܢܡܘܣܐ ܐܝܬܘܗܝ
ܠܐܬܠܬܗ ܐܝܟ ܢܡܘܣܐ ܠܢܡܘܣܐ ܒܝܬܐ ܘܐܦ ܕܝܢ ܡܛܠ ܠܢܡܘܣܐ ܘܡܢ ܗܪܟܐ
ܢܡܘܣܐ ܕܝܢ ܗܘ ܒܝܬܐ ܕܢܡܘܣܐ ܐܝܟ ܕܐܡܪ ܡܛܠ ܘܕܝܢ ܢܡܘܣܐ
ܕܗܠܝܢ ܐܝܟ ܕܐܡܪ ܠܢܦܐ. ܘܠܢܡܘܣܐ ܢܡܘܣܐ ܐܬܪܡܝ ܠܡܬܒܥܘ
ܠܢܦܐ ܕܫܡܝܐ ܒܟܠܬ ܗܝ ܕܝܢ ܡܢ ܢܡܘܣܐ ܒܝܬܐ ܦܪܝ ܡܛܠ ܕܢܡܘܣܐ
ܡܢ ܕܝܢ ܡܬܚܒܠܐ ܒܝܬ ܢܡܘܣܐ ܐܦܗܘܢ ܒܝܬܐ ܐܬܩܪܝܘ ܢܘܪ̈ܐ
ܠܢܡܘܣܗ ܕܢܡܘܣܐ ܒܪܗ ܗܘ ܕܗܠܝܢ ܐܘܟܝܬ ܟܠܗ ܐܝܟ ܢܡܘܣܐ ܘܠܗ

ܣܓܝܐܐܝܬ. ܕܐܚܖ̈ܢܐ. ܒܪܡ ܕܝܢ ܣܓܝܐܐܝܬ ܒܣܘܥܪܢܐ ܘܡܘܕܝܢܐ. ܠܐ[1]
ܬܫܪܘܢ. ܒܦܬܚ ܫܝܢ. ܗܐ ܕܝܢ ܢܓܝܪܐ. ܒܪܘܒܢ ܓܒܠܠ ܢܣܬܘܩ̈ܢܘ
ܒܢܦܫܗ. ܘܒܒܘܙܐ ܕܟܠ. ܒܘܦܩ ܕܝܢ. ܡܘܕܝܢܐ ܡܬܬܥܪܢܐ. ܡܕܝܢܐ
ܗܒܠܠ ܕܒܝ ܗ̄ ܐܝܒܕܐ ܕܬܘܒܝ. ܘܡܫܠܓܝܢ ܗܘܘ ܠܗ ܦܠ̈ܓܐ
ܐܣܬܪܬܫܐ. ܒܪܘܟ ܟܠܦ ܘܦܬܚ ܪܥܐ ܘܥܘܬ ܡܘܕܝܢܐ ܐܦ ܗܘܢ
ܕܡܬܟܝܢܝܢ. ܒܦܬܚ [2]ܡܢܝܢ ܗ̄ ܕܐܬܝܗܘܢ ܦܠ̈ܓܐ ܘܐܣܬܪܬܫܬܐ
ܘܕܝܢܐ. ܠܐ ܒܐܝܬ ܬܬܬܪܣܘܢ. ܒܒܘܫܩ ܬܥܠܝܢ ܬܐܘ ܘܝܫܠܠ ܘܦܬܚ ܬܫܬ
ܡܘܕܝܢܐ ܠܐ ܠܐܝܬ ܬܐܝܕܝܢ ܗ̄ ܠܐ ܬܠܠܘܢ ܠܐܝܬ. ܘܠܐܝܬ ܠܐ ܬܒܫܘܢ. ܒܪܘܟ
ܬܐܘ ܗ̄ ܬܬܟܠܢܘܢ. ܘܬܣܒܘܢ. ܒܒܘܫܩ ܦܐ ܟܒܝ ܐܣܬܘܝܬܒܘܢ
ܒܒܘܫܩ ܦܐ ܘܐܘܦ ܟܠܦ ܘܦܬܚܒܬ ܘܢܘܢ ܢܣܬܘܩ̈ܢܘ
ܒܦܬܚ ܟܠܦ ܘܢܬܚܬ ܗ̄ ܡܢܚܡ ܕܡܢܝܢ ܡܠܟܐ ܡܬܝܢܗܒ
ܠܒܘܡܠܟ̈ܘܗܝ. ܒܪ ܕܝܢ ܡܣܒܪ. ܒܦܬܚ ܣܡܟܬ ܘܒܝܬ. ܗܘܐ ܟܝܢܐ ܟܠ
ܡܘܢܝܢ ܗ̄ ܒܡܘܢܝܢ ܬܠܐ ܗܘܐ ܣܒܪܗ ܕܟܝܢܐ ܕܗܘܝܘ ܡܫܝܚܐ ܕܡܣܬܒܪܐ
ܕܐܬܐ ܢܣܬܘܩ̈ܢܘ ܒܦܬܚ. ܡܢܝܢ ܡܢ ܡܣܬܒܪܢܘܬܐ ܒܪܝܢ ܘܠܐ ܢܝܬܝܬ
ܡܬܠܠ ܕܡܘܕܝܢܐ. ܒܪ ܡܣܬܒܐ ܗܘܐ ܕܝܢ ܒܟܝܢܐ. ܐܡܪ ܘܕܣܘܒܪܐ ܣܒܪܐ
ܡܫܘܕܥ ܘܠܗ ܡܣܬܒܪܢܘܬܐ ܓܒܪܐ. ܘܒܠܗܘܢ ܡܬܝܫܒܢ ܗܘܘ.
ܒܪܘܟ ܟܠܗ. ܐܝܟ ܗܘ ܡܟܢܒ ܐܝܟ ܠܒܘܢ ܒܡܫܬܐ ܗ̄ ܡܫܟܚܝܢ ܐܝܟ ܠܒܘܢ
ܡܢ ܢܓܗܐ ܘܡܟܬܒ ܐܝܟ ܕܬܒܒܠܘܢ ܦܘܟܢܐ ܦܬܚܢܐ ܡܢ ܗܘ. ܕܒܒܡܟܝܢܘܢ
ܒܪܘܚܐ ܕܦܘܕܫܐ ܘܒܘܒܙܐ ܗ̄ ܠܐ ܗ̈ܘܟܠܝܬܐ ܕܐܡܪ ܒܘܙܐ ܒܚܙܐ ܠܒܫܬܒܒ̈ܘܢ.
ܗܘ ܕܠܐ ܦܘܐ ܐܝܟ ܕܐܦܪܐ ܒܪܘܐ. ܒܦܬܚ ܒܐ ܗ̄ ܦܡܓܐ ܕܡ̈ܣܒܘܗܘܢ. ܡܘܕܝܢܐ
ܒܪܘܬܐ. ܒܪܡ ܒܐ ܘܪܘܒܢ ܬܐܘ ³ܘܣܘܐܘܢܐ ܕܝܠܗ. ܗܘ ܕܪܘܦܐ. ܒܦܬܚ

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1 ܘܠܐ B G 2 ܕܠܬ ܘܦܐ A (margin) D (corrected) 3 ܕܣܘܐܘܢܐ B G

ܫܬܝܬ ܒܗܝ ܕܢܘܚܐ. ܘܟܕ ܕܫܠܡܘ ܝܘ̈ܡܬܐ ܗܦܟܘ ܠܒܝܬܗܘܢ. ܐܡܪ:
ܘܟܕ ܐܬܘ ܡܨܪܝܢ. ܒܫܒܬ ܡܚܪ ܘܐܡܪ ܕܟܠܗ ܡܫܝܚܝܬܐ ܢܬܛܘܝܒܘܢ
ܗܝܕܝܢ ܡܚܪ ܘܟܠܗ ܡܫܝܚܝܬܐ. ܢܦܩܘ ܥܡ ܛܠܝܐ ܐܝܟ ܕܐܡܝܪ ܒܛܘܪܐ.
ܒܐܒܘܗܝ ܠܘܬ ܐܢܫܘܬܗܘܢ. ܟܕܝܢ ܫܩܠ ܢܫܪ̈ܐ[1] ܕܡܬܛܘܝܒܝܢ ܒܐܦܐ
ܘܐܘ ܫܘܒܚܐ ܢܫܪܐ ܒܓܘ̈ ܫܡܝܐ. 3 ܒܫܡܬ ܢܥܡܬܐ.
ܒܫܬܝ ܢܫܬ ܘܫܡܥ ܘܐܡܪ ܢܫܡܥ ܛܠܝܐ ܒܫܡܬܐ ܕܡܢ ܢܡܘܣ ܒܡܨܪܝܬܐ. ܒ
ܢܫܐ ܢܒܝܢܐ. ܛܠܝܐ ܠܐܬܪܟܐ. ܟܕܝܢ ܠܒܬ ܘܫܬܝ ܢܫܐ ܘܒܫ ܡܨܪܝܬܐ.
ܒܐܬܘܪܝܐ ܒܫܡܝܢ ܒܢܬ. ܕܐܬܪܟܐ. ܒܫܬܝ ܕܟܠܗ ܘܢܫܐ ܘܐܡܪ ܒܡܥ
ܡܨܪܝܬܐ ܘܫܬܝ ܠܗ ܛܠܝܐ ܘܕܒܩܐ ܠܐܬܪܟܐ. ܒܫܡܝܢ ܠܗ ܘܫܬܝ ܒܩܪ.
ܘܠܡܘܢܐ. ܒܟܝܢ ܠܟܪ ܘܫܬܝ ܡܣܡܟܬ ܘܢܫܡܝܢ ܠܗ ܘܫܬܝ ܛܘܪ.
ܢܫܐ ܢܒܝܢܐ ܕܐܒܠܒܢܐ. ܒܫܬܝ ܕܟܠܬ ܘܢܫܡܝܢ ܒܢܬ ܡܨܪܝܬܐ ܘܠܡܟ
ܘܠܗ. ܟܕܡܢ ܒܗܘܠܐ. ܛܠܝܐ ܒܛܘܡܟܝ [2]ܢܫܐ ܒܗ̈ܘܢܐ. [3]ܫܡܥ ܒܫܬܝ
[4]ܫܡܬ ܘܐܡܪ ܠܗ [5]ܘܩܡܘ ܩܘܡܐ ܒܫܬܝ ܩܘܡ ܘܐܡܪ ܛܘܪ[5] ܘܩܘܡܐ.
ܦܠܐ ܕܡܪܐ ܒܫܘ ܢܒܐ. ܒܩܘܡܝܢ ܒܢܬ ܛܠܝܐ ܕܡܪܝܢܝܢ ܒܡܪܝܪܐ. ܒܠܗܘܢ
ܢܫܠܐ ܕܬܡܠܟܘܢ. ܒܫܬܝ ܡܫܡܪ ܛܠܝܐ ܟܠܠ ܕܢܠܐ ܕܬܡܠܐ. ܒܫܠܡ ܡܫܡܪ
ܗ̄ ܡܟܬܒܐ ܕܬܪܥܡܘܢ ܒܡܫܡܫܢܐ. ܘܟܠܗܘܢ ܥܘܢܝܐ ܘܪܡܫܬܐ. ܛܠܝܐ.
ܬܠܬܐ. ܕܬܡܟܒܘܢ ܗ̄ ܪ̈ܡܫܐ ܘܡܒܗܪܢܐ ܕܫܡܫܐ ܘܩܘܡܝܢ. ܘܢܗܘܐ ܟܡܪܝܐ
ܠܫܡܝܐ. ܒܫܬܝ ܟܐ ܘܩܡܝܢ ܗ̄ ܕܫܡܫܐ ܦܫܡܐ ܕܗܘܐ ܛܠܝܐ. ܘܢܗ̈ܘܢ
ܡܟܒ̈ܫܬܐ ܒܫܬܝ ܟܐ ܗ̄ ܡܫ̈ܬܠܬܐ. ܠܬܪܝܢܬܐ. ܘܬܪܬܐ ܫܡܫܐ ܠܫܡܫܬܐ
ܛܠܝܐ ܘܗܠܝܢ ܕܩ̈ܫܝܢ ܠܐܘ̈ܪܚܬܐ ܦܫܝܬܐ. ܘܢܫܐܐ ܟܠܠ ܒܫܪ̈ ܢܫܐ ܛܠܝܐ
ܠܫܘܪܒܐ ܕܠܠܗܐ. ܡܠܟܐ. ܒܐܘܡܦ ܕܟܠܬ ܫܒܐܬܬ ܛܠܝܐ ܟܕܝܢ ܕܟܠܬ

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[1] ܛܠܝܐ A [2] ܩ̈ܫܝܢ BG [3] add ܘܩܡܝܢܐ BG [4] add ܘܩܘܡܦ BG ܩܘܡܦ ܘܐܩܘܡܦ E [5] omit BG add ܘܢܩܪ

ܕܡܢ ܒܡܠܟ̈ܐ. ܗܘܐ ܗܢܐ ܫܡܫ ܠܡܫܡܠܝܘܬܐ ܗܘ̄ ܕܫܡܝ̈ܐ ܘܡܪ̈ܘܡܐ.
ܘܠܥܘܡܩܐ. ܐܝܟܢܐ ܘܠܥܘܡܩܬܐ. ܕܬܫܒ̈ܚܬܐ ܒܥܒܪ̈ܐ ܐܠܐ ܗܘ̄ ܕܢܫܬܥ̈ܐ
ܕܡܬܝܕܥܝܢ ܒܗ. ܘܠܐܬܐ ܕܢܚܬܐ. ܐܝܟܢܐ ܡܬܢܚܡܬܐ ܗܘ̄ ܡܫܬܒܗܪܘܬܐ
ܡܫܬܠܡܬܐ ܗܘܝܢ ܟܠܗܘܢ. ܘܒܫܡܥܗܝܢ ܕܝܢ ܕܟܠܗܝܢ ܠܒܪܝܢ
ܘܫܠܝܐ. ܐܝܟܢܐ ܕܒܪ ܫܡܫܐ ܗܘ̄ ܢܘܗܪܐ ܘܙܗܝܪܘܬܐ ܕܒܝܢ ܒܒܢ ܡܬܕܢܐ
ܘܦܪܫܝܢ ܠܒܢ. ܕܬܦܠܚܘܢ ܡܫܬܡܫܬܐ ܕܟܘܟܒܐ ܕܫܘܦܪܐ . ܐܝܟܢܐ
ܫܪܒܬܐ. ܒܪܘܚ ܘܐܘ. ܡܫܬܡܫܬܐ ܡܢ ܟܘܟܒܐ ܫܦܝܪܐ ܗܘ̄ ܒܝܢ
ܘܐܦ ܡܢ ܒܗܬ ܡܬ̈ܝܬܐ ܘܫܠܡ ܠܫܡܝܐ. ܢܘܗܪܐ ܕܠܬܐ. ܒܝܢܐ
ܢܒܥܬܐ ܒܬܪܗ ܕܦܘܪܩܢܐ. ܒܚܬܝ ܕܠܗ. ܡܢ ܦܘܫܐ. ܐܝܟܢܐ ܡܢ ܦܪܘܬܐ.
ܕܐܦܢ ܐܦ ܗܝ ܗ̄ܘ ܐܟܡܐ ܕܡܫܠܡ ܫܒܚܐ ܫܡܫܐ ܗܘܐ ܐܦ [1]ܗܝ
ܫܡܫܬ ܒܫܘ̈ܡܠܝܗ ܗܘܬ [2]ܒܟܠܐ ܗ̄ ܒܗ̄ܘ ܠܗܬ ܐܦ ܗܝ ܡܠܐ
ܕܠܗ ܐܒܘܬܗ ܕܫܡܠܝܗ̇ ܫܡܫܐ ܗܘܬ[2]. ܒܪܬ ܡܠܐ [3]ܦܫܝܢ [4]ܠܡܘܪܒܐ
ܗܘܬ ܐܝܟ ܢܗܪ ܦܫܝܢ ܒܬܘܠܬܐ ܘܦܠܐ ܦܫܝܢ ܒܝܫܠܬܐ ܘܠܡܫܝܢ
ܘܐܪܒܥ ܐܪܡܠܬܐ ܘܫܡܠܝܗ̇ ܢܬܪ ܡܢ ܠܬܬ ܡܠܐ ܦܫܝܢ ܗܘܐ. ܘܠܐ
ܦܪܫܐ. ܐܝܟܢܐ. ܡܪܝܡܐ. ܗܘܬ ܡܢ ܗܝܟܠܐ . ܘܒܝܢ ܦܠܫܘ
ܗ̄ ܢܘܫܒܐ ܘܡܪܝܡ ܘܒܝܢܐ ܦܠܫܘ ܕܠܐ ܘܐܘ ܡܪܝܡܬ
ܒܬܪܗ ܕܐܡܬ ܗܘ ܢܫܒܘ. ܒܠܒܪܡ ܐܝܟ ܕܒܢܡܘܣܐ ܕܡܪܝܐ
ܐܝܟܢܐ ܦܫܠܝܗ. ܐܡܪ ܫܠܝܚܐ ܦܘܠܘܣ. ܥܠܝܢ ܕܝܢ ܦܪܝܢ ܗܘܐ ܗ̄
ܒܡܫܡܫܢܘܬܐ ܕܝܢ ܐܢܫܝܬܐ. ܘܡܬܝܢܐ ܒܪܘܚܐ ܘܡܬܡܠܝܐ ܢܒܝܘܬܐ
ܗ̄ ܡܬܝܠܕܢ ܗܘ̈ܝ ܒܗ ܐܠܗܐ ܠܠܘܬܗܝܬܐ. ܘܒܝܢ ܦܠܫܘ.
ܒܦܬܚܝ ܦܡ ܘܐܒܝ ܠܡܪܝ ܢܫܦܪܘܢܗ ܒܡܠܝ. ܦܡ ܡܪܝ ܘܠܐ

[1] add ܠܘܬܗ BG [2] omit A [3] add ܢܫ̈ܐ BG [4] add ܗܘܬܐ BG

ܘܒܢ̈ܝ ܐܢܫܐ ܦܫܝܪܘܬ ܓܒܝܢܐ. ܘܕܗ ܕܡܬܝܕܥ ܡܢ ܓܢܣ̈ܐ ܡܣܘ̈ܪܢܐ
ܐܠܝܢ ܐܝܬ ܒܗܘܢܐ ܕܝܢ ܠܝܬ. ܟܕ ܡܦܣܩܝܢ ܘܡܗܠܟܝܢ. ܗܘܢܐ
ܘܡܬܠܗܝܢ. ܠܐܠܗܐ. ܘܟܕ ܡܠܠܘ. ܒܦܬܚ ܠܡܪ ܗܘܢܐ ܐܬܡܠܠܘ.
ܬܡܝܗܐ ܡܬܡܠܠܝܢ ܗ̄ ܐܬܡܠܠܐ ܟܕ ܒܡܠܬܐ ܠܗܘܢܝܘܬܐ ܗܘ ܕܡܬܡܠܠܐ
ܢܦܩܝܢ ܐܡܪܝܢ ܕܠܐ ܠܟܠ ܐܬܪܝܢ ܐܠܐ ܡܪ̈ܬܘܗܝ. ܠܡܦܩܢܐ ܒܠܚܘܕ. ܘܟܕ
ܐܬܡܠܠܘ ܡܩܘܡܬܐ ܕܬܪܒܝܬܗܘܢ ܗ̄ ܐܝܕܐ ܕܡܠܟܐ ܕܒܪܐ ܒܐܪ̈ܒܥܝܢ ܡܩܘܡܝܢ
ܡܬܕܒܪܢܐ ܘܐܝܕܐ ܕܡܠܟܐ ܢܒܬܐ ܒܬܡܝܗܝܢ. [1]ܕܒܠܐ ܕܒܪܐ ܦܬܚ ܡܕܒܪܢܐ
ܗ̄ ܒܡܒܪܐ. ܡܝܦܐ ܕܡܪܕܐ. ܗܘܢܐ ܠܡܪܕܐ. ܢܬܒܪܐ ܗ̄ ܗܘ ܓܒܪ ܡܪܕܐ
ܐܡܪ ܠܗܘܢ ܕܒܡܕܒܪܢܘܬܗܘܢ ܠܗ ܢܗܘܘܢ ܚܠܦ. ܒܒܪ̈ܬܐ ܕܡܠܟ̈ܬܐ ܕܦܬܠܬ.
ܘܐܢ ܕܦܫܝܛܢܐ ܐܘ ܬܪ̈ܝܢ ܡܬܕܡܝܐ ܕܗܘܢܐ ܗ̄ ܐܡ̈ܪܐ ܟܕ: ܦܚܬܐ ܐܘ
ܦܫܝܛܬܐ ܐܘ ܟܕ ܗܘܢܐ ܦܫܝ̇ܛ ܢܦܫܐ ܕܬܘܪܒܝܐ. ܗܘ ܕܒܠܝܐ ܕܒܪܐ [2]ܒܐܢ
ܠܐ ܡܛܐ [3]ܒܐܝ̈ܕܘܗܝ ܕܬܝܬܐ ܐܡܪܐ ܬܝܬܐ ܬܪ̈ܝܢ ܦܣ̈ܘܩܝܢ ܐܘ ܬܪ̈ܝܢ ܒܢ̈ܝ
ܗܘܢܐ. ܓܒܪܐ ܚܕ ܐܝܬ ܗܘܐ ܒܐܘܪܫܠܡ ܦܝܠܘܢ ܗܘܐ ܦܝܠܣܘܦܐ ܗ̄ ܗܘܗܘ
ܐܒܘܗܝ ܕܢܦܫܗ ܟܕ ܐܘܦܪܐ ܘܡܢ ܦܢܝܢ ܘܬܪ̈ܝܢ ܡܦܩܢܝܢ ܗܢܘܢ
ܕܐܒܪܘ ܠܟ̈ܬܒܐ ܡܢ ܒܪܝܐ ܠܗܘܢܐ ܒܥܘܡܩܝܗܘܢ ܦܬܠܘܡܐܘܣ ܐܝܬܘܗܝ
ܘܡܛܠ ܕܐܬܦܩ ܟܠ ܡܠܠܬܐ ܗܘ ܕܗܘܐ ܒܬܘܠܬܐ ܒܓܘܐ ܘܡܠܟܐ ܕܐܡܪܐ
ܒܐܦܝܐ ܢܒܝܐ ܐܬܐܡܪ: ܦܢ̈ܝܬ ܡܐܬܝܢ ܘܬܡܢܝܢ ܠܣܘܪ̈ܝܐ ܕܢܬܝܢܗܘܢ
ܠܥܠܡܐ ܕܡܢ ܒܬܘܠܬܐ. [4]ܘܗܘ ܗܢܐ ܐܬܐ. ܒܪܒܓ ܠܠܒܐ
ܘܐܦ [5]ܘܐܬ ܒܪܘܚܐ ܠܗܝܟܠܐ ܗ̄ ܗܘܬ ܒܗ ܡܪܓܫܢܘܬܐ
ܡܢ ܙܘܚܐ ܕܒܘܪܐ ܕܝܠܕܬܐ [6]ܘܚܣܝܐ ܠܡܫܝܚܗ ܕܡܪܝܐ.
ܘܦܘܫܩܐ ܠܥܡܐ ܕܐܝܣܪܐܝܠ ܗ̄ ܠܐܝܣܪܐܝܠ ܡܣܝܪܬܐ ܕܫܠܡܐ

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1 ܒܠܐ B G 2 ܐܢ D 3 ܒܐܝܕܗ A (margin) D 4 ܗܘ B G 5 add ܗܘܐ BG 6 ܚܣܝܐ BG

ܩܕܡ ܡܢ ܐܬܝܠܕ ܘܟܕ ܐܝܬܘܗܝ ܡܢ ܒܪ ܬܪܬܝܢ ܫ̈ܢܝܢ ܐܬܘ
ܡ̈ܓܘܫܐ ܘܩܛܠ ܠܝ̈ܠܘܕܐ ܗܘܪܘܕܝܣ. ܘܠܡܕܝܢܬܐ ܬܘܒ ܟܠ
ܕܐܒܪܗ. ܠܒܪܗ ܫܪ ܩܛܠܗ ܒܢ̈ܝܫ. ܡܪܚܡܐ ܠܗܡܠܠ ܐܒܐ ܕܒܪܗ.
ܘܐܬܓܘܫ ܕܐܦܬ ܒܒܪܬܗ ܕܡܪܟܣܐ. ܚܡܫܐ ܠܝܘܡܐ. ܕܬܢܘܚܬܗ.
ܗܘܝܐ ܕܡܬܚܢܢܘܬܗ. ܕܠܘܬ ܝܣܪܐܝܠ. 2 ܘܒܗ ܒܦܘܩܕܢܐ
ܡܢ ܐܓܘܣܛܘܣ. ܒܫܢܬ ܠܠܐ ܘܡܢ̈ܝܢ ܚܝܠܐ ܡܬܪܒܒܬܐ ܘܫܠܚ
ܫܡܥܬ. ܘܗܘܐ ܕܢܬܟܬܒ ܟܠܗ ܥܠܡܐ ܕܐܝܢܝ̈ܗ. ܗܘܝܐ ܕܬܬܟܬܒ
ܟܠܗ ܡܬܟܬܒܢܘܬܐ ܗ̄ ܗܘܝܐ ܢܝܫܢܐ ܫܘܕܥܢܐ ܕܬܚܪ ܡܢ
ܗܘܝܐ ܢܬܝܬ ܒܗܝ ܕܟܠܘ ܟܠ ܟܠܗ ܬܒܝܠ ܫܠܝܚ ܗܘܐ
ܦܩܕ. ܗܕܐ ܡܟܬܒܢܘܬܐ ܘܦܪܫܬܐ ܗܘܬ. ܒܡܠܟ ܗܘ. ܒܗܝܡܢܘܬܐ
ܗ̄ ܒܡܟܬܒܢܘܬܐ ܕܩܘܪܝܢܘܣ. ܒܫܢܝ ܩܘܒ ܘܫܕܪ ܐܢܫ[1] ܘܒܘܢ
ܢܣܘܕܢܘ. ܕܩܘܪܝܢܘܣ. ܒܐܦܐ ܢܘ. ܘܡܠܟܬ ܒܪܗ ܒܩܒܪܐ
ܘܒܪܒܝܬܗ. ܒܫܒܬܐ. ܐܘ ܘܪܗܡ ܬܐܘ. ܒܪ̈ܘܡܐ. ܗܘܝܐ ܘܡܠܟܬܗ.
ܒܫܒܬ ܕܐ ܘܪܘܫ. ܘܐܪܡܝܬܗ. ܒܫܒܬ ܗܘ. ܗܘܝܐ ܘܐܓܬܗ ܒܪܒܡ
ܢܦܠ ܡܫܘܚܬܐ ܘܪܘܟܒ ܬܐܘ. ܒܐܘܪܫܠܡ. ܘܥܕܡܐ ܡܟܬܪܬܐ. ܒܫܒܬ
ܝܚܝܕ ܡܢܪܐܝܬ. ܗܘܝܐ ܒܐܘܪܫܠܡ ܢܦܫ ܡܫܝܚܝܐܝܬ. ܕܐܠܡܐ. ܟܠ
ܡܬܟܬܒܘܢ ܒܐܘܪܫܠܡ ܗܘ ܡܫܝܚܝܐܝܬ ܗܘܝܐ ܒܫܒܐ ܟܠ ܐ ܡܢܝܢܝܬ.
ܡܢܝܬܐ. ܒܪܘܫܡ ܕܠܬ. ܪܒܬܐ. ܬܗܘܐ[2] ܠܒܠܗ ܟܠܗܢܐ. ܗܘܝܐ ܠܒܠܗ
ܟܠܗܐ. ܟܠ ܡܠܝܐ. ܒܐܘܪܫܠܡ ܒܗ. ܢܦܠܐܝܬ ܡܫܝܚܐ ܕܡܫܝܚܐ. ܗܘܝܐ
ܡ̈ܫܝܚܐ ܕܟܠܢܘܬܐ. ܒܐܘܪܫܠܡ ܗܝ ܘܦܠܚ ܠܟܪ. ܫܡܝܢܬܐ. ܒܫܒܐ ܢܘܢ.
ܘܟܠ[3] ܐܪܥܐ ܦܠܚܐ. ܗܘܝܐ ܫܒܥܐ. ܘܫܒܪܐ ܚܒܠܐ ܠܟܢ̈ܐ ܐܪܥܐ. ܗܘܝܐ

[1] add ܘܪܒܥ BG [2] ܕܬܗܘܐ BG [3] ܘܟܠ BG

ܘܦܬܚ ܚܝܬ. [1]ܠܘܩܦܐ ܢܘܢܐ ܠܚ̈ܝܠܬܐ. ܘܐܪܝܡ ܢܘܢܐ ܘܙܡܪܡ.
ܡܟ̈ܝܢܐ. ܒܦ̈ܢܐ. ܒܦܬܚ ܒܦ. ܫܒܩ. ܢܘܢܐ ܠܟ̈ܦܢܐ ܡܠܐ. ܨܚܝܐ
ܕܠܐܪܥ. ܠܐܢܫܒܩ ܕܡܢ ܗܘܐ ܗܘܐ ܠܗ. ܒܝܘܡ ܠܡܪ ܢܘܢܐ. ܠܐܢܫܒܩ
ܕܡܢ ܐܬܡܠܟܘ. ܐܟܚܕܐ ܕܠܐܠܟܝܢ. ܘܗܘܐ ܠܢܘܢܐ ܕܠܡܢܝܢܐ ܘܐܠܘ ܠܡܨܝܪܘܗ.
ܒܪܘܒܝ ܝܡܠܐ. ܠܬܠܒܐ. ܘܡܪܝܡ ܗܘܘ ܠܗ ܒܫܡܐ. ܢܘܢܐ ܕܠܐ ܦܫܐ.
ܕܐܒܘܗܝ ܐܒܪܐ ܗ̄ ܠܒܠܐ ܒܪܐ ܢܣܒܪܐ ܒܫܡܠ ܐܒܘܗܝ ܡܪܝܡ ܗܘܘ
ܐܝܟ ܒܥܒܪܐ ܕܐܝܬܝܗܝ ܗܘܘ. ܘܐܡܪܘ ܠܐܒܘܗܝ ܗ̄ ܗܪܐ ܡܫܘܕܪܐ ܕܒܫܡ
ܡܡܠܠܠܗ ܐܦ. ܦܡܢܗ ܒܬܠܐ ܗܘܐ ܐܒܢܝܐ ܕܩܐܡܢܝܐ ܢܡܐܢܝܢ
ܗܘܘ ܠܗ. ܘܡܢܪܐ ܐܠܦܬܝ. ܒܫܠܝ ܦܐ. ܦܒܡܗ. ܒܝܗܪ.
ܒܪܒܝܢ ܘܐܘ ܘܒܠܢܝܢ ܕܐ ܢܬܘ̈ܪܝܢ ܒܦܬܚ ܘܐܘ ܘܒܠܢܝܢ ܒܢܐ.
[2]ܠܒܐܠܝܬܐܢ ܩܪ̈ܫܬܐ ܗ̄ ܦܡܠܠܢ ܩ̈ܢܡܢܗܘܢ. ܡܢܡܬܐ. ܒܐܦܦ.
ܡܢܡ ܐܝܪܝܬܐ ܢܝܪܬܝܬ ܢܘܢܐ ܗܘܐ ܕܢܡܐ ܠܐܒܪܗܡ ܐܒܘܗܝ
ܗ̄ ܗܘܐ ܕܐܡܪ: ܠܗ ܒܢ ܢܡܝܬ ܐܡܪ: ܡܪܝܐ ܢܠܦ
ܕܒܪ̈ܢ ܦܬܝܡܐ ܗܘܐ ܘܠܐ ܢܫܦܬ ܠܒܪܢ ܠܡܢܪܝܢ ܡܢܝܢ
ܡܒܪܒܘ ܐܒܪܗܡ. ܠܐܐܠܝ ܝܢܪ. ܢܘܢܐ ܠܩܪܡ. ܒܦܬܚ [3]ܒܦܩ
ܩܪܡ ܦܪܝܦܘܗ ܕܡܪܢܐ ܗ̄ ܡܐܙܠ ܠܗܝ ܕܗܘܐ ܒܬܪܝ ܐܠܐ ܗܘ
ܕܢܠܬܝ ܡܢܢ. ܒܪ̈ܢܡܐ ܕܢܢܢܐ. ܢܘܢܐ ܡܬܠܠܐ ܡܠܠܢ̈ܐ
ܕܪ̈ܡܫܐ. ܕܠܠܗܝ. ܕܒܗܝ ܢܫܒܪ. ܢܘܢܐ ܫܒܪ ܠܢ. ܕܢܫܐ
ܡܢ ܪܘܫܐ ܗ̄ ܗܘ ܕܗܘܢܘ ܡܫܝܚܐ. ܘܒܚܘܪܒܐ. ܒܦܘܦܢ
ܒܢܬ ܢܘܢܐ ܒܡܪ̈ܒܪܐ. ܐܬܘܗܝ ܗܘܐ. ܒܪ ܒܪ ܠܐܪܢܝ ܦܢ̈ܝ ܘܦܠܢܝܐ
ܗܘܐ ܐܒܪܘܬܗ ܐܡܗ ܡܢ ܩܪܡ ܗܪܘܪܝܫ ܒܗܝ [4]ܕܒܫܬܐ ܢ̈ܢܝܢ

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[1] omit B G [2] ܠܒܝܬܡܘܬܗܘܢ BG [3] add ܠܐܐܠܝ ܝܢܪ BG [4] ܒܫܬܐ C

ܐܬܚܝܕܬ ܠܐܠܗܘܬܐ ܥܡ ܢܦܫܐ ܘܦܓܪܐ. ܡܢ ܣܘܪ̈ܝܝܐ ܕܝܢ ܐܟܣܢܝܐ
ܕܡܒܘܝ. ܐܡܪ: ܕܥܡܗ ܕܡܠܬܐ ܗܕܐ ܥܡ ܒܣܪܐ ܐܬܚܝܕ
ܡܠܬܐ ܐܝܟ ܕܐܡܪ: ܝܘܚܢܢ ܡܠܬܐ ܥܡ ܒܣܪܐ ܗܘܐ
ܘܐܝܟ ܟܢ ܐܝܬܐ ܒܬܪ ܐܘܟܝܢ ܢܘܬ̈ܝܢ ܕܐܫܬܘܠܠܝܢ.
ܦܓܪܐ ܕܒܬܘܬܗ ܘܟܠܐ ܢܦܫܐ ܡܠܠܝܬܐ. ܘܗܐ ܠܐܠܗܘܬܐ ܐܝܬܝܟܘܢ..
ܒܟܠܐ ܠܐܦ ܘܦܘܫ. ܬܘ ܗ̄ ܢܬܐ ܕܐܡܪܢ ¹ܘܢܬܠܬܒܝ ܕܢܠܒܝ¹
ܒܗܝ ܕܐܡܗ ܕܒܬܘܠܬܐ ܡܢ ܦܓܪܐ ܕܝܠܗ ܐܝܬܝܗ ܗܘܬ ܐܝܟ ܕܐܦ
ܠܐܠܗܘܬܐ. ܘܗܘܐ ܝܚܝܕܐ ܕܫܬܐ ܠܗ ² ܗ̄ ܫܬܐ ܡܬܝ̈ܕܥܢ ܡܫܬܡܠܝܢ
ܠܒܢܝܗ ܕܐܠܗܘܬܐ ܒܐܫܬ ܡܢ ܒܣܪܐ ³ܒܬܫܪ̈ܝ. ܦܪܫ ܒܢܗܘܪܐ ܠܢܦܫܐ
ܠܒܣܪܐ ܒܢܫܝܐ ܒܢܗܘܪܐ ܕܐܬܝܗܘܢ ܒܣܪܢܝܢ ܘܢܦܫܐ ܒܐܪܙ ܒܢܦܫܐ.
ܡܚܫܢ ܕܠܐ ܚܫܐ. ܒܪܡ ܓܝܪ ܘܐܦܢ ܒܒܣܪܐ ܚܫ. ܠܐܠܗܐ ܡܚܫ.
ܢܦܫܐ ܡܚܫܢ ܕܠܐ ܕܠܐ ܡܚܝܠܐ ܠܘܬ ܐܠܗܐ ܕܠܐ ܡܚܫܬܐ. ܘܐܝܬ ܒܚܫܬܐ.
ܒܟܠܗ ܒܚܫܬ. ܠܓܘܪܐ. ܢܦܫܐ ܠܓܘܪܢܬܐ. ܒܪܘܚ ܢܦܫ. ܟܕ ܡܝܬܘܬܐ.
ܗ̄ ܕܐܢܫܐ ܡܠܬܗ ܡܠܠܐ ܕܐܡܪ: ܠܗ ܡܚܫܢ ܒܚܫܗ ܕܐܠܗܘܬܐ. ܕܢܓܘܠܐ.
ܢܦܫܐ ܒܪܘܐ. ܒܒܣܪܗ. ܘܬܘܒܒܗ. ܒܪܘܚ ܒܗ. ܠܐܦܐ ܢܦܫܐ
ܘܬܘܒܢܝܬܐ ܒܚܫܝܢ ܗܘ. ܗܘ ܕܒܗܡܠܬ ܗ̄ ܠܟܠ ܡܪܝܡܐ ܬܘܒܒܝܢ..
ܡܛܪܬܐ ܢܦܫܐ ܠܡܪܝܡܐ ܗ̄ ܠܬܘܒ ܟܝܪܐ ܕܗܘܢ ܕܡܛܒܝܢ ܠܐܠܗܘܢ
ܐܡܪܬܗ ܠܗܘܕܐ ܐܝܟ ܗܘ ܕܗܘܒܘ ܪܘܒܬܐ ܠܐܠܗܘܢ ⁴ܐܡܪܬܗ ܠܗܘܕܐ⁴ ܘܐܝܟ
⁵ܗܘ ܕܐܘܪܒܗ ܕܡܠܟ ܠܡܪܝܡܐ ܘܠܐ ܗܘ ܡܪܝܡܐ ܐܝܬܘܗܝ ܕܐܘܪܒܗ ܒܡܫܪܐ
ܘܠܗ ܗܝ ܐܘܪܒܬܗ. ܘܒܪ ܢܬ̈ܪܝ ܒܬܘܪܝܬܐ. ܒܣܦܪ ܠܐ. ܕܠܒܬܗܘܢ
ܗ̄ ܕܢܫܡܗܘܢ. ܫܡܥ ܒܬܪܝܢ ⁶ܫܡܥܬ ܢܘܢܐ ܫܡܥ ܒܡܠܟܐ ܫܡܥܬ

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1 omit BCG 2 add ܗܫܐ BG 3 ܒܬܫܪ̈ܝܢ BG 4 omit BG 5 add ܬܘܒ BG
6 add ܬܘܒܢܐ B

ܕܐܠܟܣܢܕܪܘܣ ܒܐܡܬ ܠܬܠܡܝܕܐ ܘܠܡܠܦܢܐ ܦܢܝܐ ܡܫܩܠܝܬܐ ܘܠܡܠܦܢ
ܘܡܫܪܝܐ ܢܩܦܠܬܐ ܡܢ ܦܢܬ ܠܬܠܡܝܕܐ ܘܠܦܝ ܕܐܡܬ ܠܦܪܝܢ ܘܠܦܪܝܢ
ܘܡܫܪܝܢ ܘܐܙܒܢܐ ܢܩܦܠܝܢ ܡܢ ܒܢܘܗܝ ܦܪܝܫ ܒܗܘܢ ܕܒܪܡܫܐ ܕܦܘܪܢ
ܢܦܩܐ ܕܡܫܪܝܢ ܘܡܢܫܐ ܒܗ ܐܠܡܠܟ ܡܢܝ ܘܡܢ ܡܡܠܟܗ ܠܡܠܟܗ ܩܢܝܐ
ܠܬܠܡܝ ܘܡܢ ܢܡܠܟܗ ܠܫܘܠܛܢܗ ܦܢܝܐ ܠܙܠܝܢ ܘܦܘܬܐ ܡܬܢܝܢ.
ܘܐܫܬܟܢܫܘ ܡܢ ܐܡܪ ܕܟܠܗ ܠܬܠܡܝܕܐ ܘܠܦܝܠܘܣܘܦܐ ܐܠܝܢ ܡܢ ܘܩܕܝܫܐ
ܠܐ ܦܠܚܝܢ ܠܗ. ܘܦܩܕܗ ܠܒܬܘܠܬܐ. ܢܘܝܐ ܘܦܩܕܐ ܕܒܬܘܠܬܐ. ܡܢܝܢ
ܦܠܢ ܠܒܢ. ܢܘܝܐ ܚܝܐ. ܡܠܟܘܬܐ ܛܒܬܐ. ܢܘܝܐ ܚܝܘܬܐ.
ܒܬܚܐ ܚܝܬ ܘܐܘܪܚ ܕܠܐ ܡܫܘܚܬܐ. ܡܢܝ. ܢܘܝܐ ܡܢܝܐ. ܢܡܠܟܢ.
ܒܪܟܬܐ. ܒܪܘܟܝܢ ܠܐܘ ܘܠܘܗ ܒܘܩܕܢ ܘܐܠܐ ܒܝܬ ܘܕܡ ܗܘܐ
ܕܬܠܬܒܢ ܒܬܪ ܠܐܘ ܘܗܘܐ ܠܘ ܗܒܐ ܡܬܒܬܒܐ ܢܘܝܐ ܡܒܪܒܬܐ
ܐܬܝܢ. ܒܢܩܐ. ܘܗܘܢ ܕܝܢ ܒܪ ܚܝܠܐ ܐܠܗܒܬ. ܒܩܘܦܢ ܒܢܠ
ܒܡܠܬܗ. ܢܘܝܐ ܐܠܕܠܝܬ ܟܠܐ ܡܠܬܗ. ܘܡܬܚܫܒܐ ܒܪܘܒܝܢ ܒܢܬ.
ܗܘܠ ܕܡܠܘ. ܒܐܘܦ ܡܚܡܠ. ܦܠܡܐ ܗܢܐ ܗ̄ ܡܢܐ ܗܢ ܟܠܬܗ.
ܘܠܐܚܝܢ. ܒܫܒܩ ܕܠܬ. ܘܠܦܪܝܢ. ܒܪܒܟ ܐܢܫ. ܗܢܐ ܢܗܘܐ ܐܒ ܗ̄
ܠܠܓܐܐ ܐܒܘܠܗ ܠܡܠܐܐ ܘܠܒܢܝܢ ܐܢܫܐ. ܘܒܪܗ ܕܟܠܢܐ. ܢܘܝܐ ܕܡܪܢܫܐ
ܢܬܦܪܐ ܗ̄ ܗܢܘܢ ܕܡܫܬܘܕܝܢ ܠܗ ܐܢܝ ܕܐܬܗܘܢ ܦܪܝܢ ܠܗ ܒܗ ܒܝ
ܡܗܢܡܠܝܢ ܒܗ. ܘܢܬܠܐ ܠܗ ܡܪܢܐ ܠܐܗܐ ܒܐܪܫܗ ܕܪܘܚ ܐܒܗܘܢ
ܗ̄ ܐܒܢܐ ܕܗܘ ܦܪܝܫܬܐ ܐܦܠܝܢ ܡܠܐ ܐܒܢܐ ܗܘ ܪܘܚܢܝܬܐ ܢܦܠܝܢ
ܠܠܠܡܐ. ܪܘܚܐ ܕܦܘܪܫܐ ܠܐܠܐ. ܢܘܝܐ ܪܘܚܐ ܦܪܝܫܐ ܢܐܠܐ ܟܠܢܒܢ ܗ̄
ܒܠܗܘܢ ܡܠܩܢܐ ܢܘܝܬܐ ܦܠܡܢܝܢ ܕܒܡܢܗ ܕܒܪܠ ܘܠܐ ܗܘܐ

ܒܫܢܬܐ ܡܫ̈ܝܪܐ ܡܘܢܒܐ. ܡܬܛܒܠܐ ܗ̄ ܟܕ ܒܥܕܢ
ܡܢܗ ܡܬܛܒܥܝܢ ܕܢܩܒܠܘܢ ܡܘܗܒܬܐ ܕܪܘܚ ܩܘܕܫܐ. ܐܢܐ
ܚܙܝ ܐܝܬܝ ܗܢܐ. ܡܘܢܐ ܩܛܝܢܐ. ܘܐܬܬܝ. ܒܟܠ ܕܝܢ ܘܦܬܚܝ ܬܘ
ܫܪܝܬ. ܡܘܢܐ ܠܬܝܘܬ ܒܡܘܗܒܬܗ ܗܝ. ܐܢܐ ܐܢܐ ܡܫܬܐܠ ܗ̄ ܐܒܘܢܐ
ܡܫܬܐܠ ܒܥܬܝ ܘܡܫܡܫܢܐ ܗܘܐ ܕܝܬܝܪܐ ܠܬܝܘܬܐ ܐܢܐ ܡܫܡܫܢܐ ܐܝܬܝ
ܕܚܕܬܐ. ܘܩܘܡܝ ܟܕ ܚܙܘ. ܒܪܡܫ ܢܦܫ ܗ̄ ܕܝܡܐ ܠܬܫܥܐ ܕܝܘܡܝܢ ܕܐܬܟܠܝ.
ܘܡܬܛܫܝܐ. ܒܡܬܝܢ ܛܝܒܬ. ܗܘܬ [1]ܢܦܫܗ ܡܛܠ ܕܒܗܬܐ ܗܘܬ ܡܢ
ܫܒܝܬܐ. ܚܪ̈ܝܐ ܢܦܫܐ ܗ̄ ܒܪܡܫܐ ܕܝܪܒ ܒܥܘܠܐ [2]ܬܘܒ. ܠܐ ܐܦܣܩܬ
ܠܡܬܛܫܝܘ ܗܝ ܠܗ. ܠܡܫܡܫ. ܡܘܢܐ ܠܡܫܪܝܘ ܘܡܚܝܢܐ ܠܡܥܒܪܘ
ܢܚܙܝ. ܒܡܡܫܝ ܕܟܠܬ. ܕܒܝܬ ܒܢ̈ܝܢܐ ܗ̄ ܡܫܪܐ ܘܡܫܡܫܢܐ ܕܡܬܛܠ
ܒܡܪܬܐ ܕܐܬܝܗ ܒܚܝܠܘܬ ܒܡܘܪܒܬܐ ܗܝ ܕܡܪܘ ܘܡܫܟܚܘ. ܒܡܪܝܐ ܕܝܢ ܕܦܬܐ
ܒܪܝܫ ܕܟܠ ܡܘܢܐ ܫܬܝܬܐ. ܐܬܠܒܝ ܡܫܬܐܠ ܗ̄ ܡܢ ܫܘܪܝ ܒܛܝܒܘܗ
ܕܠܠܡܥܒܕ ܒܗܝ ܕܒܬܦܪܝܢ ܘܢܦܫ ܒܛܝܒܬ ܗܝ ܠܠܡܥܒܕ ܘܒܢ
ܐܬܡܠܟܝ ܠܗ ܢܫ̈ܐ ܚܕ ܗܕܝܢ ܐܘܪܫܬ ܒܛܝܒܘܬܐ ܘܦܪܝܬ ܕܬܛܫܐ ܢܦܫܗ
ܢܫ̈ܐ ܡܫܡܫܢܐ ܒܐܦܬ [3]ܬܦܪܝ ܐܡܪܝ ܡܢܗܘܢ ܘܡܢܗܘܢ ܘܡܢܗ. ܘܐܡܪ ܘܡܕܒܪܢܐ
ܦܬܝܬܐ ܕܐܬܘܗܝ ܒܢܫܢ ܡܢ ܢܫ̈ܐ ܡܫܡܫܢܝܬܐ ܒܡܫܪܐ ܒܗ ܕܐܬܒܥܝ
ܒܫܪܝܢ ܘܡܫܡܫܐ ܒܐܦܝ ܡܢ ܢܫ̈ܐ ܡܫܡܫܢܝܬܐ ܐܬܡܠܟܝ ܡܫܬܐܠ ܠܘܬ
ܡܪܝܡ ܒܬܘܠܬܐ ܘܫܡܫܗ ܐܝܟ ܕܐܡܪ ܡܪܝ ܐܦܪܝܡ ܒܡܫܪܐ ܒܛܝܒܘܗ ܗ̄
ܒܢܝܫ ܕܫܗܪܐ ܘܒܬܐ ܕܠܒܪܗ ܗ̄ ܒܡܢܗܘܢ ܐܡܪܝ ܕܫܗܪܐ ܕܐܬܒܥܝ
ܒܫܪܝܢ ܘܡܫܡܫܐ ܒܡܪܝܡ ܡܕܢܚ ܕܫܡܫܐ ܗܘܬ ܬܠܬܠܡܐ ܘܬܦܠ

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[1] add ܗ B G [2] ܘܬܘܒ G [3] ܬܦܪܝܢ BG

ܠܗ ܫܡܫܬ ܒܠܒܪܐ ܢܘܝܢܐ [1]ܡܫܡܫܢܐ ܗܝ. ܘܟܠ ܠܗܝܟܠܗ ܕܡܪܢܐ ܗ̄
ܠܗ [2]ܠܦܪܘܦ. ܦܘܪܦܝܢ ܡܛܠ ܕܠܗ ܙܒ ܟܗ̈ܢܐ ܗܘܐ ܐܠܐ ܠܗܝܟܠܐ ܐܢܫܐ
ܕܦܪ̈ܟܐ ܕܟܗ̈ܢܐ ܡܢ ܒܬܪ ܡܢ ܢܘ̈ܦܠܬܐ ܡܪ̈ܕܐ ܕܐܠܗܝܢ ܗܘܘ ܘܡܫܬܡܫܝܢ ܘܡܪܕܐ
ܗܕܐ ܡܢ ܗܝ ܕܐܡܝܪܐ ܡܛܠܬܗܝ ܕܢܫܡܫ ܩܘܕ̈ܫܐ ܘܡܢ ܗܝ ܠܘܬ ܕܒܝ
ܐܬܡܠܟܘ ܢܘܡܣܬܐ ܕܬܫܡܫܬܗ ܐܝܟ ܠܒܝܬܗ. ܘܐܬܦܪܫ. ܢܘܝܢܐ.
ܘܐܬܕܠܚ. ܘܒܪܝܐ. [3]ܗ̄ ܕܠܗ ܡܢ ܐܦܘܕܐ ܐܘܟܝܬ ܦܪܝܫܐ ܕܪܒܢܐ ܐܘ ܡܢ
[4]ܟܬܝܬ ܒܙ̈ܘܓܐ ܚܕܐ ܠܟܠܗܝܢ ܐܝܟ ܕܒܪܐ ܐܠܐ ܡܢ ܢܟܦܝܢ ܡܪ̈ܟܒܐ ܕܩܘܕ̈ܫܐ.
ܡܛܠ ܕܐܬܦܩܕܬ ܓܠܘܬܝ ܗ̄ ܡܛܠܐ ܗܘܐ ܕܢܬܠ ܠܗ ܠܐܠܗܐ ܒܪܐ. ܘܠܘܬܪܐ
ܦܩܕܗ ܢܘܡܝܢ ܗ̄ ܢܒܝܐ. ܢܗܘܐ ܐܝܟ ܙܒ ܗ̄ ܐܝܟ ܫܘܬܪܘܗ ܕܡܪܢ
ܕܟܠܗܘܢ ܠܐ ܠܟܠ ܥܡ ܒܦܠܚܝܢ ܢ̈ܒܐ ܕܙܒ ܡܢ ܢܘܡܝܢ. ܘܡܛܪܐ ܗ̄
ܕܡܬܬܠܒܝܢ ܡܢ ܐ̈ܒܗܬܐ. ܘܡܛܪܐ ܗ̄ ܕܡܬܬܠܒܝܢ ܡܢ ܕܒܫܐ ܘܠܡܛܪܐ [5]ܘܦܪ̈ܟܐ. ܠܐ
ܢܦܬܐ ܗ̄ ܐܝܟ ܢܡܘܣܐ[5] ܕܠܘܝ̈ܐ. ܟܝ ܗܘ ܒܦܪܫܐ ܗ̄ ܡܛܠ ܕܡܢ ܒܪܫ
ܐܡܗ ܕܝܢ [6]ܠܐܘܪܚܐ ܕܡܪܝܗ. ܘܫܘ̈ܒܚܐ ܡܢ ܒܢ̈ܝ ܐܝܣܪܐܝܠ ܢܒܝܐ. ܒܦܬܚ
ܢܘܢ. ܠܗܠ ܡܪܝܐ ܠܐܠܗܘܢ. ܘܗܘ ܒܠܐ ܦܪܩܘܗܝ ܗ̄ ܦܪܩ ܡܦܪܩܢܐ
ܕܗܘܝܘ ܒܥܒܕܐ ܡܪܝܐ ܠܐܠܗܘܢ. ܒܪܘܚܐ ܘܒܚܝܠܐ ܕܐܠܗܐ ܢܒܝܐ ܗ̄
ܐܒܘܬܗ ܕܐܠܗܐ [7]ܢܒܝܐ ܒܬܘܠܐ ܢܗܘܐ ܘܒܢ̈ܝܐ ܘܡܒܪܝܐ ܘܐܝܬܝܐ ܕܗܘ
ܠܐܢܫ. ܘܠܐܝܬܘܗܝ ܐܝܟ ܗܘܐ ܠܗܘܢܝܐ ܘܠܗܘܢܝܐ ܡܫܝܚ. ܕܢܒܝܐ.
ܒܦܬܚ ܢܘܢ. ܠܗܠ. ܢܒܝܐ ܠܡܫܝܚܘ ܠܒܢܘܬܐ. ܕܐܝܬܘܗܝ ܗ̄ ܕܐܝܬܝܐ
ܡܫܝܚܐ. ܟܠ ܫ̈ܠܝܐ ܗ̄ ܡܢ ܪܘܚܐ ܘܡܫܬܡܫܢܝ̈ܬܐ. ܘܠܐܝܬܠܗܝܢ ܕܠܐ
ܡܬܦܣܩܝܢ . ܒܦܬܝܬ ܘܦܐ ܢܘܡܣܬܐ . ܘܢܦܩ. ܠܡܪܝܐ

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[1] ܡܫܡܫܢܘܬܐ BDG [2] ܠܦܪܘܦܘܦܘܪܦܝܢ CEG [3] add ܡܛܠ BG
[4] omit D [5] omit D [6] ܠܐܘܪܚܗ G [7] omit BG

ܐܘܪܚܐ ܗܝ ܡܠܟܬܐ. ܐܠܗܝܬ. ܘܫܪܝܪܐ ܐܣܬܒܪܬ. ܒܪܘܟܢ ܒܟܠ
ܘܒܬܪܗ[1] ܪܗܛ. ܐܦ ܠܝ ܡܬܒܥܐ ܕܪܗܛ. ܗܘܝܬ ܕܢܓܡܪܬ.
ܒܬܪܗ ܕܗܘ ܕܘܒܪܐ ܕܐܬܬܐܡܪܬ. ܠܒܠܗܘܢ ܗ̄ ܦܠܚܘܬ̈ܐ.
ܕܒܠܚܘܕ ܒܬܚܘܡܗ ܐܒܘܬܢ. ܠܟܝ[2] ܗ̄ ܘܠܘ ܐܝܟ ܡܠܬܐ. ܕܠܦܘܪܩܢܐ
ܒܠܗܘܢ ܐܟܚܕܐ ܟܬܒ. ܘܡܬܕܡܪܝܢ ܗܘܘܬ ܐܟܚܕܐ. ܠܟܝ ܕܝܩܢܐ.
ܘܫܪܝܐ ܐܟܚܕܐ. ܬܘܒ ܐܠܐ. ܒܪܒܐ ܠܡܪܝ ܕܫܬܘܕܝܘ ܒܒܬܚܝܐ ܘܠܐ
ܚܙܝܬ ܒܗܘܢ ܕܒܪܒܝܐ ܕܚܙܐ ܠܐܠܗܐ ܡܬܒܥܝܢ. ܦܠܐ ܗܢܐ ܘܒܒܬܚܝܐ
ܕܚܙܬ ܠܐܠܗܐ ܘܕܠܘ[3] ܠܐܦ̈ܝ ܐܢܬܬܐ ܐܠܐ ܠܐܦ̈ܝ ܓܒܪܐ ܡܫܬܠܠ ܓܠܝܐ.
ܘܗܘ ܗܢܐ ܐܝܟ ܡܗܝܡܢܐ ܡܢ ܦܘܪܫܢܐ ܕܠܐܒܗܬܐ ܐܢܬܬܗܘܢ [4]ܘܕܠܘ
ܠܘܬ [5]ܒܠܥܕ ܐܝܟ [6]ܗܘܝ ܡܠܟܬܗ ܚܕܐ ܡܢ ܗܝ ܕܝܩܢܐ ܘܐܚܝܕܐ ܠܟܠܗ
ܦܩܘܕܗܐ ܐܝܟ ܕܢܗܘܐ ܐܠܐ ܕܡܬܚܙܝܐ. ܗܘܐ ܒܦܩܘܕܬܗ ܕܗܘܪܝܫܗ ܗ̄ ܦܬܓܠܠ
ܕܠܦܪܐ. ܒܗܢܐ ܚܝ ܕܦܩܘܕܗ ܗܘܐ ܐܒܪܗܡ ܡܢ ܠܘܩܒܠܬܐ ܕܒܢܝܬ ܐܒܪܐ.
ܒܬܚܝܐ ܠܠܒ. ܘܗܘ ܕܘ ܘܝܕܥ ܒܟܠ ܡܬܒܪܬܐ ܘܫܪܝܐ ܡܢ ܠܘܩܒܠܬܐ
ܕܦܩܘܕܬܐ ܕܒܢܝܬ ܐܒܪܐ ܗ̄ ܗܘܘ ܐܒܪܐ ܒܗܢܐ ܗܘܐ ܠܝܬܝܬ ܐܝܟܗ ܕܐܒܪܐ
ܕܟ ܒܗܢܝܐ. ܘܐܝܬܘܗ̇ ܡܢ ܒܢ̈ܝܗ ܕܐܒܪܗܡ ܗ̄ ܕܒܠܗܘܢ ܕܐܒܪܝܐ ܠܐ
ܐܫܬܟܚ. ܕܐܡܪ: ܕܐܝܬܘܗܝ ܗܘܐ ܡܢ ܒܢ̈ܘܗܝ ܕܐܒܪܗܡ ܒܗܘܢ ܕܫܬܪ
ܡܢ ܒܢ̈ܝ ܐܒܪܗܡ ܠܐ [7]ܡܬܓܝܐ ܗܘܬ [7]ܒܗܢܐ ܕܢܗܘܐ ܠܟܠ ܐܝܬܘܗ ܕܝܢ ܐܡܪ:
ܡܬܠ ܕܐܦ ܡܢ ܦܪܐ ܕܦܩܕܬܐ ܕܣܒܝܢ ܗܘܘ ܒܗܢܝܢ ܢܦܐ. ܠܦܘܗܘܢ ܕܝܢ
ܘܕܝܠܗܘܢ ܗܘܘ ܗ̄ ܒܡܬܒܪܢܘܬܐ ܕܠܐܠܗܐ ܐܬܓܠܝܘ ܡܢ ܠܒܪܐ ܘܠܘ ܡܬܠ
ܕܡܬܚܝܗܘܢ. ܒܪ ܡܕܡ ܗܘܐ ܒܬܚܘܡܐ. ܒܪܒܝ ܓܘܢܬ ܘܩܘܡܐ ܒܗ
ܢܬܚܘܬܘ ܒܬܚܝܐ ܓܘܢܬ ܘܪܘܟܢ ܒܗ ܘܠܐ ܫܘܢܬ ܒܗܘܢ ܕܒܠܠ ܒܗ. ܕܒܗ

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1 ܘܒܬܗ BCG 2 omit BG 3 ܘܠܘ D 4 ܘܠܘ D 5 ܒܠܚܘܕ. BG
6 add ܐܝܬܘܗ D 7 ܗܘܐ ܡܬܓܝܐ BG

1 ܓ ܝܘܡܐ ܩܕܡܝܐ. ܡܛܠ ܕܫܘܪܝܐ ܗ̄ ܕܒܗ ܫܡܫܐ ܢܘܗܪܐ
ܗܘܘ ܕܡܢ ܠܐ ܡܕܡ. ܡܬܐܡܪܐ ܓܝܪ ܕܐܬܒܪܝܘ ܫܡܝܐ ܘܐܪܥܐ ܘܢܘܗܪܐ ܐܝܬ
ܗܘܘ ܒܡܠܟܐ ܩܠ̈ܝܠܬܐ ܘܡܫܡܫ̈ܢܐ. ܘܒܬܪ ܟܠܗܝܢ ܩܠ̈ܝܠܬܐ ܐܝܟ
ܠܬܫܡܫܬܗܘܢ ܠܐܝܟ ܡܢ ܕܩܠ̈ܝܠܬܐ ܕܐܡܪܬ ܕܡܬܚ [1]ܘܡܘܡܢ ܘܠܐܝܟ ܡܢ
ܕܡܫܡܫ̈ܢܐ ܕܐܡܪܬ ܕܡܫܘܡܫ. ܕܠܘܩܒܠ ܘܠܩܘܒܠܐ ܐܘܕܝܘ. ܓܒܘ
ܕܢܬܒܘܢ. ܒܬܚܝ ܢܘܢ ܢܐ ܫܒܘ ܠܡܟܬܒܘ. ܒܬܚܝ ܡܢܡܟ ܘܐܘܒ.
ܠܐܘ. ܐܠܝܢ ܕܢܚܢ ܡܫܡܫܝܢ. ܕܐܘܒ ܗܐ. ܒܗܘܢ. ܢܘܢܢܐ ܗܠܝܢ
ܕܐܝܬܝܗܘܢ ܒܫܢܝܐ. ܕܐܘܒܝ ܢܘܪ. ܒܢ ܗ̄ ܒܝ ܘܒܩܪܒܐ ܕܩܠ̈ܝܠܬܐ
ܘܡܫܡܫ̈ܢܐ ܩܕ̈ܝܫܐ. ܘܟܠ ܕܢܘ̈ܢܝܐ ܒܠܒܢܘܗܝ ܫܢܝܐ ܒܢܒܝ ܗܐ [2]ܘܐܘܒ.
ܫܡܒܬ ܐܡ̈ܪܝܢ. ܐܝܟ ܡܕܡ ܕܐܩܠܡܘ ܗ̄ ܩܠ̈ܝܠܬܐ. ܠܝܢ ܗ̄ ܠܒܢ
ܘܠܡܪܒܒܘܢ. ܗܢܘܢ [3]ܕܡܢܘܒܢܡ ܗܘܘ. ܒܒܠܐ ܗܐ ܢܘܢܢܐ ܕܡܢ
ܩܘܪܐ ܗܘܘ. ܒܒܠܝ ܗܐ. ܫ̈ܢܝܐ ܘܡܩܩ̈ܫܐ ܕܢܠܗ. ܕܐܘܒ ܠܡܢ.
ܕܡܠܬܐ ܗ̄ ܕܒܪܝܘܬܐ ܒܢܬ ܘܫܒܪܬܐ ܐܘܓܠܝܬܐ ܘܡܠܟܘܬܗ ܕܡܢ
ܕܒܠܡܬܐ. ܕܒܪܬ ܘܐܝ ܕܡܠܬܐ ܒܠܐ ܬܬܠܝܗܘܢ ܬ̈ܒܢܐ ܗܠܝܢ ܢܒܐ ܡܢ
ܡܠܘܗܝ ܕܓܝܓܘܪܘܣ ܬܐܘܠܓܘܣ ܡܬܢܘܢܐ. ܒܠܐ ܒܪܘܬܐ ܡܢ
ܐܝܟ ܗܘ ܕܒܥܐ ܠܡܢ ܕܡܠܬܐ ܠܐܗܝܬܐ ܢܗܓܐ ܒܠܐ [4]ܫܒܪܬܐ ܕܝܢ ܐܝܟ
ܗܘ ܕܠܒܠܗܘܢ ܫܘܦܐ ܐܝܬ ܒܝܢ ܩܓܘܬܗ ܕܡܠܬܐ ܘܒܝܢ ܠܠܒܘܬܗ
ܕܒܪܝܘܬܐ ܘܒܠܐ ܡܠܟܘܬܐ ܬܘܒ ܐܝܟ ܗܘ ܕܗܠܝܢ ܘܩܪܝܢܐ ܘܡܫܩܠܬܐ
ܒܢܝܢ ܐܦ ܡܠܬܐ ܕܢܠܗ ܬܒܢܐ. ܘܐܬܩܢܝܢ ܒܙܒܢ ܠܡܢ ܒܬܒܢܝܢ ܘܦܪܝܢ
ܠܗ ܕܒܪܝܬܐ [5]ܕܠܘܬ ܦܪܘܦ ܡܠܟܬܐ ܠܐܗܐ ܡܠܠܝܢ ܠܒܢܩܐ ܘܠܘ
ܢܬܐܝܬ ܒܗܘܢ ܕܒܠܐ ܬܩܢܬܐ ܕܫܒܪܝܐ ܕܐܩܠܡܘ ܒܫܒܪܬܐ ܦܪܘܒܝܬܐ

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[1] ܘܒܝܘܡܢ BG [2] ܘܪܒܓ BG [3] ܕܡܢ ܡܢܝܟ EG [4] ܒܠܐ D [5] ܒܪ ܠܘܬ BG

ܬܘܒ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܣܒܪܬܐ ܕܠܘܩܐ ܡܣܒܪܢܐ. ܝܢܚܐ ܒܣܪܝܢ
ܘܬܠܬܐ ܩܕܡܝܬ ܦܪܘܡܝܘܢ. ܫܘܒܚܐ ܠܟܘܠܐ ܐܬܝܒܘܢܐ ܗܘ ܐܝܟ ܕܐܡܪ:
ܐܘܣܒܝܘܣ. ܘܟܕ ܐܣܝܐ ܗܘܐ ܕܦܓܪ̈ܐ ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ. [1]ܐܦܠܐ
ܒܫܠܡܟܘܢ ܠܟܢܐ ܐܣܒܐ ܕܐܣܡܝ. ܐܬܬܠܡܝܕ ܠܗ ܠܦܘܠܘܣ.
ܘܐܬܡܢܝ ܒܡܣܒܪ̈ܢܐ ܘܒܡܢܝܢ ܗܢܘ ܒܬܪ ܐܘܢܓܠܝܘܢ ܡܕܝܢܬ
ܕܐܬܟܬܫܪܢܐ . ܘܡܢ ܡܫܠܡܢܘܬܗ ܕܡܘܡܝܢ ܦܪܝ ܒܗܝ ܕܒܠܡܪܡ
ܒܬܫܡܗ ܐܦܘܪܝ ܠܡܫܬܘ ܘܠܡܬܩܢܐ ܠܝܘܒܠܐ ܫܪܝܪܐ ܠܗ ܒܙܪܘܥܐ
ܫܡܥ ܐܝܟ ܡܬܠܝ. ܘܚܕ ܡܢ ܡܐܡܪ̈ܐ ܐܦܣܛܐ ܕܐܘܢܓܠܝܘܢ. ܐܦܣܘܬ ܕܐܡܪ:
ܠܟܘܢ ܗܘ ܕܦܣܒܝܢ. ܘܐܦܠܐ ܠܟܘܠܗܘܢ ܕܡܬܪ ܡܢ ܫܪܐ ܕܠܡܬܟܪ̈ܝܢ ܡܢܘ.
ܗܘܐ ܓܘܢܐ ܕܗܕܝܡܐ. [2]ܘܕܠܗܢܐ ܠܟܘܠܐ ܕܦܫܘܗ ܠܐܘܢܓܠܝܘܢ ܘܐܦܠܐ
ܠܟܘܢ ܠܗ ܗܘ ܫܘܒܚܐ ܠܟܘܠܐ ܕܗܘܐ ܐܘܢܓܠܝܣܛܐ ܐܝܬܘܗܝ ܘܐܦܢ
ܠܬܪܝܢ ܐܫܬܠܡ ܐܝܟ ܡܢܝܢܐ ܡܢ ܗܝ ܕܟܘܠܗ ܐܘܢܓܠܝܣܛܐ ܠܫܘܠܡܗ
ܐܬܬܠܡܝܕ ܘܫܘܠܡܗ ܒܫܢܬ ܬܠܬܝܢ ܕܢܐܪܘܢ ܐܢܛܘܢܝܐ. ܘܟܬܒܗ ܒܬܪ
ܫܢܝܢ ܫܬܝܢ ܫܪܝ ܡܬܡܪܢ ܕܐܣܘܬܐ ܕܐܬܐ ܒܫܘܠܡܗ ܡܠܟܘܬܗ
ܕܗܕܝܢܘܬܗ. ܐܝܬ ܒܗ ܕܝܢ ܒܐܘܢܓܠܝܘܢ ܗܢܐ ܕܠܘܩܐ
ܐܬ̈ܘܬܐ ܕܥܣܪܝܢ ܘܬܪܝܢ ܘܩ̈ܠܐ ܕܥܣܪܝܢ ܘܫܒܥ ܘܩ̈ܗܪܘܬܐ ܫܬܬܠܡܬܐ.

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[1] add ܠܡܣ B G [2] ܘܕܗܢܐ B G

ܐܘܐܝܠܗܘ܆ ܘܝܥܐ̈ ܫܡܫ̈ܬܐ ܕܠܗܘܐ ܡܫܡܫ̈ܬܐ

ܕܡܟܟܟܢ ܘܫܪܪܐ ܕܐܘܪ̈ܢܬܗܘܢ ܕܢ̈ܝܫܐ ܢܐܬ̈ܘܬܐ ܕܢܩܠܝܢ
ܠܐܘܢܓܠܝܘܢ ܕܡܪܩܘܣ ܕܡܠܐ ܠܗܘܢ [1]ܕܕܝܬܠܝܢ ܗܘ̈ܝ ܥܠ ܐܡܬ
ܠܗ ܫܘܠܡܐ

ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܡܪܩܘܣ

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[1] D ܕܝܢ

ܘܡܠܐ . ܡܘܢܐ ܘܡܪܝܠܐ ܟܐܦܐ . 16 ܕܐܬܝ ܕܢܦܫܚܘܗܝ .
ܒܪܚܡ ܕܝܢ ܘܐܦܨ ܚܕܬ ܘܕܝܢ . ܘܡܬܗܦܟ . ܡܘܢܐ ܕܡܬܗܦܟ
ܐܦܛܠܐ ܣܘܪܬܐ ܘܬܩ̈ܕܗܘܢ . ܡܘܢܐ [1] ܘܬܗ̈ܘܗܝ . ܕܫ̈ܢܝ . ܒܦܬܚ
ܕܠܬ ܘܣܒܝ ܚܕܬ . ܡܘܢܐ ܕܬܠܝ ܒܐܘܦ ܕܠܬ ܘܠܡܪ . ܗܘܝ
ܓܪ . ܘܐܬܝܐ ܠܦܘܩ ܠܡܪܢ ܡܫܝܚܬܐ ܗܝ ܕܦܨܚܐ
ܦ̈ܐܪܝ . ܡܘܢܐ ܕܗܘܐ ܐܦ ܗܘܐ ܡܢܗ ܗ̄ ܗܕܐ ܐܡܪܬܐ ܗܝ
ܡܢ ܚܬܗ ܕܠܟܪܐ ܕܐܦ ܗܝ ܡܫܝܚܬܐ ܡܬܦܪܢܐ . ܒܬܪ ܗܠܝܢ
ܐܬܝܢ ܠܬܪܝܢ ܡܫܝܚܘܗܝ ܗ̄ ܠܟܘܢ ܐܘܪܫܠܡ ܟܠܐ ܚܕ ܡܫܝܚܘܗܝ
ܒܪܚܡܬܐ ܐܡܪ ܕܡܠܟܘܬܐ ܐܬܘܗܝ ܗܘܐ . ܘܟܠܐ ܗܘ ܐܡܪܐ
ܡܫܟܢܘܬܐ [2] ܡܦ̈ܫܩܬܐ ܗܘܝ ܐܢܫܝ ܐܡܪܝܢ ܕܐܬܬܗ ܗܘܬ
ܕܡܠܟܗ ܕܥܠܡܐ ܘܐܚܪܢܐ ܐܡܪܝܢ ܕܗܘ ܠܟܘܢ ܐܬܘܗܝ ܘܕܠܐ
ܢܬܒܥܘܢ ܠܐ ܐܕܝܢ ܦܬܚܘ . ܘܐܠܦܝ ܠܟܪܡܬܐ ܗ̄ ܠܟܘܡܪܐܘܣ ܐܝܟ
ܕܐܡܪ ܠܟܘܢ . ܘܚܙܩ ܠܟܪܘܡܘܬ . ܡܘܢܐ ܠܠܐ ܗܕܡܝܟܘܬܗܘܢ .
ܐܝܢܐ ܕܡܬܚܫܒ ܘܡܚܪܒ ܣܢܐ . ܡܘܢܐ ܡܬܦܪܩ ܗ ܡܢ ܡܢܘܬܐ
ܕܫܚܢܬܐ . ܗܠܝܢ ܕܦܫܝ . ܒܪܚܡ ܕܝܢ . ܘܢܘ̈ܬܐ ܕܦܩܠܗ .
ܡܘܢܐ ܘܒܐܬܪܐ ܡܬܘ̈ܬܐ ܕܦܩܠܗ . ܘܐܢ ܫܦܝܐ ܕܡܦܩܐ . ܡܘܢܐ
ܡܫܡܫܢܬܐ . ܢܦܫܝ . ܒܩܦܩܝ ܐܘܬ . ܠܐ ܢܗܘܐ ܐܢܫ . ܡܘܢܐ ܠܐ
ܢܦܠ ܐܢܫ . ܢܦܫܟ [3] ܕܝܢ . ܡܘܢܐ ܗܘ . ܒܝܫܝ ܗܐ ܡܢ ܗܟܝܠ
ܡܪܝܐ ܢܦܫܟ . ܘܡܦܪ . ܒܦܬܚ ܡܫܝܚܐ ܘܦܝܫ . ܡܠܟܘܬܗܘܢ
ܒܐܬܐ ܕܟܪܝܟܝ ܗܘܘ . ܡܘܢܐ ܘܡܟܠܠܬܐ ܡܦܪܐ ܗܘܐ ܟܕ
ܐܬܘܬܐ ܗܘܝ ܕܢܦܫܝ ܗܘܝ . ܘܦܪܝܫܐ ܫܦܪܐ ܐܡܪ ܟܡܐܦܪܐ

[1] ܘܬܘܪܝ E [2] ܡܦܫܩܬܐ C [3] add ܡܪܝ B

ܠܡܝܐ ܦܒܒܬܚ . ܢܘܚܐ ܐܠܘܝ . ܒܪܝܟ ܐܠܗ ܘܐܦ،
ܠܡܕ ܘܣܓܝ ܢܘܕ . ܠܡܝܐ ¹ܫܒܒܬܚ . ܒܦܬܚ ܠܡܕ ܘܡܠܒܛ
ܘܫܡܥܬ ܘܒܢܬ ܡܒܦܝܬܐ ܘܬܐܘ ܡܪܟܒܬܐ ܘܣܓܝ ܢܘܢ . ܪܗܛ
ܕܝܢ ܡܢ ²ܡܠܠܐ ܐܫܒܘܩܐ . ܒܪܝܟ ܐܠܗܐ ܕܚܓܓ ܦܐ ܢܘܝܬܐ
ܘܒܘܦܝ ܢܛܠܠ . ܢܘܚܐ ܫܒܘܩܐ ܕܠܐ ܐܠܗ . ܗܘ ܕܝܢ ܢܦܘܫ ܦܠܐ
ܒܠܠܐ ܪܒܐ ܘܦܠܛ . ܒܦܬܚ ܘܐܘ ܕܠܐ ܐܠܗ ܗ ܐܬܡܠܟܢ ܒܐܘܡܬ
ܦܪܒܐ ܕܡܕܒܪܢܘܬܗ ܘܐܢܫܝ ܒܦܬܚ ܦܢܝ ܒܪܝܢ ܡܢ ܦܘܠܡܐ ܘܠܐ
ܚܬܚ . ܢܘܚܐ ܒܝ ܐܪܦܝ ܦܠܐ ܪܒܐ ܢܒܘܬ ܢܦܫܬܗ ܒܦܬܚ ܦܢܝ
ܐܓܪܝ . ܒܦܠܓ ܓܢܬ ܢܘܚܐ ܐܫܬܕܘ . ܒܪܝܟ ܕܠܬ . ܠܬܪܝܢ .
ܕܗܒܐ ܡܢܐ ܘܦܠܛ . ܒܦܬܚ ܘܐܘ . ܡܪܝܡ ܡܓܕܠܝܬܐ . ܒܒܘܦܢ
ܕܠܬ . ܘܡܪܝܡ ܐܡܗ ܕܝܥܩܘܒ ܙܥܘܪܐ ܗ ܐܚܘܗܝ ܕܡܪܢ ܘܐܝܦ
ܕܢܬܪܦ ܡܢ ܢܫܘܒܢ ܒܪ ܐܒܪܝܢ ܦܪܢܗܝ ܙܥܘܪܐ ܘܗܘܝ ܗܕܐ
ܡܪܝܡ ܠܘ ܐܡܗ ܕܡܪܢ ܗܝ ܐܠܐ ܐܢܬܬܗ ܕܝܘܣܦ ܐܘܒܝܬ ܐܡܪܐ
ܕܒ̈ܢܘܗܝ . ܘܕܝܘܣܦ ܘܦܠܛ ܗ̄ ܐܦ ³ܗܘܢ ⁴ܗܠܝܢ ܒܢ̈ܝܗܘܢ
ܐܝܟ ܒ̈ܢܝܐ ܕܝܘܣܦ ܘܐܚ̈ܘܗܝ ܕܡܪܢ ܡܬܩܪܝܢ ܒܦܐ ܒܠܝܠܘܬ
ܘܠܗ ܒܫܘܬܦܘܬܐ ܕܡܕܝܢܬܐ . ܐܬܐ ܝܘܣܦ ܗܘ ܕܡܢ ܪܡܬܐ .
ܕܐܘܦ ܢܦܫ ܘܬܐܘ ܡܪܟܒܬܐ . ܡܢܗܪܐ . ܢܘܚܐ ܦܒܪ ⁵ܐܫܒܘܩܐ
ܒܦܠܦܓܝ . ܒܢܓܓ ܒܢܬ ܘܪܒܢ ܠܡܕ ܘܢܒܓ ܓܢܬ ܢܫܓܘܪ̈ܢ
ܒܦܬܚ ܓܢܬ . ܘܒܢ . ܒܦܬܚ ܘܐܘ ܘܒܢܬ . ܢܦܫܗ ܒܬܢܐ .
ܢܘܚܐ ܦܒܕܐ . ܘܐܢܬܗ ܘܒܪܘܗ . ܒܪܘܟ ܬܐܘ ܘܒܦܗ . ܘܦܦܠܗ
ܒܦܒܪܐ ܕܢܦܝܪ ܗܘܐ ⁶ܒܦܒܪܐ . ܢܘܚܐ ܦܫܝܠܐ ⁶ܡܢ ܦܠܒܐ .

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1 ܫܒܒܬܐܚ B 2 ܘܡܠܐ B ³ omit B 4 omit C
5 ܐܫܒܝܘܩܐ D 6 omit E

[1]ܐܝܟܢ ܕܐܡܪ ܢܒܝܐ ܘܠܐ ܢܓܪܘܢ ܚܫܐ ܡܫܡܫܢܝܬܐ . ܘܐܙܡܢܘ
ܠܟܠܗܘܢ ܥܡܐ . ܒܐܘܪܚܐ ܦܫܝܛܬ . ܡܛܠܘ . ܒܦܬܚ ܡܥܡܕ [2] ܗܘ ܡܢ
ܐܪܟܐ ܐܦܝܣܩܘܦܘܬܐ . ܡܛܠ ܢܦܫܗ . ܒܪܘܚ [3]ܕܝܢ . ܡܢ ܐܪܟܐ
ܡܪܘܗܝ ܕܐܡܗܬܗܘܢ ܒܡܬܝܐ ܘܐܓܐ [4]ܘܩܕܝܫܐ ܘܩܪܘܬܐ . ܐܝܬ ܗܘܝ
ܕܝܢ ܗܫܐ ܬܠܬ ܡܢ ܐܚܘܗܘܢ [5]ܗ̄ ܕܒܬܠܬ ܫܢܝܢ ܐܝܢܩܐ ܡܢ
ܥܠܘ ܒܫܢܬ ܒܗܘܢܐ ܕܡܬܚ ܡܢܝܢ[5] . ܗ̄ ܒܝ ܢܦܫ ܦܘܩܕܢܐ
ܕܦܘܩܕܢܗܘܢ . ܐܡܬܐ ܕܝ ܒܫܢܬ ܐܪܬܠ ܒܡܠܟܘܬܗܘܢ ܫܠܝܚܬ ܠܗ
ܘܐܡܪܐ ܠܐ ܠܟܝ ܘܠܗܘ ܕܝܠܝ ܘܦܪܕܐ ܕܚܠܠ ܕܡܠܬܐ ܪܒܬܐ ܘܒܓܠܗ
ܠܦܩܘܕܐ ܘܠܘܒ ܦܪ ܕܒܪܘܢ . ܡܢ ܬܠܬ ܫܢܝܢ ܕܒܗܐ ܠܫܬ ܫܢܝܢ
ܘܟܝ ܠܐ ܐܦܣ ܕܒܥܠܠ ܢܫܐ ܚܫܐ ܕܢܘ̈ܕܝܢܐ ܐܘܠܨܢܗ ܠܗܘܢ
ܕܦܘܩܕܢܗܘܢ ܒܫܬ ܫܢܝܢ . ܡܬܦܣܩ ܡܬܝܕܝܢ ܠܦܘܩܕܢܐ ܘܦܪܫܢܐ
ܕܒܬܠܬ ܫܢܝܢ ܐܡܬܝ ܘܡܘܠܕܝܢ ܕܐܢܬܐ ܕܒܫܬ ܫܢܝܢ ܘܐܡܪ ܒܡܘܠܕܐ
ܚܐܪܐ ܗܘ ܕܠܘܬ ܫܠܡܘܬܐ ܢܬܝܬܐ . ܬܬܝܬܘܢ ܦܬܝ̈ܩܐ ܗܠܝܢ
ܠܢܗܘܢ ܒܓܠܠܗ . ܠܟ ܘܒܟܠܗܝܢ ܒܡܫܝܚܐ ܕܢ̈ܚܡܬܐ ܢܘܫܐ ܕܢܘܚܡܐ
ܠܟܠܠ ܡܢ ܗܘ ܕܫܬܠܬ ܢܫܡܬܐ . ܘܫܠܡ ܒܬܟܐ ܕܐܡܪ . ܒܪܘܚ
ܕܠܬ . ܡܘܢܐ ܘܐܠܡܠܟܝ ܒܬܟܐ ܗܘ ܕܐܡܪ . ܒܐܘܪܚܐ ܕܠܬ . ܕܟܫ
ܕܘܠܐ . ܡܘܢܐ ܠܐ ܢܬܦܣܩܢܐ . ܐܬܝܫܒ ܗ ܒܐܦܟܐ ܒܬܟܐ ܗܕܐ .
ܘܡܠܝܢ . ܒܫܒܝ ܕܝܢ . ܢܫܡܬܗܘܢ ܗ̄ ܡܐܪܟܝܢ . ܐܘ . ܒܟܝܓ
[6]ܠܟܠ . ܦܪܐ ܗܝܟܠܐ . ܡܘܢܐ ܘܐܗ ܐܘ ܗܘ ܕܦܪܐ [7]ܗܝܟܠܐ ܗ ܐܘ
ܒܪܬ ܘܠܐ ܦܪܘܬܐ ܐܝܬܝܗ ܐܝܟ ܐܘ ܘܐܘܗ ܗ ܒܪܬ ܘܠܐ ܕܬܗܘܬܐ
ܘܕܬܫܡܬܐ . ܡܫܦܝܢ . ܒܪܘܒܝ ܕܠܬ . ܗܘܘ ܠܗ . ܐܠܐ ܐܠܐ

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1 ܐܝܟܢܐ D 2 omit B 3 add ܗ̄ B 4 ܘܩܪܘܬܐ ܘܩܕܝܫܐ B
5 Margin A B omits from here to ܢܫܡܬܐ in line 15 7 omit C
8 ܠܗܝܟܠܐ B

ܟܠܐ ܦܩ̈ܘܗܝ . ܗܟܢܐ ܘܡܫܡܫܝ̈ܢ. ܒܫܘܒܚܐ ܢܣܒܝܢ ܗܘܘ
ܠܗ . ܘܢܦܩ ܠܒܪ ܠܣܡܐ . ܒܪܡ ܣܡܒܬ . ܗܟܢܐ [1] ܠܒܕܡܟ
ܕܪ̈ܓܐ . 15 ܘܐܟܠܝܢ ܗܘܘ ܡܢ̈ܘܗܝ .[2] ܒܩܬܝܢ ܩܘܦ [2] . ܗܟܢܐ
ܘܡܬܪ̈ܝܢ ܗܘܘ ܠܗ . ܢܐܢ ܒܟܠ ܡܣܗܕܝܢ . ܒܩܬܝܢ ܡܒܢܫ .
ܕܠܡܪ . ܗܟܢܐ ܠܩܘܒܠܢ . ܕܡܬܘܪܐ ܒܪܐܟܐ . ܒܩܬܝܢ ܠܐܦ
ܘܒܢܬ ܡܣܫܬܐ . ܒܩܪ̈ܝܢ [3] ܐܣܛܣܝܢ . ܒܪܡ ܠܐܦ ܗ
ܩܘܫܬܐ . ܗܢܘܢ ܕܩܫܬܐ . ܒܝܘܚܢܐ ܩ̈ܠܐ ܒܪܡ ܠܟܝ ܒܐܣܛܣܝܢ.
ܒܪܡ ܩܢܬ . ܓܢܚܐ ܕܠܬܬܠܣܝܢ . ܩ̈ܠܢ ܒܩ̈ܢܐ ܕܝܢ ܒܣܬܘ
ܠܒܢܫܐ . ܒܪܡ ܩܢܝ . ܗܟܢܐ ܐܢܣܒܘ ܗ̄ ܢܬܘ ܒܐܝܕܝܗܘܢ
ܠܒܢܫܐ . ܒܐܘܦ ܩܢܝ . ܡܢܘ ܐܘܣܢܗܝ . ܗܟܢܐ ܓܠܘܢܗܝ .
ܦܠܬܘܣ ܕܝܢ ܓܒܐ ܕܢܕܒ ܓܒܢܐ ܠܒ̈ܢܫܐ . ܗܟܢܐ ܒܝ ܓܒܐ
ܝܠܡܠܐ ܗܘ ܕܣܒܐ ܢܕܒ . ܘܐܦܠܡ ܠܗܘܢ ܠܒܫܘ ܒܝ ܡܠܟܝ .
ܒܩܬܝܢ ܓܠܠܐ ܡܘܫܒܬܐ . ܕܢܕܘܩܒ . ܗܟܢܐ ܡܠܢ ܕܓܪܝܗ
ܒܩܬܝܢ ܢܘܢ ܘܩܘܫܒ ܓܠܠܐ ܘܪܘܒܠ ܕܠܬ . ܕܢܬܠܒ . ܕܐܢܬܢܗ
ܦܪܬܘܪܝܢ . ܒܪܡ ܕܠܬ ܦܡܠܬܐ .[4] ܢܫܬܘ̈ܪܝܢ ܒܩܬܝܢܐ . ܘܩܪ
ܠܒܠܗ ܐܣܒܪ . ܒܒܠܐ ܠܐܦ ܘܡܠܒ ܪܢܫ . ܗܟܢܐ ܣܒܪܐ
ܒܩܬܝܢ ܪܢܫ ܗ̄ ܠܒܠܗ ܒܢܘܫܬܐ . ܘܫܢܪܘ ܢܪ . ܒܩܬܝܢ ܩܢܝ
ܘܢܕܬ . ܗܟܢܐ ܘܠܒܒܢܢ ܐܝܓܪܐ ܒܩܬܝܢ ܠܐܦ ܘܓܡܠܐ
ܡܪܒܬܐ ܗ̄ ܒܩܠܬܪܐ.. ܫܡܠܘܢ ܩܘܪܝܢܐ . ܒܠܓ ܩܘܩ
ܢܫܬܘ̈ܪܢܘ ܒܪܡܐ . ܢܡܠܐ ܕܢܟܠܬ ܒܗ ܡܠܘܐ . ܗܟܢܐ
ܕܡܠܘܪ . ܒܩܬܝܢ ܡܒܢܫ ܐܢܪܢܬܐ ܘܪܢܫ ܗ̄ ܕܡܠܪܡ ܒܡܠܘܐ.

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[1] ܠܒܘܪܡܟ D [2] omit B [3] ܐܣܛܣܝܢ A [4] ܗܟܢܐ B

ܠܐܦܣܘܣ ܟܕ ¹ ܗܘ ܩܕܝܫ ܕܡܪܢ ܐܬܐ ܠܐܘܪܚܐ ܒܒܝܬܐ ܡܩܕܫܬܐ ܘܐܦ
ܬܡܢܐ ܠܐܬܐ ܘܣܝܒܝ ܠܐܦܣܘܣ ܟܕ ¹ . ܕܡܬܩܪܝܐ ܐܢܛܝܘܟܝܐ . ܒܪܡ
ܐܝܠܝܢ ܕܐܘܪܚܬܗ ܒܬܫܥܝܬܐ ² ܘܐܝܟ ܐܢܛܝܘܟܝܐ ² ܗܘ ܐܝܬܝܗ ܕܐܘܪܘܪܢܐ
ܘܐܡܪ ܐܢܐ ܐܢܐ ܟܕ . ܘܐܢܐ ܐܢܐ ܗܘ ܐܢܐ . ܘܐܝܟ ܕܐܦ ܗܘ ³ ܘܐܢܐ
ܐܚܝ ³ ܣܘܪܝܐ ܠܐܢܫܗ ܠܐܘܪܚܐ ܗܢܐ ܟܕ ܐܡܪ ܐܢܐ ܐܢܐ ܐܬܝܬܘܣ .
ܒܬܚܝܬ ܟܠܗ . ܘܒܝܬ ܡܪܒܒܬܐ ܘܒܣܘܣ ܒܝܬ ܠܐܠܝܬܝܬܐ . ܐܠܐ ܠܐ
ܕܝܕܥ ܕܠܟܢ ܐܠܐ ܕܠܟܝ ܗܘ ܠܗܢܐ ܒܐܘܪܚܐ ܐܝܬܝܗܘܢ
ܐܝܬܝܗܘܢ ܒܢܝܢܗܘܢ . ܐܝܟ ܗܘܘ ܕܐܝܬܝܗ ܘܡܠܠܬܗܘܢ .
ܒܟܠܗ ܒܝܬ ܦܘܠܘܣܬܐ . ܒܪܡ ܘܐܡܪ ܠܗ ܐܢܫ ܐܢܫ . ܒܟܠܙܡܢ
ܡܢ ܢܦܫܐ ܢܦܫܐ ܚܕ ܐܢܫ ܒܟܠܗ ܘܡܫܝܚܐ ܠܟܠܢܗ ܕܐܢܫ.
ܒܟܢܐ ܘܡܟܠܗ ܐܝܟܐ . ܘܢܦܫܐ ܘܐܪܥܘܬܗ ܐܝܬܝܗܘܢܬܗ ܗܘ ܒܟܪ
ܠܡܪܥܐ ܕܐܝܟܐ ܡܢ ܘܢܦܫܐ ⁴ ܐܝܬܝܘܬܐ ܡܕܝܢܬܐ . ܘܟܠܡܢܐ ܚܕ
ܐܦ ܗܘܐ ܒܐܪܥܗ ܘܟܠܗܝܢ ܗܘܐ ܦܪܘܫܐ ܕܟܣܦܐ ܗܘ ܕܢܟܪܝܐ ܗܘܐ
ܗܢܐ ܚܕܝܐ ܡܢ ܗܘ. ⁶ ܕܐܬܠܡܝܕ ܕܟܠܗ ܢܦܫܐ ܗܘܘ ܘܟܠܡܠܟܘܬܗ
ܕܟܠܗ ܟܣܦܐ ܒܦܪܘܫܐ ܒܠܚܘܕ ܡܢ ܐܬܡܠܟܝܢ ܗܘܘ . ܠܐ ܦܘܫ .
ܒܬܚܝܬ ܦܘܫ . ܗܘܝ ܦܘܪܣܘܗܝ . ܘܐܠܗܐ ܐܦ ܒܗܢܐ ܘܐܡܪ
ܐܢܬ ܗܘ ܡܫܝܚܐ ܒܪܗ ܕܡܠܟܐ . ܡܢܐ ܒܪܗ ܕܐܠܗܐ ܒܬܒ
ܘܠܘܬܐ ܡܫܝܚܐ ܒܠܚܘܕ ܘܦܘܫܝ ܠܐ ܕܝܘܢܗ ܠܐܘܪܚܐ ܗܢܐ .
ܕܐܬܒ ܡܢ ܡܠܟܐ ܕܢܟܠܐ . ܒܬܚܝܬ ܚܕܐ . ܘܦܪܘܫ ܐܦܩܝ
ܩܘܡ . ⁷ ܒܝܘܡ ܐܢܫ . ܒܦܪܘܣܗ . ܘܢܦܫܐ ܠܡܪܢܝ ܒܪܡ
ܡܫܝܚ ܒܗ ܘܠܡܫܝܚܘܬܗ ܦܪܘܣܗ . ܘܕܝܢܐ ܡܫܝܚ ܗܘܘ ܠܗ

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¹ omit B ² omit B ³ omit C ⁴ ܐܪܥܝܘܬܐ E ⁵ ܡܕܝܢܬܐ C
⁶ ܠܐܬܠܡܝܕ D ⁷ omit B

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[1] [illegible]

[illegible]

[illegible]

[2] [illegible] [3] [illegible]

[illegible]

[illegible] [4] [illegible]

[illegible] [5] [illegible]

[6] [illegible]

[illegible] [7] [illegible]

[illegible]

[illegible] [8] [illegible]

[illegible]

[illegible]

[illegible]

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1 omit A 2 [illegible] B 3 [illegible] B 4 [illegible] B 5 omit B
6 add [illegible] B 7 add [illegible] B 8 [illegible] A

ܛܝܒܘܬ ܠܘܬܢ ܗܘܐ ܕܐܬܝܗܘ ܦܫܝܩܐ . 13 ܕܠܐ ܡܣܬܟܪܐ . ܒܪܘܟܝ
ܠܐܘ ܐܝܬܝܗܝ . ܡܫܝܚܐ ܕܠܐ ܠܡܣܬܟܪܘ . ܠܐ ܠܡܬܬܙܝܥܘ . ܒܟܬܒܝܢ ܩܘܩ
ܩܘܩܘܡܝ ܕܟܬ . [1] ܠܐ ܠܐܬܪܘܢ . ܡܫܝܚܐ ܠܠܐܪܘܢ ܒܟܬܒܝܢ ܪܫܐ .
ܢܝܫܐ ܕܢܝܟܫܢ . ܟܠܠ ܕܝܢ ܡܘܫܐ ܗܘ ܘܟܠܠ ܫܒܬܐ ܗܘܐ ܐܢܫ
ܠܐ ܡܢܝ ܐܦܠܐ ܡܠܐܟܐ ܕܫܡܝܐ ܘܠܐ ܒܪܐ ܐܠܐ ܐܢ ܐܒܐ ܗ ܒܡܫܬܡܥܢ ܠܐ
ܫܒܝܚܐ ܗܘܐ ܕܘܠܐ ܒܪܐ . ܘܒܡܒܪܢܘܬܐ ܐܡܪܗ ܡܪܢ ܘܠܗ ܒܝ ܠܐ ܡܢܝ
ܗܘ ܝܗܒ ܕܠܐܒܐ ܝܚܝܕܐ ܘܠܐ ܡܬܒܪܝܢܐ ܡܢܝ ܒܝ ܐܡܪ ܕܠܐ ܐܢܫ ܡܢܝ
ܠܐܒܐ ܐܠܐ ܐܢ ܒܪܐ ܐܝܢܐ ܠܒܪܐ ܕܫܘܠܡܗ ܕܟܠܡܐ ܠܐ ܢܗܘܐ ܕܝܢܝ .
ܐܡܪܗ ܕܝܢ ܠܗܘܕܐ ܡܛܠܠ ܗܘܐ ܕܠܟܘ ܐܡܪ ܕܝܢܝ ܐܢܐ ܟܠܐ ܐܡܪ ܐܢܐ
ܡܬܒܥܠܝܢ ܗܘܘ ܘܠܟܘ ܐܡܪ ܘܐܘܕܝ ܐܢܘܢ ܐܦ ܐܡܝܢܐ ܒܝܢܝܗܘܢ
ܝܗܒܝܢ ܗܘܘ ܒܟܠܗܘܢ ܕܪ̈ܐ ܘܗܘܒܐ ܒܟܠܬ ܪܘܚܩܘܬܗ ܡܗܘܡܝܢ
ܗܘܘ ܘܠܐ ܕܝܠܝܢ ܘܡܢ ܗܪܟܐ ܝܠܕܐ ܕܐܝܬ ܝܗܘܬܐ ܐܝܟܐ ܕܗܘܝ ܕܠܐ
ܢܝܥܘܗ ܒܢ̈ܝܐ ܐܢܫܐ ܝܬܝܪ ܡܫܬܪܐ ܠܗܘܢ ܡܢ ܗܘܝ ܕܝܢܥܘܗ .
ܐܝܟ ܕܟܬܝܒ ܗܘ . ܒܬܚܝ ܪܫܐ ܘܒܟܠܠ ܗܐ . ܕܝܢ ܕܝܬܘܢ . ܒܬܚܝ
ܕܟܬ ܘܐܝܟ . ܡܫܝܚܐ ܐܝܟ ܒܪܐܢܫܐ ܗܘ ܒܬܚܝ ܗܐ ܢܛܘܪܐ . ܘܠܬܪܝܢ
ܒܐܘܦ ܠܐܘ ܘܦܠܝ ܪܫܐ . ܦܦ . ܒܬܚܝ ܦܐ ܘܪܒܡ ܦܘܦ .
ܘܐܢܫܝܢ ܒܬܚܝ ܠܐܘ ܘܐܘܦ ܪܫܐ ܘܦܠܝ ܦܐ ܘܦܬܚܝ ܦܘܦ
ܦܪܝܢ ܠܗ ܢܬܬܬ . ܐܘ ܒܦܠܘܪܐ . [2] ܒܬܚܝ ܡܝܬܐ ܘܪܒܡ ܪܫܐ [2] .
ܠܪܝܚܐ . ܒܐܘܦ ܢܝ . ܘܢܦܩܝܢܘܢ ܒܝ [3] ܕܡܬܒܥܬܘܢ . ܒܬܚܝ ܕܟܬ
ܘܦܠܝ ܡܝܬܐ ܘܦܘܦܘܦܝ ܒܦ . [4] ܢܘܢܐ [5] ܕܡܬܒܥܬܘܢ . ܒܢܒܡ
ܡܝܬܐ . 14 ܒܬܪ ܕܝܢ ܠܪܝܫ ܢܦܩܝܢ ܗܘܐ ܗܘܐ ܦܝܝܢܐ ܕܦܛܪܝܐ
ܗ [6] ܢܘܡܐ ܐܪܒܥܐ ܐܡܪܗ ܠܗܘܕܐ ܒ ܐܬܘܗܝ ܒܒܝܬܢܝܐ ܒܒܝܬܗ

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1 omit B 2 omit C 3 ܕܡܬܒܥܝܢ ܐܢܬܘܢ B 4 omit A add ܒܝ B
5 ܕܡܬܒܥܝܢ ܐܢܬܘܢ B 6 ܒܢܘܡܐ B

ܘܪܥܝ ܓܡܠܐ ܡܪܟܒܬܐ . ܘܠܘ ܠܒܪܝܬܐ ܗܝ ܕܠܡܘܒܠܝ . ܣܘܢܐ
ܕܠܡܘܒܠܡܘܢ . ܠܐ ܪܒܘܗ . ܒܩܘܩܝ ܒܝܬ . ܐܝܟ ܕܦܓܪ . ܒܦܬܚ
ܦܐ . ܐܢܘܢ . ¹ܒܪܘܒܘ ܕܐܓܐ . ܒܝܦܩ ܕܠܬ . ܐܘܩܝܐ ܒܡܪ̈ܘܘܟܐ .
ܣܘܢܐ ܩܠܝܐ ܒܩܟܝܐ ܘܩܘܒܝܐ ܒܡܪ̈ܘܘܟܐ . ܐܘܩܝܐ ܒܡܪ̈ܘܘܟܐ
ܗ ܩܠܝܐ ܒܩܟܝܠܐ ܒܩܘܒܝܐ ܒܡܪ̈ܘܘܟܐ ܠܘ ܒܒܠܗܘܢ
ܙ̈ܢܝܚܐ ܣܘܬ̈ܢܐ ܦܬܝܚܐ ܐܠܐ ܘܠܘ ܒܗܘ ܕܡܪ̈ܝ ܐܒܘܟܢܐ ܒܢܝ
ܡܪ̈ܢܐ ܕܝܢ ܕܢܬܬܢܝܢ ܐܝܟ ܕܡܫܬܒܪܐ ܦܬܝܚ . ܘܢܐܐ ܓܓܐ . ܒܣܒܟ
ܓܐܘ . ܐܒܢܐ ܝܘܪ ܠܐ ܗܘܐ ܗܘܐ ܕܓܐܢܐ . ܒܒܠܚܘܡ ܗܐ ܦܝܠܬܐ .
ܣܘܢܐ ܠܐ ܝܘܪ ܐܬܗܘܢ ܗܘܐ ܐܒܢܐ ܕܓܐܢܐ . ܕܡܟܝ ܕܢܐܡܪ ܠܚܘܪܐ
ܗܢܐ ܕܐܦܬܟܠܠ . ܒܫܠܡ ܩܘܦ . ܘܦܠܠ . ܣܘܢܐ ܘܓܐܪܡܢ ܒܦܬܚ
ܡܣܩܠ . ܒܡܩܠܐ . 12 ܘܦܪܢ ܕܢܩܠܠܠ ܠܡܠܗܘܢ ²ܒܩ̈ܠܬܠܐ . ܣܘܢܐ
ܒܦܠܓܐ ². ܕܐܝܢܪܗ ܒܒܒܩܢ ܕܟܬ . ܗܒܝܪܐ ܘܐܘܝܪܗ . ܣܘܢܐ
ܘܐܦܠܩܗ ܠܩ̈ܠܚܐ ܘܢܐܦ . ܘܢܠܦܘܗܢ . ܒܩܘܩܝ ܦܐ .
ܡܢܗܘܢ ܕܝܢ ܡܠܟܘ . ܒܦܬܚ ܥܘܦ . ܘܢܬܠܢܘܗܢ ܒܪܡܐ . ܣܘܢܐ
ܠܒܪܡܐ ܠܐܝܪܬܐ . ܝܚܢܐ ܕܒܦܪܐ . ܐܢ ܦܠܢܝܐ ܠܡܬܠܠ ܒܦܦ
³ܢܦܠܐ . ܣܘܢܐ ܒܢܦܦܘܢ . ܠܒܦܪ . ܠܐ ܗܘܐ ܡܓܠܗܘܢܐ ⁴ܓܠܝܢ
ܐܢܘܢ ¹ . ܒܝܦܩ ܓܝܬ . ܠܐ ܗܘܝܬ ܒܟܠܝ ܗܐ . ܣܘܢܐ ܠܐ ܐܢܬܝܢ
ܢܦܩܐ . ܘܢܦܠܝܢ ܦܠܓܐ . ܣܘܢܐ ܦܐܠܬ ܦܠܓ̈ܐ ܒܩ̈ܒܐ ⁵ܘܢܦܩ
ܡܟܠܒܐ . ܣܘܢܐ ܘܦܪܢܠܟܓ ܡܟܠ̈ܒܐ . ܒܒ̈ܢܝܩܬܐ . ܐܢܒܢܐ ⁶ܒܢܦ̈ܩܐ
ܢܦܠܝܢ ܒܢܦܝܐ . ܒܒܘܩܝ ܦܐ . ܣܘܢܐ ܐܢܒܢܐ ܒܢܦܩܐ ܢܦܠܐ ܗܘܐ
ܗ̄ ܢܦܩܐ . ܒܝܬ ܝܘܪ . ܘܐܓܓ ܐܢܦܠܬܐ ܡܢܐ ܡܦܒܢܬܐ ܐܢܦܠܝܬ
ܓܢܝ ܩ̈ܢܝܢ ܕܐܬܝܗܘܢ ܩܦܒܢܐ . ܣܘܢܐ ܠܒܦܐ ܒܪܝܡ ܠܦܪ ܒܦܬܚ

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1 ܗܘ ܒܪܝܢ B 2 ܒܦܠܓܐ ܣܘܢܐ ܒܩܠܬܠܐ B 3 ܢܦܠܐ CDE
4 ܓܠܝܢܘܢ B 5 ܘܢܦܩ CDE 6 ܒܗܘܢܐ D

ܣܓܝܐܘܬܐ . ܡܘܠܕܐ ܣܓܝ̈ܐܐ . ܥܢܝܐ ܕܬܡܟܢܐ . ܦܣܪ̈ܐ ܗܘ .
ܡܘܠܕܐ ܛܒܐ ܗܘ . ܡܠܟܐ ܐܝܟ ܡܠܟܐ ܬܥܒܕܘܗܝ . ܡܘܠܕܐ ܠܐ
ܡܠܟܬܐ . ܒܒܝܬ ܡܪܝܚ . ܬܗܘܐ ܒܫܢܬܐ [1]ܬܬܡܠܟܢ . ܡܘܠܕܐ
ܒܫܢܬܐ ܬܡܝܢܝܘܬܗ . 10 ܡܢܐ ܦܩܘܕܘܗܝ ܒܟܬܒ ܦܐ ܡܢ ܦܦܪܐ . ܡ
ܦܦ ܒܟܬܒ ܡܢܗ ܡܢ ܦܦܪܐ . ܕܒܬܘܒ ܒܬܒܐ ܕܦܩܕܢܐ .
ܡܘܠܕܐ ܕܡܪܚܡܢܘܬܐ . ܘܢܦܪܐ . ܡܢ ܒܪܝܫܝܬ ܕܝܢ ܕܒܪܐ ܘܢܘܒܬܐ .
ܒܪܝܟ ܢܘܢ ܦܦܦ ܘܪܘܚ ܒܗܬ ܢܫܬܘܝܢܘ ܒܥܠܡ ܦܦܦ
ܦܦܦܫ ܒܗܬ . [2]ܒܗ ܐܝܟ[2] . [3]ܡܬܟܢܫܐ ܢܦܘܩ . ܒܒܝܫ .
ܒܗܬ[3] . ܡܪܝܡ ܕܟܠܗܐ ܐܘܪܚ . ܒܪܘܟ ܪܫܥܐ . ܘܠܐ ܬܟܠܘܢ .
ܒܪܘܟ ܒܗ . ܐܝܟ . ܘܦܫܥܐ ܐܝܟ ܟܠܐ ܕܬܥܒܕܘܢ . ܡܘܠܕܐ ܒܝ
[4]ܒܗ . ܘܠܐ ܬܦܘܩ . ܒܒܝܬ ܬܘܪܐ . ܡܘܠܕܐ ܒܪܝܟ ܬܘܪܐ . ܘܡܬܦܫܥܐ
ܦܒܪܬܐ . ܡܘܠܕܐ ܐܘܪܚܬܗܘܢ . ܘܢܦܪܘܢܗܘܢ . ܒܦܦܫ ܪܫܥܐ
ܘܪܘܚ ܕܠܬ . [5]ܘܦܪܘܩ ܙܬܝܢ . ܡܘܠܕܐ ܬܡܬܟܬܒ . ܒܒܝܬ ܕܐ
ܘܐܦܦ ܡܘܢ . ܥܝܢܐ ܕܬܦܪܐ . ܬܡܟܢ ܒܪܬܡܟܢ . ܒܡܟܢ ܬܟܬ
ܘܒܝܬ ܡܪܝܚ . ܡܘܠܕܐ ܒܪܗ ܕܬܡܟܢ ܒܪܬܡܟܢ ܗ̄ ܒܬܪܝܢ
ܥܝܢܐ ܡܘܠܕ̈ܐ ܦܦܠܐ ܒܪ ܦܦܠܐ ܐܦܬܒܝܢ . ܘܦܪܘܢ ܬܡܟܘܢܐ
ܘܬܡܟܢܘܬ ܒܪܗ ܕܕܘܡ . ܒܬܪܝܢ ܥܝܢ̈ܐ ܡܘܠܕܐ ܒܪܐ ܕܒܪܗ ܕܕܘܡ
ܬܪܝܢ ܟܠܗ ܐܦܬܒܝܢ . ܗܘ ܕܝܢ ܦܦܠܐ ܦܪܐ ܠܒܦܗ . ܒܐܦܦ
ܒܗܬ . ܪܒܗ . ܡܘܠܕܐ [6]ܪܒܒܘܢ . ܒܡܒܝܢ ܢܘܢ . ܕܐܢܐ . ܘܡܟܝܪܐ
ܬܝܒܘܢ ܠܗ . ܡܘܠܕܐ ܢܐ . ܘܐܠܐ [7]ܗܘܐ ܒܐܘܪܚܐ . ܡܘܠܕܐ ܘܢܦܦܦ
ܗܘܐ ܠܒܦܘܢ ܒܐܘܪܚܐ . 11 ܒܬܦܦܪ . ܒܐܦܦ ܦܐ ܡܘܠܕܬܐ

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[1] ܬܬܡܠܟܘܢ BDE [2] omit BE [3] omit E [4] add ܐܝܟ B
[5] ܦܪܘܩ B [6] ܪܒܘܢ B [7] omit B

ܠܡܚܘܝܘ . ܒܦܬܚ ܡܢܩܛ . ܘܢܒܥ ܠܠܬ[1] ܡܬܐܠܠܝܢ . ܒܦܬܚ
ܐܝܬ . ܗܘܝܐ ܡܩܒܠܢܐ ܠܬܠܬܐ . ܘܗܘܬ ܝܬܝܪܐ[2] ܘܡܬܐܠܠܢܐ . ܒܦܬܚ
ܡܢܩܛ . ܗܘܬ ܕܟܠܗܘܢ . ܐܠܗܐ ܐܢܐ . ܒܦܘܩ ܐܠܗ . ܠܗܘܪܢ
ܕܠܐ ܡܪܢ ܢܬܢ . ܒܦܬܚ ܢܗܝ . ܘܐܚܬܐ ܒܬܚܬ . ܟܠܐ ܒܪܗ ܕܐܢܫܐ
ܕܫܡܥ ܢܫܡ ܘܢܬܫܐ . ܗܘܝܐ ܘܢܬܠܬܫܐ ܗ̄ ܐܝܟ ܕܒܥܘܐܐ ܐܡܪ
ܡܢ ܠܬܠܡܝܕܘܗܝ ܕܐܝܟܢܐ ܠܡܐܠܬܐ ܕܐܠܗܐ ܠܗܘܪܢ ܢܕܥܬܘܢ
ܐܘ ܫܒܥܐ ܘܠܗܘܢ ܕܬܚܢ ܐܢܐ ܠܡܝܫܐ ܘܠܡܫܡܫ ܡܢ ܒܝܬ ܡܫܬܐ
ܐܝܟ ܕܒܬܢܐ ܕܟܠܢ ܠܐ ܡܫܬܟܚܬܘܢ[3] ܐܦ ܐܠܗܐ ܐܢܐ . ܒܪܝܟ
ܐܠܗܐ . ܘܐܚܪܢܐ ܕܡܪܢܐ ܠܗ ܢܩܘܐ ܠܗ ܗ ܡܫܝܐ ܠܗ ܗܢ
ܢܘܚܐ . ܘܡܪܢܬ . ܒܦܬܚ ܡܢܩܛ . ܗ ܘܢܝܬܐ ܢܦܩܐ[4] ܡܢ ܫܡܫܗ
ܒܪ ܫܬܗ ܢܦܩܬܗ . ܒܦܬܚ ܒܝܬ ܡܪܢܒܬܐ ܘܢܘܒܝܢ ܠܐܘ .
ܗܘܝܐ ܒܒܝܬܗ . ܒܦܬܚ ܕܐ ܘܢܘܒܝܢ ܠܐܘ ܗ ܐܢܝܬܗ . ܘܢܦܠܐ
ܟܠܐ ܐܢܬܐ ܘܡܬܒܒܒ . ܒܦܬܚ ܒܝܬ ܘܕܐ ܗ̄ ܡܬܬܪܦ ܒܢ ܡܢܝܠܐ
ܐܝܟܗܘܢ ܘܟܠܝܠܗܘܢ . ܗܘܝܐ ܡܬܟܢܫܐ ܗ̄ ܡܬܦܠܦܠܐ ܗܘܐ
ܘܡܪܢܬ . ܘܐܒܠܝܢ ܫܢܝܬܐ ܐܢܝܬܗ . ܒܦܬܚ ܗܘܪ . ܒܒܢܐ .
ܕܡܬܐ ܡܬܚܫܒܝܢ . ܒܪܘܒܝܢ ܒܝܬ . ܗܘܝܬܘܢ . ܒܟܠܝܢܗܘܢ .
ܒܦܬܚ ܘܐܘ ܘܢܘܒܝܢ ܒܦ . ܐܡܪ ܠܗܘܢ ܢܦܫ ܠܐ ܠܒܟܠܢܗܘܢ .
ܒܪܘܒܝܢ ܒܦ . ܡܢ ܕܠܐ ܗܘܐ . ܒܟܠܝܢ ܗܐ . ܗܘܝܐ ܕܠܐ ܐܝܬܘܗܝ .
ܠܘܒܟܠܒܘܢ ܢܠܒܢܒܘܢ ܗܘ . ܢܝܫܐ . ܒܦܬܚ ܢܝܫ . ܕܢܦܪܐ .
ܗܘܝܐ ܒܐܦܐ ܢܝܫܬܐ . ܒܥܘܪܗ . ܦܫܘܫܝܗ . ܒܪܝܟ ܦܘܦ .
ܐܢܐ ܕܠܘܟܠܗܘܢ . ܒܦܬܚ ܠܡܪ . ܠܐ ܡܢܬܐ . ܕܠܒܘܠܐ ܠܢܫܐ

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[1] ܡܬܐܠܠܝܢ BE [2] ܘܡܬܐܠܠܢܐ BE [3] ܕܐܦ B [4] ܟܠܐ B

ܘܐܬܐ . ܒܐܘܪܚܐ . ܡܢ ܪܘܡܐ ܬܬܐܠܡܢ . ܒܩܘܦܣ ܘܐܬܐ . ܗܪܟܐ
ܒܣܘܪܝܐ . ܒܩܘܦܣ ܒܗ . ܢܘܚܐ ܒܡܕܒܪܐ . ܘܦܪ . ܒܒܬܝܢ
ܘܐܘ ܩܩܘܦ . ܢܘܚܐ ܘܦܪܙܠܠ ܠܒܢܬܐ ܕܢܬܥܡܕܘܢ . ܒܩܘܦܣ
ܒܗ . ܢܘܚܐ ܠܡܥܠܠܐ . ܟܠܐ ܐܪܥܐ ܘܒܪܝܬ . ܢܘܚܐ ܐܘܪܚ . ܘܡܝܐ
ܘܐܝܬ ܗܘܐ ܢܘܒܐ . ܢܘܚܐ [1]ܢܘܚܡܐ ܒܐܘܦ ܢܘܢ ܐܡܪܝܬܐ . ܘܡܠܝܠܐ .
ܘܐܬܐ ܠܐܬܪܐ ܕܡܠܟܘܬܐ . ܒܐܘܦ ܡܠܡܠ ܘܡܬܝ ܢܘܢ . ܘܐܠܐ ܐܢ ܚܕܐ
ܠܐܪܬܐ . ܢܘܚܐ ܚܕ ܠܚܡܫܐ . ܠܡܬ ܗܘܐ ܢܡܠܗܘܢ . ܢܡܠܐ ܠܚܡܫܡ
ܩܢܝܬ . ܒܦܠܚ ܘܘܦ . ܒܡܐ ܘܘܦܢܝܢ . ܢܘܚܐ ܐܦܩܝܕܐ . ܬܘܒ
ܦܡܠ ܐܝܕܘܗܝ ܟܠܐ [2]ܒܢܝܗܝ ܘܬܥܒܝܢ . ܒܪܒܝ ܘܘܦ . [3]ܢܘܚܐ
ܘܒܝܪܗ ܕܢܚܐ [3] . ܘܒܪܗ ܒܐܦܐ ܘܦܪܝܢ ܠܡܒܐܐ ܒܐܘܦ ܒܗ
ܡܪܒܬܐ . ܢܦܘܫܝܗ ܒܐܘܦ ܠܠܦ ܩܡܠ . ܘܒܐܐ . ܒܦܠܚ ܘܐܘ .
ܢܦܘܫܝܗ ܒܬܚ ܘܐܘ . ܚܝܢܐ ܕܩܒܐ . 9 ܘܒܬܪ ܦܬܐ
ܢܘܡܢ ܗ ܐܦ ܡܬܚܝ ܦܬܐ ܐܡܪ ܠܗܘܢ ܕܝܢ ܬܠܡܝܕܐ ܕܝ ܠܢܘܡܐ
ܩܪܡܕܐ ܕܒܗ ܐܦܬܘܕܝ ܠܗܘܢ ܕܠܐ ܢܬܒܥܘܢ ܡܘܬܐ ܕܩܡܐ ܕܚܝܘܢ
ܦܘܒܚܗ ܘܠܢܘܡܐ ܐܡܪܝܢ ܕܒܗ ܢܘܢ ܠܗܘܢ ܒܬܪܐ ܕܬܒܪ
ܢܡܠܗܘܢ ܕܢܘܡܬܐ ܕܒܡܬܒܬܐ ܡܢܐ . ܘܐܬܦܬܓܒ [4]ܠܠܒܝܢܗܘܢ .
ܒܝܒܝ ܕܐ . ܢܘܚܐ ܘܐܬܢܠܒܬ ܕܡܘܬܗ ܩܪܡܝܗܘܢ . ܘܡܐܗܪ .
ܒܬܚ ܡܠܡܠ . ܗܘܐ ܠܒܘܦܗ ܘܡܝܘܪ . ܒܬܚ ܡܠܡܠ . ܦܒ
ܐܝܟ ܠܟܠܐ . ܢܘܚܐ ܘܡܐܢܘܗܝ ܗܘܘ ܡܐܗܪܐ . ܒܬܚ ܡܠܡܠ .
ܐܡܢܐ ܕܒܢܝ ܐܢܫܐ [5]ܠܡܝܢܘܪ ܒܐܪܥܐ ܠܐ ܡܦܟܝܢ . ܢܘܚܐ ܗܢܘܢ
ܕܐܬܘܗܝ ܩܪܐ . ܒܐܘܦ ܘܘܦ ܘܦܠܝ ܙܕܐ . ܟܠܐ ܐܪܥܐ ܠܐ ܡܟܐ

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[1] ܢܘܢܘܩܐ B [2] add ܢܘܚܐ ܘܒܝܪܗ ܕܢܚܐ B [3] omit B
[4] ܠܒܢܝܗܘܢ CD [5] add ܒܬܚ ܡܠܡܠ B ܠܡܢܘܪ D

ܕܢܡܫܝܢ ܗܘܘ . 7 ܘܒܝܡܘ . ܒܫܥܝ ܘܐܘ ܒܝܘܢ . ܠܘܬܗ
ܦ̈ܢܝܡܐ[1] . ܟܕ ܠܐ ܡܫ̈ܡܝܢ ܐܢܕܗܘܢ ܘܐܬܒܠܒܠܘ . ܒܫܥܝ ܕܐ ܘܕܠܥ .
ܐܝܗܘ ܕܒܛܠܐܝܥ . ܒܡܠܝ ܒܝܥ . ܡܫܬܐ ܢܡܫܬ . ܢܘܢܐ ܒܡܫܬܐ
ܢܥܠܡܝ . ܒܫܥܝ ܡܕܢ . ܡܘܪܒܝܝ . ܒܐܘܫ ܒܝܥ[2] ܡܘܣܠܘܝܝܢܘ ܢܘ
ܡܘܣܠܘܝܝܢ ܒܐܘܫ ܢܘܢ . ܢܝܝܝܐ ܕܐܡܥܐ . ܕܠܐ ܗܘܐ ܠܠܒܗ ܒܠܐ
ܠܒܪܫܗ ܗ ܡܣܘܐ ܕܡܘܠܬܝܗ ܕܢܫܡܐ ܡܠܠܝܠܥܐ[3] ܒܠܒܐ ܐܝܥܗܘܢ[3]
ܢܝܝܘܬܐ . ܢܘܢܐ ܫܢܪܘܬܐ · ܒܝܢܐ ܒܝܡܥܐ[4] ܗ̄ ܡܣܘܐ ܕܐܝܥ ܒܝܢܐ
ܒܝܡܥܐ[4] ܐܒܫܐ ܕܐܦ ܦܝܠܠܘܣܘܫܐ ܕܠܒܪ ܡܘܕܝܢ . ܡܒܗܪܝܘܬܐ
ܢܘܢܐ ܡܡܒܠܘܬܐ . ܘܠܐ ܐܒܝܢܝ ܕܢܩܡܐ . ܒܪܒܢ ܢܘܢ ܘܡܠܝ ܩܝܥ .
ܗܝ ܕܝܢ ܐܢܥܬܐ ܐܝܥܝܗ ܗܘܬ ܢܝܫܥܐ . ܒܫܥܝ ܢܝܥ . ܡܢ
ܫܘܢܒܝ ܕܣܘܪܐ . ܢܘܢܐ[5] ܢܝܫܥܐ ܣܘܪܝܥܐ ܫܘܢܒܘܥܐ ܒܢܝܡܐ
ܠܐ ܗܘܬ . ܒܒܠܝ ܗܐ . ܢܝܪ ܡܒܪܐ . ܐܦ ܒܠܒ̈ ܐܒܠܝܢ[6] ܡܢ
ܦ̈ܪܘܬܐ . ܒܪܒܝ ܬܐܘ ܐܝܪܥܐ . ܢܘܢܐ[7] ܡܢ ܦ̈ܪܒܘܒܐ . ܕܒ̈ܢܝܐ .
ܘܢܝܪܗ . ܒܪܘܒܝ ܢܡܠܠ ܘܡܘܡܝ ܕܠܥ . ܢܘܢܐ ܕܒܪܗ ܡܢ ܒܝܡܐ .
ܘܪܦ . ܒܫܥܝ ܪܡܝ . ܒܦܪܒ . ܒܫܥܝ ܘܐܘ . ܠܠܡܝܗ . ܢܘܢܐ
ܢܫܘ ܒܠܡܝܗ . ܘܢܪ ܒܡܠܝܐ ܘܐܬܬܢܝ . ܒܫܥܝ ܬܐܘ ܘܢܘܢ .
ܘܐܡܪ ܠܗ ܐܬܫܥܝ . ܒܠܝ ܬܐܘ ܐܝܪܥܐ . ܢܘܢܐ ܐܦܫܥܐ . ܒܪܒܡ
ܗܘܒ ܐܬܫܥܝܢ ܐܝܪܥܐ ܘܬܐܘ ܒܪ ܡܪܒܒܝܢ ܒܠܗܝܢ . ܘܒܗ
ܒܡܥܐ ܐܬܫܥܝ . ܒܫܥܝ ܦܐ ܘܬܐܘ . ܢܘܢܐ ܐܬܫܥܝܢ ܐܝܢܗܝ .
ܠܒܪܘܡܐ ܒܒܪ . ܒܐܘܫ ܒܐ 8 ܒܪ ܢܡܠܒܢ . ܒܫܥܝ ܢܪܐ ܘܐܘܫ
ܢܘܪ . ܠܒܥܝܗܘܢ ܢܝܫܢ . ܒܘܘܡܝ ܦܐ . ܢܘܢܐ ܡܡܥܪܢ ܒܡܠܝ

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1 ܦܪ̈ܡܐ C 2 ܡܘܣܠܘܝܝܢ B 3 ܒܠܒܐ ܐܝܥܗܘܢ B 4 omit A
5 omit A 6 omit B 7 omit C

ܓܢܝܚܐ ܕܢܦܫܐ   ܡܢ ܗܪܘܕܝܣ . ܒܒܝܬ ܕܝܠܗ ܡܫܡܫܢܘܬܐ ܕܟܝ
ܗܘܐ ܠܩܪ̈ܝܒܘܗܝ ܘܠܒܢ̈ܝ ܒܝܬܐ . ܗܢܝܐ ܘܟܪ̈ܝܗܐ ܠܟܗ̈ܢܐ ܘܒܬܠܬ
ܒܬܪܗ ܕܗܪܘܕܝܐ ܪܒܝ . ܒܫܬܝܢ ܕܠܬ . ܘܐܡܪ ܡܠܟܐ ܠܬܠܡܝܕܘܬܐ
ܦܐܠܝܐ . ܒܦܬܚ ܥܡ ܢܡܘ̈ܣܘܗܝ ܒܦܬܚ ܠܟܠ . ܡܢܝܐ . ܘܡܢܐ
ܠܗ ܕܡܩܪܒ ܕܬܐܠܦ . ܒܪܟܝ ܬܐܘ ܘܦܝܡ . ܐܠܐ ܠܒܢܝܢ .
ܡܢܐ ܐܦܠܝܘܗܝ . ܒܪܟܝ ܟܠ ܘܦܝܡ . ܗܢܘܢ ܡܢܐ ܐܦܠܐ
ܒܪܟܝ ܟܠ ܘܦܬܚ ܦܝܡ . ܘܡܚܪܐ ܕܟܠ ܒܦܬܟܘܬܐ . ܗܢܘܢ
ܕܡܠ ܗܘܪܒܐ . ܡܬܠܐ ܕܝܡ ܡܦܘܬܐ . ܒܪܘܦܢ ܡܢܡܠ ܐܢܫܝܬܐ
ܚܫܝܫܬ . ܦܪ ܡܠܟܐ ܐܦܝܣܩܘܦܘܬܐ . ܒܪܟܝ ܟܠ ܘܐܦ ܠܡܢ
ܗ̄ ܬܠܡܝܕ ܗܘܝܐ . ܘܐܠܐ ܦܫܘܗ ܪܘܫܗ[1] ܕܢܘܢܝܡ ܗ̄ ܠܪܝܫܗ .
ܘܒܟܢܫܐ ܪܘܬܗܘ ܡܢ ܕܠܗܝܢ ܩ̈ܕܝܫܐ ܘܡܕܝܢܬܗܘܢ . ܒܦܬܚ
ܦܘܦ ܘܪܘܡܐ ܕܟܠܬ . ܕܐܠܐ ܢܦܝܡ . ܒܪܟܝ ܢܢ ܘܫܥܬ ܡܕܝܢܬܐ[2] .
ܘܦܘܡ . ܒܦܬܚ ܦܘܦ . ܠܗܘܢ ܕܢܫܡܥܘܢ ܠܟܠܐ ܐܝܟ ܫܡܥܬܝܢ
ܫܡܥܬܝܢ . ܒܪܘܦ ܡܢܡܠ . ܗܢܘܢ ܦܘܢܝܐ[3] ܦܘܢܝܐ ܒܫܠܝ ܚܝܝܬ .
ܪܘܚܐ ܓܒܪ ܠܥܘܒܕܗܘܢ . ܒܫܟܝܢ ܠܡܢ ܘܦܬܚ ܒܝܬ ܡܕܝܢܬܐ .
ܗܘܬ . ܒܒܠܝܢ ܗܘ . [4]ܘܦܘܒܪ ܠܗܘܢ ܕܝܬܘܐ ܗܘ ܢܓܝܐ . ܗܢܘܢ
ܕܗ̈ܓܓܐ ܐܝܬܘܗܝ . ܘܐܡܪ ܠܗܘܢ ܐܠܠܒܘܢܘ . ܒܫܠܝ ܒܝܬ .
ܢܦܫܬܟܘܢ ܒܦܬܚܐ . ܘܫܠܝܬ ܪܘܚܐ . ܗܢܘܢ ܘܫܠܝ ܪܘܚܐ . ܐܬܐ
ܐܬܐ ܕܓܒܪܐ . ܒܪܟܝ ܓܒܠܐ ܘܢܘܢ . ܘܪܘܚܗ ܒܒܠܝܗ ܐܝܬܐ ܗܘ .
ܗܢܘܢ ܒܒܠܗ ܦܪܘܦܐ ܗܘ ܒܪܟܝ ܦܐ ܘܡܢܟܝ ܪܘܚܐ [5]ܘܪܘܡܢ
ܒܦ[5] . ܕܐܝܢ ܠܟܢܫܐ ܕܠܒܘܫܗ ܢܦܫܘܢ . ܒܪܘܡܢ ܒܝܬ . ܗܢܘܢ
ܢܓܫܘܢ . ܘܒܠܗܘܢ ܐܠܠܝܢ ܕܪܟܝܢ . ܒܦܘܦܝܢ ܒܝܬ . ܗܢܘܢ

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1 ܪܘܫܗ D   2 ܡܕܝܢܬܐ B   3 omit B   4 ܘܦܘܒܪ B   5 omit B

ܚܝܬ ܘܫܠܚ ܒܝܬ ܡܪܟܒܬܐ . ܘܡܚܕܐ ܕܒܫܬ ܡܠܝܢܐ ܗ̄
ܡܪܕܝܬܐ ܕܕܡܟܗ . ܟܕ ܕܚܝܠܐ ܘܪܬܝܬܐ . ܒܝܬܚ ܕܠܬ ܘܪܝܫ .
ܒܪܬܝ . ܒܝܬܚ ܪܝܫ . ܗܡܫܘܬܒܝ [1]ܐܚܝܬܒܝܢ . ܕܘܝܐ
ܫܘܐܒܬܒܝ . ܒܪܒܢ ܐܚ ܘܪܘܒܡ ܬܐܘ . ܛܠܝܬܐ ܠܐ ܡܝܬܬ ܐܠܐ
ܕܡܟܐ ܗܝ . ܒܝܬܚ ܕܠܬ ܘܘܘܫܝ ܒܣ . ܕܘܝܐ [2]ܕܡܟܝܐ
ܒܗܢ ܡܝܡܪ . ܘܐܡܪ ܠܗ̇ ܛܠܝܬܐ ܩܘܡܝ . ܒܫܠܝ ܡܝܡܪ
ܕܘܝܐ ܛܠܝܬܐ ܒܝܬܚ ܛܝܬ ܘܐܬܘ ܡܪܟܒܬܐ ܩܘܡܝ ܒܚܒܢ
ܡܝܡܪ . ܗܝ ܕܐܬܝܗ ܕܡܬܒܫܒܐ ܒܟܘܣܬܐ ܠܒܝ . ܐܡܪ ܐܢܐ
ܩܘܡܝ . ܒܫܠܝ ܡܝܡܪ . ܘܩܡ ܐܝܟ . ܒܝܬܚ ܐܦ . ܘܐܡܪ
ܕܢܠܟܝ . ܒܘܘܫܝ ܘܐܬ . ܠܗ ܠܡܠܠܣ . ܕܘܝܐ ܠܡܐܡܪܠܠ
6 ܠܐ ܗܘܐ . ܒܒܠܠ ܗܐ . ܗܢܐ ܢܓܪܐ ܒܪܗ ܕܡܪܝܡ ܗ̄
ܕܡܟܢܐ ܕܢܘܣܒ ܒܒܝ ܗܘܐ ܘܡܠܠܗܝ ܠܐ ܒܗܕܘܗܝ ܒܫܡ ܐܒܘܗ
ܘܐܚܘܗܝ . ܘܣܒ . ܒܣܬܝ ܐܦ . ܐܝܟ ܕܠܐ ܢܫܒܠܘܢ [3]ܡܪܝܡ
ܠܘܪܚܐ ܐܠܐ ܐܦ ܫܒܩܐ . ܕܘܝܐ ܚܘܛܪܐ ܒܠܚܘܕܗ̄ ܗܝ ܕܐܠܐ
ܐܦ ܣܘܒܠܐ ܕܗܝ ܕܐܦܠܐ ܒܝܢܐ ܗܘܪܒܢܐ ܘܚܝܕܢܐ ܗܕܐ ܡܢ ܗܝ
ܕܡܬܝ ܐܦܠܐ ܫܒܩܐ ܐܡܪ . ܐܠܐ ܢܣܐܠܘܢ . ܒܪܒܢ [4]ܢܟ ܘܣܣܡܒܬ
ܛܠܝܐ . ܒܪܒܢ ܬܝܬ ܘܐܦܣ ܠܡܪ ܕܘܝܐ ܫܪܐ ܒܪܒܢ ܣܡܒܬ ܘܪܘܒܡ
ܕܠܬ . ܠܡܢ ܗܘܘ . ܒܒܠܢ ܗܐ . ܕܘܝܐ ܒܬܪܘ . ܕܠܐ ܦܠܝܟ
ܠܡ ܕܬܣܒ ܐܢܬܬ ܐܚܘܡ ܗ̄ ܡܠܦܠܠ ܕܒܒܢܐ ܦܠܬܝܗܝ ܐܘ
ܠܘܠܐ ܗܒܢܐ ܠܗ ܠܐ ܦܠܝܟ ܗܘܐ ܠܗ ܕܢܣܒܝܗ ܐܝܡ ܢܡܘܣܐ
ܕܡܘܫܐ . ܒܘܣܡܝܐܬ . ܕܘܝܐ ܘܗܘܢܐܬ ܦܠܠ ܗܘܐ ܠܗ .

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1 add ܒܝܬܚ ܢܝܬ B 2 add ܗܝ B 3 omit C 4 omit D

ܕܡܣܒܪܬܐ ܒܣܘܦܐ ܕܠܐ ܢܣܬܟܡ ܕܬܬܢܝܚܘܢ . ܘܩܘܒܠܐ ܠܒ̈ܢܩܐ ܗ̄
ܒܦܪܝܫ ܡܢ ܚܝ̈ܘܬܐ ܩܕܡ . ܕܠܐ ܘܐܘ ܐܚܪܝܬܐ ܒܬܝܒܘܬܐ ܘܠܐ
[1]ܚܝܬܝܬܐ ܐܠܐ ܒܗܘܐ ܘܕܝܢ ܐܦܣܐ ܕܡܫܝ̈ܚܝܐ ܡܕܝܢܬܐ ܒܐܦܠܬ ܗܘ
ܘܬܠܡܝ̈ܕܘܗܝ . ܒܗܘܬ ܒܟܠܝܠܐ ܪܒܬܐ [2]ܕܪܘܚܐ ܗ̄ ܒܟܠܝܠܐ ܪܘܚܐ
ܐܝܬܝܗ ܩܘܡܬܐ ܕܟܠܗ ܐܦ̈ܝ ܐܪܥܐ ܪܘܚܐ ܘܒܪܘܐ ܒܢܝܪܐ ܕܪܘܚܐ
ܘܒܪܬ ܘܠܐ ܗܝ ܒܒܪܝܬܐ ܘܣܘܟܠܐ ܕܠܠܗܘܢ ܡܬܒܩܢܐ . ܗܘ
ܕܝܢ ܢܦܘܫ ܒܠܠ ܒܫܪܝܐ . ܒܝܘܡ ܒܝܬ ܘܐܘܦ ܫܡܫܬ ܒܫܠܝ ܕܟܠܬ
ܡܪܒܝܬܐ . [3]ܕܦܫܝܛ . ܒܪܒܝܢ ܡܫܝܚ [1]ܗܘܐ . ܡܕܝܢܬܐ ܕܦܫܝܛ
ܒܬܚܝ ܕܟܠܗ ܘܡܕܝܢ ܡܫܝܚ . [4]ܗܘܐ 5 ܘܐܬܐ ܠܟܢܪܐ ܕܝܡܐ
ܐܬܪܐ . ܡܕܝܢܬܐ ܠܟܘܪܐ ܕܝܘ̈ܪܢܐ . ܘܠܐ ܐܝܟ ܡܦܩܝܢ ܗܘܐ
ܠܡܒܩܘܗ ܒܪܘܒܝܢ ܒܦܝܢ ܒܒܩܝܢ ܒܝܬ . ܡܕܝܢܬܐ
ܠܡܒܩܬܗ . ܒܦܝܐ ܗܘܐ ܒܡܥܠܝܬ . ܒܬܚܝ ܙܒܐ . ܢܒܩܗ .
ܡܕܝܢܬܐ ܘܡܣܩܣܗ ܗܘ ܠܗ . ܒܒܐܓܐ . ܐܡܪ ܠܗ ܠܝ̈ܡܘܢ ܦܩܝܢ
ܡܕܝܢܬܐ ܦܣܐ ܠܟ . ܡܢܠܠ ܕܡܥ̈ܝܢܐ ܐܝܟ ܗ̄ ܒܫܪܐ ܠܠܟܘܢ
ܐܘܒܝܬ ܪܒܘܬܐ ܚܕܐ . ܐܝܬ ܗܘܐ ܕܝܢ ܬܡܢ ܠܘܬ ܓܒܪܐ ܥܒܪܐ
ܪܒܬܐ ܕܢܝܪ̈ܢܐ . ܡܕܝܢܬܐ [5]ܪܦܬܐ ܕܪܒܝܐ . ܕܐܬܝܠܕܘ . ܒܬܚܝܢ
ܚܝܬ ܒܘܢ . ܒܡܦܐ . ܚܢܝܢܐ ܕܐܪ̈ܒܬܐ . [6]ܘܚܐܘܘܗܝ ܠܗܘ
ܕܩܐܪ̈ܘܗܝ . ܡܕܝܢܬܐ ܕܦܬܕܝܘܢ . ܒܪ ܠܒܢܩܐ ܒܦܒܢܐ . ܒܒܒܩܝ
ܒܡ . ܘܝܬܒ . ܒܩܪܝܘ ܒܟܝܢ ܦܢܘܗ . ܡܕܝܢܬܐ ܠܡܒܩܣܘܬܗ
ܒܬܚܝ ܡܕܝܢ ܘܐܘܒ ܩܐ ܡܕܝܢܬܐ . ܒܩܪܝ ܦܒܪܐ ܒܒܡܪܬ .
ܒܬܚܝ ܢܩܝ . ܡܕܝܢܬܐ ܕܐܘܒ ܢܩܝ . ܩܦ̈ܪܝܬܐ ܘܒܠܗܘܢ
ܬܦܝܗܘܢ ܗܘܘ . ܒܬܚܝ ܬܐܘ . ܐܬܬ . ܒܝܘܡ ܠܠܒ ܒܪܒܝܢ

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1 ܚܝܬܝܬܐ BD 2 ܘܪܘܚܐ ܡܕܝܢܬܐ ܒܟܠܝܠܐ ܕܪܘܚܐ ܪܒܬܐ B 3 add ܗܘܐ B 4 omit B 5 add ܪܒܬܐ ܕܢܝܪ̈ܢܐ B 6 ܘܚܐܘܘܗܘܢ D ܘܚܐܘܗܘܢ E

ܒܦܬܚ ܐܦ ܘܠܡܪ . ܘܗܝ̈ܡܢ ܒܦܬܗ ܕܟܦܐ . ܒܪܥ ܕܝܢ
ܘܡܫܘܚ ܒܝܬ . ܥܝܢܐ ܕܠܬܬܐ . 4 ܘܐܬܬ ܦܪܚܬܐ ܘܐܟܠܬܗ .
ܒܦܬܚ ܒܦ ܘܪܘܒܝ ܘܐܬ . ܗܟܢܐ ܘܐܬܝ̈ ܦܪ̈ܚܬܐ ܘܐܟܠܘܢܗܝ .
ܒܦܬܚ ܘܐܘ ܘܐܘܒ ܠܡܪ ܘܢܘܢ . ܘܕܪ ܫܕܬܗ ܒܠܝܟ . ܗܟܢܐ ܐܦ
ܟܕ [1]ܕܝܢ ܕܢܚ ܫܡܫܐ ܢܚܬܐ . ܗܟܢܐ ܐܬܢܦܠܦ ܒܦܬܚ ܢܚܬ
ܘܡܢܦܠܦ . ܘܐܚܬ ܕܡܐܐ . ܒܦܬܚ ܕܠܬ . ܘܐܡܪ ܠܗܘܢ ܕܠܡܐ ܐܬܐ
ܒܪܘܦ ܠܠܦ . ܫܪܝܟ ܗ [2]ܕܠܡܐ ܠܚܡܦ ܠܗ ܠܒܪܝܟ ܕܬܚܢܬ
ܫܐܬܐ . ܒܦܬܚ ܫܦܠܒܬ ܘܙܘܒܝ ܬܐܘ . ܗܟܢܐ ܡܘܪܐ ܗ̄ ܒܢܐܐ .
[3]ܢܬܬܫܝܦ . ܒܗܘܢ ܒܢܠܬܐ . ܒܐܘܦ ܗܘܪ ܘܫܘܫ ܬܐܘ . ܗܟܢܐ
ܒܗܘ ܒܢܐܐ [4]ܕܡܒܢܒܠܬܘܢ . ܒܪܘܒܝ ܒܦ . [5]ܡܬܬܒܐܐ .
ܒܪܘܒܝ ܒܦ . ܗܟܢܐ ܢܬܬܒܢܐܐ ܠܒܘܢ . ܐܝܟ ܐܢܫ ܕܙܪܥ ܙܪܥܐ
ܒܐܪܐ ܘܕܡܟ ܘܢܦܘܡ ܒܠܠܒܐ ܘܒܐܡܦܠܐ ܗ̄ ܗܘܐ ܒܐܬܐ
ܗܘ ܡܪܘܫ ܒܠܚܘܪ ܐܢܬܗ . [6]ܘܙܪܥܐ ܢܪܒܐ . ܗܟܢܐ ܢܐܒܐ .
ܘܐܪܝܚ . ܒܚܒܝ ܕܝܢ . [7]ܡܢܐ ܕܫܡܥ . ܒܦܬܚ ܕܠܬ ܘܙܪܥ ܡܒܢܡ
ܗܟܢܐ ܒܪ ܡܫܠܡ ܒܦܬܚ ܫܚ . [8]ܗܘ ܗ̄ ܡܫܬܘܡܠܐ
ܡܚܕܐ ܐܬܐ ܡܢܐ . ܒܦܬܚ ܡܢܡ ܘܦܘܫ ܡܠܐ . ܕܡܬܫܝ .
ܗܟܢܐ ܕܡܪܒ ܚܘܕܐ . ܘܒܐܢܐ ܡܬܐܐ ܢܡܬܠܝܗ . ܒܦܬܚ ܕܝܢ .
ܗܟܢܐ ܐܘ ܐܢܕܐ ܒܐܬܐ ܢܒܬܠܝܗ . ܒܦܬܚ ܐܦ ܘܫܠܝ ܠܡܪ .
ܐܝܟ ܦܪܕܬܐ ܗܝ . [9]ܒܒܠܐ ܗܐ . ܕܚܪܕܐ . ܘܗܘܢ ܙܒܐ ܡܢ
ܒܠܗܘܢ ܡܪܦܢܐ . ܗܟܢܐ ܘܗܘܢ ܕܙܒܐ ܡܢ ܒܠܗܘܢ ܡܪܐ .
ܕܒܫܠܠܗ ܦܪܚܬܐ ܠܫܒܝ . ܒܦܦܫ ܒܦ ܗ̄ ܒܫܠܠܒܗ

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[1] omit C ܟܕ ܕܢܚ ܕܝܢ B [2] add ܗ ܫܪܝܟ ܠܠܦ ܒܪܘܦ ܐܬܐ ܕܠܡܐ ܠܡܐ B [3] omit B [4] ܕܡܒܢܒܠܝܢ ܐܢܬܘܢ C [5] ܡܬܬܬܒܢܐܐ A
[6] ܘܙܪܥܐ A(corrected) ܙܪܥܐ D [7] add ܕܝܢ B [8] add ܫܪܐ B [9] ܕܒܒܠܐ B

ܐܚܝܡܠܟ ܐܒܘܗܝ ܕܐܒܝܬܪ ܟܬܝܒ ܒܟܬܒܐ ܕܫܡܘܐܠ ܕܟܗܢܐ
ܕܘܝܕ ܠܚܡܐ ܕܩܘܕܫܐ . ܘܡܛܠܗܝ ܕܥܠ ܐܚܝܡܠܟ ܟܗܢܐ ܘܐܒܝܬܪ ܒܪܗ
ܢܘܒ . ܘܠܚܡܐ ܕܦܬܘܪܗ ܕܡܪܝܐ . ܗܢܐ ܕܣܘܣܡܘܬ ܩܪܝܐ .
ܒܐܦܝ ܣܡܟܬ ܘܕܠܬ . ܐܟܠ . ܘܐܡܪ ܠܗܘܢ ܕܫܒܬܐ ܡܛܠ
ܒܪ̈ܢܫܐ ܐܬܒܪܝܬ . ܗܢܐ ܗܘܬ ܗ̄ ܢܡܘܣܐ ܡܛܠ ܒܪ̈ܢܫܐ ܐܬܬܣܝܡ
ܘܠܐ ܒܪ̈ܢܫܐ ܡܛܠ ܢܡܘܣܐ ܐܬܒܪܝܘ . ܡܪܗ ܗܘ ܗܟܝܠ ܐܦ .
ܕܫܒܬܐ ܗ̄ ܕܢܡܘܣܐ . ܒܪܗ ܕܐܢܫܐ 3 ܢܦܫܐ ܠܡܚܝܘ ܐܘ
ܠܡܘܒܕܘ . ܗܢܐ ܠܡܫܘܙܒܘ ܐܘ ܠܡܩܛܠܘ ¹ܗ̄ ܠܗ ܠܡܘܒܕܘ
ܘܠܡܩܛܠܘ¹ ܥܡ ܕܒܝܬ ܗܪܘܕܝܣ . ܗܢܐ ܥܡ ܗܪܘܕܝܢܐ .
ܕܢܩܪܒܘܢ ܠܗ ܣܦܝܢܬܐ . ܗܢܐ ܐܝܟܢܐ ܕܠܠܦܘܢܬܐ ܠܡܣܡܣܘ
ܠܗ . ܡܛܠ ܟܢܫܐ ܕܠܐ ܢܚܒܨܘܢܝܗܝ . ܒܘܫܢ ܒܝܬ . ܗܢܐ
ܕܠܐ ܢܚܒܨܘܢܝܗܝ .²ܘܣܠܩ . ܒܦܬܝ ܐܘ ܘܦܠܝ. ܣܡܟܬ .
³ܠܛܘܪܐ ܘܩܪܐ . ܒܫܠܝ ܘܩܘܡ³. ܗܢܐ ܒܐܦܝ ܣܡܟܬ ܘܩܘܡ .
⁴ܘܣܘܡ ܠܗܘܢ ܫܡܐ . ܗܢܐ ⁵ܫܡܗ̈ܐ . ܒܢ̈ܝ ܪ̈ܓܫܝ . ܒܢ̈ܝ ܪ̈ܓܫܝ
ܡܪܟܒܬܐ ܢܦܠܘ̈ܬܝܘ ܒܬܒܝܢ . ܬܝܫ ܘܦܠܝܢ ܬܓܡܝܢ ܠܐ ܡܪܟܒܬܐ
ܗ ܦܬܐ ܗܘ ܠܒܪ̈ܢܫܐ ܕܐܡܬܗܘܢ ܒܢ̈ܝ ܬܒܥܐ ܗ ܡܛܠ ⁶ܕܟܠܠ
ܬܒܐ ܡܟܪܙܝܢ ܗܘܘ ܗܘܢ ܒܢ̈ܝ ܐܒܝܢ ܒܫܦܐ ܗܘܐ ܩܪܐ
ܐܢܘܢ . ܘܫܡܥܘ ܐܚ̈ܝܢܘܗܝ . ܗܢܐ ܗܢܘܢ ܕܝܠܗ ܗ ܒܢ̈ܝ
ܢܘܣܐ . ܘܢܦܩܘ ܠܡܐܚܕܗ . ܒܩܘܦܢ ܕܠܬ . ܐܡܪܝܢ ܗܘܘ
ܕܠܐ ܟܠܝܒ ܦܩܠܝܢ ܗܘܘ ܘܐܡܪܝܢ ܡܢܗ . ܟܠܐ ܢܦܩܗ ܬܬܦܠܝܢ

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1 omit C margin BD 2 add ܠܛܘܪܐ ܘܩܪܐ B 3 omit B
4 ܣܘܡ B 5 ܫܡܗ C 6 ܕܟܠܐ A

ܓܪ̈ܒܐ ܒܗܘܢ . ܘܐܠܐ ܡܢܗ ܓܪ̈ܒܗ · ܒܪ̈ܘܚܝ ܒܗܬ . ܐܝܟܢܐ ܕܩܘܡ .
ܒܦܬܫ ܦܐ . ܡܢܘܦܐ . ܘܐܬܒܗ . ܒܪ̈ܘܚܝ ܒܗܬ . ܚܘܝܐ ܘܐܬܒܒܗ
ܠܡܠܠܬܐ 2 ܐܝܟܢܐ ܕܠܐ ܐܦܟܫ ¹ܐܡܪ . ܚܘܝܐ ²ܕܒܪ̈ܝܐ . ܒܝ ܦܕܥܠܟܡ
ܠܗ . ܒܢܬ ܐܪܒܐ . ܚܘܝܐ ܕܦܣܠܐ ܡܢ ܐܪܒܐ . ܘܦܒܘܗ . ܒܦܬܫ
ܦܡ ܘܩܛܝܢ ܒܢܬ ܡܒܫܬܐ . ܚܘܝܐ ܘܒܝ ܦܠܚܘ ܡܦܫܪܝܡ
ܠܒܪ̈ܣܐ . ܡܢܘ ܡܦܒܫ ³ܠܡܦܒܚܘ . ܒܒܘܦ ܒܢܬ . ܐܠܐ ܐܢ ܚܡ
ܠܗܘܐ . ܚܘܝܐ ܒܠܚܘܕ . ܩܢܫܐ ܕܠܪܡ . ܘܒܝ ܒܒܪ . ܒܐܘܦ ܠܐ .
ܫܙܐ . ܒܫܠܒ ܫܒܬ . ܠܠܒܫ . ܒܪܒܓ ܠܡܕ ܘܫܒܓ ܕܐܘ . ܒܪ
ܫܠܒܫ . ܚܘܝܐ . ܗܘ ܕܫܠܒܫ ܗ̄ ܒܠܗܘܢ ܡܠ̈ܟܐ ܦܠܓܐ
ܕܗܝܐ ܠܘܫ ܗܘܝܘ ܡܐܠܫ ܡܒܗܐ ܕܗܘܐ ܐܘܪ̈ܠܡܗܬܐ ܘܐܗܬܡܟܝ
ܢܦܘ ܒܒܝܬܗ ܘܗܪܒܐ ܡܪܦܘܫ ܒܪ ܫܠܒܫ ܦܪܐ ܠܗ ܘܪܠܗ
ܐܢܗܘܢ ܗܘ ܕܢܒܘܒ ܒܪ ܫܠܒܫ ܢܒܝܐ ܡܢ ܗܢ ܕܡܬܝܢ ܡܢ
ܦܒܬܐ ܗܘ ܕܐܣܒܪ ܘܗܘܐ ܗܢܐ ܡܢ ܦܬܐ ܕܡܕܝܢܬܐ . ܘܐܡܪ ܠܗ
ܠܐ ܒܬܪܝ . ܚܘܝܐ ܕܒܒܝܢ . ܒܦܬܫܝ ܒܢܬ ܘܦܘܦܝܢ . ⁴ܐܡܪܘ
ܠܬܠܡܝܕܘ̈ܗܝ ܡܢܘ . ܒܐܘܦ ܡܢܡܟ ܘܦܬܫ ܢܝܢ . ܒܡܟ ܡܒܦܢܐ
ܘܫ̈ܒܝܐ ܠܒܦ ܘܩܬܐ . ܚܘܝܐ ܡܢܐ ܗܝ ܕܒܡܟ ܡܒܦ̈ܢܐ . ܠܐ ܐܢܫ
ܙܡܪܐ ܐܘܪܟܬܐ ܚܕܬܐ . ⁵ܚܘܝܐ ܙܡܪܐ . ܒܐܘܦܝܢ ܡܢܡܟ ܒܢܒܝ .
ܕܐܘܪܟܬܐ ܠܐ ܡܟܝܪܬܐ . ܕܠܐ ܢܦܩܐ ܡܠܟܬܗ ܒܫܒܓ ܠܡܕ . ܗܝ
ܚܕܬܐ ܡܢ ܒܠܒܐ . ܒܕܒܐ ܦܠܐ ܡܢܘ ܡܠܟܘܬܐ ܚܕܬܐ ܗ̄ ܒܦܩܦ
ܗܠܟܝܢ ܒܡܬܝܢ ܦܪܒܝܢ . ܘܡܠܟܝܢ . ܒܒܘܦ ܓܒܠܐ ܗ̄ ܦܪܒܝܢ
ܩܠܠܐ . ܐܝܟܢܐ ܒܠܐ ܠܒܢܬܗ ܕܠܗܘܐ ܒܝ ܐܒܢܬܪ ܙܒܝ̈ܗܘܢܐ ܗ̄ ܡܢ

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[1] add ܐܢܘܢ B [2] ܕܒܪ̈ܝܐ ܐܢܘܢ B [3] ܠܡܦܒܚܘܢ D [4] ܐܡܪ ACDE
[5] add ܠܐ ܐܢܫ B

ܕܥܢ̈ܐ ܕܓܡ̈ܠܐ . ܒܪܡ ܠܡܕ . ܚܘܝܐ ܒܐܘܦ ܠܡܕ . ܘܐܣܪ
ܗܘܐ ܟܪܘܬܐ . ܒܪܡ ܟܕ ܘܦܬܚ ܪܝܫ . ܕܡܫܦܕܐ ܒܚܝ̈ܘܗܝ
ܚܘܝܐ ܟܠܠ ܒܣܣܬܗ . ܒܐܘܦ ܣܡܣܬ ܘܦܘܦܫ ܘܐܬ .
ܡܦ̈ܩܐ ܘܪܒܫܐ ܕܪܐ . ܒܦܬܚ ܒܕܬ . ܘܡܚܝܐ ܣܠܦ ܡܢ
ܡܟ̈ܕܐ ܗ̄ [1]ܗܘ ܡܢ . ܚܙܐ ܗ̄ ܡܘܕܝܢ ܡܟܡܟܝܐ . ܕܐܣܬܕܘܦ
ܦܩ̈ܠܐ . ܘܡܚܝܐ ܐܦܘܬܗ . ܒܪܡ ܦܐ ܘܪܘܡܝ ܘܐܬ . ܪܘܚܐ
ܗ̄ ܕܩܘܕܫܐ . ܠܡܕܒܪܐ ܘܐܬܕܘܗܝ ܗܘܐ ܟܠ ܬ̈ܣܘܬܐ . ܚܘܝܐ
ܟܠ ܚܣܘܬ . ܒܐܘܦ ܘܐܘ . ܫܠܐ . ܒܪܡ ܫܕܡ . ܫܠܡܕ ܠܗ
ܚܘܝܐ ܐܫܬܡܠܠܝ ܗܘ ܐܒܢܐ ܗ̄ ܕܬܡܠ̈ܠܬܗ ܕܢܡܘܣܐ . ܘܡܟܫܬ
ܡܠܟܘܬܐ ܕܐܠܗܐ ܗ̄ ܣܒ̈ܪܬܐ ܡܚܝܢܝܬܐ . ܘܐܦ ܠܗܘܢ
ܒܣܒܝܬܐ . ܒܟܠܗܘܢ . ܕܡܬܩܢܝܢ . ܒܦܬܚ ܡܚܣܠ .
ܡܫܒ̈ܚܬܗܘܢ . ܒܓܪܐ ܕܐܝܬ ܗܘܐ ܒܗ ܪܘܚܐ ܛܒܬܐ . ܒܦܬܚ
ܛܒܬ ܘܡܫܡܫ . ܢܣܛܘ̈ܪܝܘ ܒܪܡ ܡܫܡܫ . ܚܘܝܐ ܛܒܐ . ܡܢ
ܠܝ ܘܠܡ ܗ̄ ܐܡܪ ܕܡܢ ܦܘܩܕ ܒܟܠܗܘܢ ܫܐܪ̈ܐ ܡܡܠܠ ܗܘܐ ܚܕ .
ܣܒܪ ܦܘܡܝ . ܚܘܝܐ ܐܬܒܠܠ ܒܦܬܚ ܒܝܬ ܘܫܠܒܝ ܠܡܕ .
ܘܫܬܗ ܪܘܚܐ . ܚܘܝܐ ܒܠܒܗ ܒܦܬܚܝܢ ܒܝܬ . [2]ܘܡܚܝܐ
ܫܒܬܗ . ܒܪܘܡ ܘܐܬ . ܐܫܬܐ . ܒܪܡ ܠܠܣ ܘܐܣܦ ܫܕܡ .
ܘܐܙܠ ܠܐܬܪܐ ܚܘܪܒܐ . ܒܣܡܫ ܒܝܬ ܒܗܘܢ ܕܒܪܘܒܐ ܫܠܐ
ܗܘ ܕܦܪ̈ܝܣܬܐ ܡܒܡܠ ܐܡܪ ܗܘ ܕܢܘܪܒܐ ܦܘܗ ܒܦܫ̈ܘܚܝܐ . ܗܠܟܘ
ܠܩܘܪ̈ܝܐ ܘܠܡܕ̈ܝܢܬܐ . ܚܘܝܐ ܐܘܢ ܒܪܡ ܓܡܠܠ ܠܩܘܪ̈ܝܬ .
ܒܐܘܦ ܗܘܕ ܡܕܒܪܬܐ . ܘܐܬܐ ܠܘܬܗ ܓܒܪܐ ܒܩܘܫܦ ܒܝܬ . ܚܘܝܐ

[1] ܕܗܘ D [2] ܕܡܚܝܐ D

ܡܣܒܪ̈ܢܐ . ܦܘܠܘܣ ܒܡܟܬܒܢܘܬ ܐܘܐܢܓܠܝܘܢ ¹ܡܡܠܠ ܕܠܐ
ܥܠ ܣܒܪܝܢ ܗܘܘ ܒܫܘܒܗܪܐ . ܐܝܬ ܒܗ ܕܝܢ ܒܐܘܐܢܓܠܝܘܢ¹
ܗܢܐ ܕܡܪܩܘܣ ܐܬܘ̈ܬܐ ܒܣܪܝܢ ܘܬܪܬܝܢ ܘ̈ܦܠܐܬܐ ܦܬ ܣܗ̈ܕܘܬܐ
²ܦܒܒܣܪܐ . ܝܚܝܕܐ ܩܕܡܝܐ 1 ³ܪܝܫܐ ܕܐܘܐܢܓܠܝܘܢ ܕܝܫܘܥ ܡܫܝܚܐ
ܗ̄ ܕܟܬܒܐ ܐܝܬܘܗܝ . ³ܪܝܫܐ ܕܐܘܐܢܓܠܝܘܢ ܐܟܡܐ ܕܡܪܩܘܣ
ܛܒܣ ܢܕܝܒܐ ܡܢ ܗܝ ܕܡܢ ܩܪܒ ܕܢܦܩ ܡܢܝ ܠܐ ܐܒܪܐ
ܐܦܠܐ ܣܒܪ ܡܢ ܒܬܪ ܕܡܫܒܚ ܘܐܬܢܣܒ ܦܪܝ ܠܡܐܡܪ⁴ ܬܘܒܘ
ܩܪܒܬ ܠܗ ܡܫܠܡܘܬܐ ܕܫܡܝܐ . ܘܩܕܝܫܐ ܒܣܘܠܒܘܣ ܐܡܪ
ܕܗܘ ܡܪܩܘܣ ܠܟܦܘܩ ܐܬܢܣܒ ܒܫܡܐ ܗܢܐ ܕܐܘܐܢܓܠܝܘܢ
ܘܢܕܒܐ ܗܕܐ ܡܢ ܗܝ ܕܬܠܬܐ ܐܘܐܢܓܠܣܛܐ ܐܚܪܢܐ ܠܐ ܐܬܟܪܙܘܗܝ
ܐܝܟ ܕܟܬܝܒ ܒܐܫܥܝܐ ܢܒܝܐ . ܝܘܢܝܐ ܐܝܟ ܕܦܫܝܩ ܟܬܝܒ .
ܒܢܒܝ̈ܐ ܗ̄ ܒܐܫܥܝܐ ܘܒܡܠܐܟܝ . ܒܐܫܥܝܐ ܡܢ ܩܠܐ ܕܩܪܐ
ܒܡܕܒܪܐ . ܒܡܠܐܟܝ ܕܝܢ ܗܐ ܐܢܐ ܡܫܕܪ ܐܢܐ ܡܠܐܟܝ ܩܕܡ
ܦܪܨܘܦܟ ܕܢܛܝܒ . ܒܦܬܚ ܢܝ . ܐܘܪܚܟ ⁵ܡܫܝܚܐ . ܩܠܐ
ܕܩܪܐ ܒܡܕܒܪܐ ܗ̄ ܩܠܐ ܐܬܩܪܝ ܝܘܢܝܢ ⁶ܘܒܗܝ ܕܟܠ ܡܠܬܐ
⁷ܐܠܗܐ ܩܕܡ ܡܢ ܙܡܪ ܡܠܐ ܡܬܩܪܝܐ ܡܠܬܐ ܕܒܫܡܐ ܒܫܡܐ
ܘܐܫܡܥ . ܒܦܬܚ ܘܐܘ . ܦܫܝܟܬܗܝܢ . ܝܘܢܝܐ ܠܬܪܝܐ ܟܕܝܪܘ
ܦܬ̈ܓܡܐ ܕܐܠܗܐ ܕܟܠܢ ܘܢܦܫܐ ܗܘܬ ܠܗܘܬܗ ܒܠܗ ܒܗܘ . ܟܕܝܢ
ܒܗ ܡܫܡܫܢܘܬܐ . ܝܘܢܝܐ ܕܐܦܩ ܒܗ ܡܪܒܝܬܐ ܘܦܬܚ ܢܦܫ .
ܘܡܠܠܬ ܗܘܐ ܠܗܘܢ ܒܡܘܣܝܢ ܢܗܪܐ ܒܪ ܡܫܒܚܝܢ ܒܣܝܦܗܘܢ
ܗ̄ ܡܢ ܗܕܪܐ ܚܕܐ ܕܠܠܝܬܐ ܐܝܬܝܗ ܡܘܕܝܢܘܬܐ ܠܡܗܝܡܢܐ

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1 omit C 2 ܦܒܠܠ ܒܣܪܐ C 3 ܪܫܐ DE 4 ܬܘܒ D 5 omit C
6 ܕܒܗܝ D ܒܗܝ E 7 ܡܫܝܚܐ B

ܐܘܪܝܓܢܣ ܩܕܝܫܐ ¹ܣܒܪܬܐ ܕܡܪܩܘܣ ܡܣܒܪܢܐ . ܙܒܢܐ
ܠܬܠܡܝܕܐ . ܡܟܝܬ ܦܪܘܡܝܢܘܣ. ܒܗܝ ܙܒܢܐ ܓܝܪ ܡܢ ܦܛܪܘܣ
ܪܝܫܐ ܕܡܠܦܢܐ ܒܗ ܕܒܬܪ ܠܗܘܢ ܐܘܪܝܓܢܣ . ܗܘ ܕܝܢ ܕܝ
ܐܬܐܠܐ ܡܬܠܡܕܗ ܕܕܠܡܐ ܠܒܝܬܗ ܕܐܝܢܘ ܡܗܝܡܢܐ ܘܠܝ ܐܡܪܬܐ
ܢܣܒܘܢ ܐܦܣ ܠܡܪܩܘܣ ܠܬܠܡܝܕܗ ܕܢܟܬܘܒ . ܘܟܬܒ
ܪܘܡܐܝܬ ܒܪܘܡܝ . ܟܕ ܐܬܐ ܠܡܨܪܝܢ ܘܐܟܪܙ ܘܒܢܐ ܥܕܬܐ
ܒܐܠܟܣܢܕܪܝܐ . ܘܐܢܫܝܢ ܐܡܪܝܢ ܕܒܪܗ ܗܘ ܕܦܛܪܘܣ ܡܪܩܘܣ
ܒܗܝ ܕܝܢ ܫܘܪܝܗ ܡܠܠܐ ܡܢ ܒܬܪ ܐܦܣܩܦܐ ܐܬܐ ܠܟܢܘܬܐ
ܕܡܪܩܘܣ ܐܢܝܢܘܣ ܕܢܘܣܝܢ ܗܘ ܕܐܬܟܢܝ ܡܪܩܘܣ ܐܝܟ ܕܟܬܝܒ
ܒܟܪܘܙܘܬܗ ܘܕܡܣܐ ܕܐܢܬܬܗ ܗܘܬ ܗܕܐ ܘܡܪܩܘܣ . ܒܪܗ
ܘܫܠܝܚܬܐ ܪܒܝܥ ܕܦܬܚ ܠܗ ܒܪܬܗ ܗܘ ² ܕܐܝܟ ܕܒܦܠܠܬܐ
ܒܟܢܫܐ ܡܪܐ ܠܗ ܩܠܝܪܬܗ ܡܩܒܠܬܐ ܒܝܢ ܒܗܢܘܬܗ ܫܠܐ
ܫܠܡܗܘܢ ܕܒܬܐ ܝܕܥܬܐ ܕܒܟܢܫܐ ܘܡܪܩܘܣ ܒܢܝ . ܘܡܫܡܠܝܐ
ܩܠܝܪܬܐ ܗܘ ܪܒܬܐ ܐܡܪ ܠܡܢܐ ܐܦ ܠܡܫܝܚܐ ܡܫܡܠܝܢ ܐܢܬܘܢ
ܦܛܪܘܣ ܓܝܪ ܘܡܫܡܠܝܢܘܣ ܟܢܫܐ ܐܘܟܝܠ ܘܦܠܛܘܣ ܠܐ
ܐܡܪܝܢ ܕܫܐܠ ܡܫܡܠܗ ܕܡܪܩܘܣ ܐܢܬܬܗ ܗܝ ܕܐܦ ܡܕܒܪܢܘܬܗ
ܫܪܐ ܠܗ ³ܩܠܝܪܬܗ ܘܡܪܩܘܣ ܘܠܘܩܐ ܡܫܡܫܢܐ ܐܝܟ ܡܢ
ܫܒܥܝܢ ܘܬܪܝܢ ܒܗܘܢ ܕܬܪܝܢ ܡܢ ܫܠܝܚܐ ܠܬܪܝܢ ܡܢ

1 ܒܪܘܝܘܬܐ B 2 omit B 3 ܩܠܝܪܬܐ B ܘܩܠܝܪܬܐ C

ܒܒܠܐ ܐܠܗ. ܢܘܚܐ ܐܝܬܝ. ܒܠܗܘܢ ܢܦ̈ܫܬܐ ܗ̄ ܡܛܠܐ ܕܐܬܝܢ ܗܘܐ ܕܢܫܘ. ܠܫܡܝܐ ܠܒܒ ܐܝܟ ܕܠܐ ܡܪܚܩ. ܡܢܗܘܢ ܚܒܠܐ ܠܐܠܗܘܬܗ. ܕܢܦܐ ܠܫܘܠܡܗ ܕܥܠܡܐ. ܗ̄ ܓܡܪ ܒܠܗܘܢ ܗܘܢ ܐܒܠܝܢ ܕܪ̈ܒܝ ܒܥ̈ܒܕܬܗܘܢ. ܐܩܝܡ ܗ̄ ܒܫܪܪܐ.

ܫܠܡ ܐܘܢܓܠܝܘܢ ܕܟܪܘܙܘܬܐ ܕܡܬܝ ܐܘܢܓܠܣܛܐ ܘܫܠܝܚܐ. ܥܠܡܬܗ ܠܡܢ.

ܓܢ̈ܒܐ ܕܢܫܪܢ ܡܥܠܬܗ ܘܒܠܗ ܗܓܘܬܐ ܐܝܬܝܗ. ܘܢܗܦ ܟܣܦ. ܒܐܘܦ ܦܝ. ܢ ܐܒܘܪ ܒܦܦܬܘܢܬܐ. ܝܘܢܐ ܒܦ̈ܦܐ ܒܪܒܫ ܦܐ ܕܦܦܩܢ ܠܐܦܬܓܪ̈ܘܬܐ ܗ̄ ܠܩ̈ܠܝܐ. ܐܡܪܘ ܕܬܠܡ̈ܝܕܘܗܝ ܐܬܘ ܓܢܒܘܗܝ. ܒܦܘܫܝ ܒܝܬ. ܒܠܠܝܐ ܟܕ ܕܡܟܝܢ. ܒܫܠܝ ܡܛܠ ܘܘܘܫ ܒܦ. ܝܘܕܐ ܕܡܕܡܟܝܢ ܒܚܒܫ ܡܛܠ ܘܪܘܒܓ ܒܦ. ܚܢ ܡܦܝܦܝܢ ܠܗ. ܝܘܕܐ ܒܦܦܐ ܒܚܒܫ ܦܐ ܝܘܕܥܬܐ ܘܪܘܒܓ ܦܡܟܬ ܒܒܝܢ ܠܗ. ܘܠܟܘܢ ܕܠܐ ܓܦܬܐ. ܒܪܘܟܡ ܦܐ ܘܬܘ. ܝܘܕܐ ܕܠܐ ܡܬܪܢܝܬܐ ܒܒܝܢ. ܐܠܘ ܠܓܠܝܐ ܠܓܘܪܐ ܐܝܟܐ ܕܘܒܪ. ܝܘܕܐ ܐܝܟܐ ܕܟܦ ܒܦܬܚ ܦܐ ܘܪܘܒܓ ܦܘܦ. ܐܢܘܢ. ܡܢܗܘܢ ܕܝܢ ܐܬܦܠܓܘ ܗܘܘ ܗ̄ ܬܘܘܦܐ ܘܐܡܪ̈ܝܢܐ ܡܛܠ ܕܒܦ̈ܘܬܐ ܡܫܚܠܦ̈ܬܐ ܡܬܚܙܝܐ ܗܘܐ ܠܗܘܢ. ܐܬܝܗܒ ܠܝ ܟܠ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ. ܗܝ ܕܐܬܗܦܟ ܚܠܦ ܗܝ ܕܐܬܓܠܝ ܢܦܫܗ. ܒܐܦܬ ܫܘܠܛܢܐ ܕܠܝ ܗܘ ܕܡܢܦܩ ܗܘܐ ܡܢ ܗܐ ܡܒܝܢܐ ܡܬܓܠܐ. ܐܠܘ ܗܟܠ ܬܠܡܝܕܘ ܟܠܗܘܢ ܕܡܦ̈ܩܢܐ ܗ̄ ܡܬܦܪܝܡ ܟܠܐ ܗܘܐ ܠܗܘܢ ܕܐܠܗܘܢ ܒܐܘܪܚܐ ܕܒܦܦ̈ܬܐ ܚܦ̈ܝܐ ܐܠܐ ܠܘܬ ܕܦܢܐ ܕܒܢ̈ܝܐ ܒܠܚܘܕ ܐܝܟܐ ܕܠܐ ܢܦܘܫ ܗܘܐ ܠܗܘܢ ܡܦܦܒܪܘܚܐ. ܒܬܪ ܕܝܢ ܕܠܐ ܦܦܠܘܗܝ ܗܠܝܢ ܕܝܠܗ ܠܘܦ̈ܬܝܐ ܒܚܬ. ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ. ܝܘܕܐ ܦܝܫܐ ܗ̄ ܢܗܝܪܐ ܡܢܦܫܐ ܠܟܠܗܘܢ ܟܠ ܬܠܡܝܕܘܬܐ ܦܝܫܬܐ. ܘܐܠܦܘ ܐܢܘܢ ܕܢܛܪܘܢ ܟܠ ܡܐ ܕܦܩܕܬܟܘܢ. ܒܗܬܝ ܦܐ ܘܪܒܝܓ ܦܘܦ. ܗ̄ ܠܐ ܬܪܝܗܘܢ ܘܠܐ ܬܐܡܢܘܢ ܘܐܢܦܘ ܠܬܠܡ̈ܝܕܘܗܝ ܘܫܪܕܐ ܕܐܬܚܙܝܬܐ. ܗܘܐ ܐܝܟܐ ܕܡܦܩܘܢ ܐܢܐ.

ܒ[1]ܨܦܪܐ ܒܥܡܛܐ[1] ܘܡܪܩܘܣ ܟܕ ܕܢܚ ܫܡܫܐ. ܡܠܐܟܐ ܓܝܪ ܕܡܪܝܐ ܒ
ܢܚܬ ܡܢ ܫܡܝܐ ܗ̄ ܗܘ ܗܘܬ ܘܡܪܩܘܣ ܚܕ ܡܠܐܟܐ ܐܡܪ: ܕܚܙ̈ܝ
ܢܫ̈ܐ ܘ̈ܚܝܢ ܠܟܠ ܠܬܠܡܝܕܐ ܕܢܬܒ ܡܢ ܩܒܪܐ. ܠܘܩܐ ܕܝܢ ܬܪ̈ܝܢ
ܡܠܐܟ̈ܐ ܐܡܪ. ܗܐ ܠܟܡ ܬܪ̈ܝܢ ܓܒܪ̈ܝܢ ܩܡܘ ܠܥܠ ܡܢܗܝܢ. ܗܘ
ܗܘܬ [2]ܘܝܘܚܢܢ ܐܡܪ. ܘܡܬܝ ܐܡܪ ܕܡܪܝܡ ܡܓܕܠܝܬܐ ܘܡܪܝܡ ܐܚܪܬܐ
ܐܡܗܘܢ ܕܒܢ̈ܝ ܙܒܕܝ ܚܙܝ ܠܡܠܐܟܐ. ܡܪܩܘܣ ܐܡܪ ܕܗܠܝܢ ܬܪ̈ܬܝܢ
ܘܥܡܗܝܢ ܐܦ ܫܠܘܡ. ܘܠܘܩܐ ܐܡܪ ܢܫ̈ܐ ܗܠܝܢ ܕܐܬ̈ܝ ܥܡܗ ܡܢ
ܓܠܝܠܐ ܘܥܡܗܝܢ ܐܦ ܢܫ̈ܐ ܐܚܪ̈ܢܝܬܐ. ܘܝܘܚܢܢ ܐܡܪ: ܕܡܪܝܡ
ܡܓܕܠܝܬܐ ܟܕ ܥܕܡܐ ܗܘܬ ܠܘܬ ܩܒܪܐ ܘܚܙܬ ܬܪ̈ܝܢ ܡܠܐܟ̈ܐ.
ܘܐܡܪܝܢ ܕܡܢ ܗܠܝܢ ܡܢܝܢ ܕܒܠܚܘܕ ܡܢܗܝܢ ܟܕ ܐܬܬ ܠܩܘܪܝܬܐ
ܐܘ ܟܠܗ ܐܢܬܬܐ ܚܕܐ ܡܠܐܟܐ ܐܘ ܡܠܐܟ̈ܐ. ܒܐܡܪ ܒܐܚܪܝܬܐ
ܡܫܚܠ̈ܦܬܐ ܚܙܬ. ܘܡܢ ܕܚܙܬܗ ܗ̄ ܕܡܠܐܟܐ ܗܘ. ܐܬܚܙܝ
ܠܐ ܬܕܚܠܝܢ. ܡܫܝܚܐ ܠܐ ܬܕܚܠܝܢ ܐܬܚܙܝ ܒܕܡܘܬ ܓܢܢܐ. ܗ̄ ܐܦ
ܢܗ̈ܘܬܐ ܕܢܚܙܝܢ. ܚܙܐ ܐܢܬ ܓܝܪ ܕܠܚܘܕܝܗ ܕܐܬܚܙܝ. ܡܘܢܐ ܢܓܗܐ
ܕܐܬܓܠܝ. ܘܗܝ ܕܒܬܠܬܐ ܢܘܗܪ̈ܐ ܘܗܝ ܕܒܢܘܗܪܐ ܗܘ ܩܕܡܝܬܐ
ܠܐ ܐܫܬܟܚ ܫܦܪܐ ܕܢܓܗܐ. ܠܐ ܗܘܐ. ܒܟܠܗ ܗܘ. [3]ܬܘܒ ܢܘܗܪܐ ܠܐ ܐܢܬܗܘܢ
ܗܘܝܐ. ܘܐܠܝܢ ܕܓܠܐ ܡܢ ܩܕܡ ܕܢܓܗܐ ܗ̄ ܡܫܠܡ ܘܐܝܟܢܐ
ܕܗܘܐ. ܘܒܚܕܪܐ. ܒܪܘܚܝ ܕܟܝ. ܢܒܬܐ ܗ̄ ܡܫܠܐ ܫܘܪ̈ܐ ܒܕܢܚܗ.
ܘܗܘܬܝ. ܒܪܡܫܐ ܢܘܗ. ܘܬܚܬ. ܕܐܡܪ̈ܝ. ܡܘܢܐ ܬܗܘܝܢ ܒܪܘܚܝ ܗܘ
ܘܬܚܬ ܠܡܫܡܫܢܘ. ܠܬܠܡܝܕ̈ܝܗܘܢ. ܘܗܐ ܢܫܒܘܟ ܦܓܪܐ. ܒܪܘܚܝ
ܓܡܝܪܐ. ܒܗܝܢ. ܗܢܝܢ ܕܝܢ ܡܬܒܥܢ ܐܢܝܢ ܬܓܠܝܗܝܢ ܗ̄ ܒܓܠܝܬ ܐܝܬ̈ܝܐ

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[1] ܒܫܦܪܐ B   [2] add ܬܪ̈ܝܢ B   [3] omit F

ܘܐܪܡܝܘ ܟܠ ܠܒܪܐ ܕܒܝܬ ܩܒܘܪܐ ܘܐܙܠܘ ܗ ܒܟܠܗܘܢ ܕܢܝ̈ܚܐ
ܣܘܥ̈ܪܢܐ ܕܢܝܚܗ ܘܐܪܡܝܘ ܘܐܙܠܘ ܩܡܘ ܘܐܬܘ ܠܒܝܬܗ. ܒܣܘܓܐܐ
ܕܝܢ ܕܚܝܠܐ ܘܐܙܠܝ ܘܐܠܐ ܕܐܠ ܘܐܘ ܡܢܕܥܡ. ܘܡܝܬܬ. ܡܛܠ ܕܗܝ
ܠܦܢܝܬܐ ܗܪܟܐ ܟܠ ¹ܡܢܩܘܣ ܗܘ ܕܡܛܐ ܪܡܬܐ ܒܠܚܘܕ ܘܟܠ ܗܕܐ
ܦܓܪܗ ܘܩܒܪܗ ܘܣܦܪܗ ܐܡܝܪܐ. ܐܝܬ ܗܘ̈ܝ ܕܝܢ ܬܡܢ ܡܪܝܡ
ܡܓܕܠܝܬܐ ܘܡܪܝܡ ܐܚܪܬܐ ܗ̄ ܕܡܢܝܐ ܕܐܡܗ ܕܡܪܢ ܐܝܬܝܗ
ܗܕܐ ܕܝ ܠܗ ܕܬܝ̈ܢ ܡܢ ܕܠܗܘܢ ܐܡ̈ܗܬܐ ܒܥܒܕܐ ܗܘܬ ܟܠ ܒܪܗ.
ܘܐܡܪܝܢ ܠܗ ܡܢܢ ܐܬܒܪܢ. ܒܓܒܝܬ ܒܗ. ܡܕܝܢܬܐ ܕܐܝܟ ܚܕܐ
ܠܘ ܡܦܦܬܐ ܡܢܝ ܡܘܢܐ ²ܐܬܒܗܕܝܢ ܒܪܒܥ ܠܠܒ ܘܠܘ ܘܒܠܒܗ ܟܠܐ.
ܕܒܠܛܐ ܢܐܬܘܢ ܠܡܩܒܪܘܗܝ ܢܓܢܒܘܢܗܝ. ܒܪܒܡ ܒܝܬ. ܐܝܬ
ܠܒܢ ܘܣܦܩܢܐ. ܒܪܒܥ ܩܒܪ. ܢܣܦܩܢܘ ܒܣܬܝ ܦܒܪ. ܡܢܢܐ
ܒܣܦܩܢܐ ܒܥܘܝ ܩܒܪ. ܘܐܩܒܪ ܬܝܬ ܘܡܒܥ ܕܠܝ ܡܪܒܬܐ ܘܒܬܝ
ܡܢܕ ܗ̄ ܢܦܩܝ ܡܦܩܬܐ. ܐܠܐ ܐܬܕܗܪܘ. ³ܒܬܝ ܕܠܝ. ܗܢܘܢ ܕܝܢ
ܐܠܐ ܐܬܕܗܪܘ³ ⁴ܒܥܠܝ ܕܠܝ⁴ ܘܒܬܝ ܗܘܐ. ܘܬܡܢܘ ܒܐܦܐ ܗܘܝ ܗ̄
ܕܢܓܠܘ ܟܠ ܠܒܪ ܒܒܪܐ. ܒܒܒܪ ܒܠܦܐ ܐܘ ܦܝܬܐ ܣܦܢܘ ܒܝܬ ܦܪܝܬܐ.
ܕܗܕܐ ܒܐܦܐ ܠܒܐܦܐ ܕܢܒܝܐ ܘܡܬܦܫܩܝܢ ܐܒܥܐ ܕܡܬܦܫܩܢ
ܝܘܡ̈ܐ ܕܫܢ̈ܬܐ ܘܕܝ̈ܪܚܐ 28 ܒܪܦܬܐ ܕܝܢ ܕܦܢܝܬܐ ܕܥܠܗ ܚܕܒܫܒܐ.
ܡܘܢܐ ܕܢܗܪ ܚܕ ⁵ܕܩܕ̈ܫܐ ܗ̄ ܥܕܡܐ ܕܢܣܒ ܒܗ ܡܢܢ ܐܝܟ ܕܐܡܪܝܢ
ܡܠܟ̈ܐ ܡܫܝ̈ܚܐ ܐܝܟ ܐܠܗܐ ܠܡܠܐܟ̈ܐ ܡܫܝܚܐ ܐܠܐ ܒܟܠ ܚܕ ܡܢ
ܐܘܪ̈ܚܬܐ ܟܠ ܚܕ ܡܢ ܕܒܢܝܐ ܕܐܟܪ̈ܝܐ ܢܦܠ ܠܥܒܕܐ ܘܐܦܩܘܗ ܕܦܩܕ
ܠܗ ܐܬܒܥܘ. ܡܛܠ ܡܢ ܒܦܓܪܐ ܘܠܒܘܫܐ ܒܥܒܕܐ ܘܒܢܝܢܐ

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1 omit B 2 ܐܬܒܗܘܢ A (margin) F 3 omit A 4 omit B 5 ܒܩ̈ܦܐ F

ܡܬܩܪܝܐ. ܚܕܐ ܗܕܐ ܕܐܡܪ: ܡܬܝ. ܘܕܡܓܕܠܐ ܕܒܪܬܗ ܗܝ ܕܦܝܠܟܘܡ
ܫܪܒܐ ܒܝܬܗ ܕܠܒܪ. ܘܐܝܬܝܐ ܗܝ ܕܦܣܚܐ ܩ̈ܐܕܝܡ ܐܦ. ܡܢܗ
ܕܐܡܪ ܠܩܘܦܐ. ܘܡܪܝܡ ܐܡܗ ܕܝܥܩܘܒ ܘܕܝܘܣܝ. ܒܫܡܟ ܕܠܒ
ܘܐܦܟ ܢܘܕ. ܢܫܘܦ̈ܪܝܢܘ ܒܬܫܥ ܘܐܘ. ܗ̄ ܝܥܩܘܒ ܕܐܘܪܗܝ ܐܡܪ ܗܕܐ
ܡܪܝܡ ܐܢܬܬܗ ܗܝ ܕܝܘܣܦ ܘܠܗ ܩܪܐ ܝܘܚܢܢ ܚܬܗ ܕܐܡܗ ܕܡܪܢ.
ܐܝܟ ܟܝܐ ܕܒܢܬܐ ܐܚܘܬܐ ܡܬܩܪܝܢ. ܘܦܝܠܘܟܣܝܢܘܣ ܕܡܒܘܓ
ܐܡܪ ܕܚܬܗ ܕܐܡܗ ܠܡܪܝܡ ܗܝ ܕܩܠܝܘܦܐ ܐܚܘܗܝ ܕܝܘܣܦ. ܩܪܐ
ܢܘܚܝ. ܘܝܗܒܐ ܗܕܐ ܡܢ ܗܝ ܕܟܠܟ ܐܬܘܬܐ ܘܐܘ ܐܚܬܗ ܡܪܝܡ ܗܝ
ܕܩܠܝܘܦܐ. ܒܢܘܢܐ ܗܟܢܐ ܐܚܘܗ ܠܗ ܘܚܬܗ ܕܐܡܗ ܡܪܝܡ ܗܝ
ܕܩܠܝܘܦܐ. ܘܡܢ ܗܪܟܐ ܝܘܣܦ ܘܩܠܝܘܦܐ ܐܚܐ ܠܡܪܝܡ ܘܡܪܝܡ
ܐܚܬܐ. ܡܟܪܘ ܬܪܝܢ ܐܚܝܢ ܠܬܪ̈ܬܝܢ ܐܚܘܗܝ. ܘܝܥܩܘܒ ܗܢܐ ܗܘܝܘ
ܗܘ ܕܩܪܐ ܠܗ ܡܪܩܘܣ. ܙܥܘܪܐ ܐܝܟ ܕܠܘܩܒܠܐ ܕܡܢ ܝܘܣܦ. ܒܪ
ܐܚܝ. ܘܗܘ ܘܐܚܘܗܝ ܝܘܣܝ ܡܫܟܚ̈ܢܐ ܐܝܟ ܡܢ ܦܓܝܢ ܘܠܬ̈ܪܝܢ.
ܘܐܡܗܘܢ ܕܬ̈ܪܝܢ ܐܚ̈ܝܢ ܗ̄ ܝܥܩܘܒ ܘܝܘܣܝ ܩ̈ܠܝܘܦܐ. ܐܬܐ ܝܘܚܢܐ
ܕܬܢܪܐ ܡܢ ܙܟܝܬܐ. ܒܐܡܗ ܙܢܫ ܘܠܘ ܡܟܒܒܬܐ. ܕܫܡܗ ܝܘܣܝ.
ܗ̄ ܡܬܝ ܕܬܕܝܪܐ ܡܪܐ ܠܗ ܘܡܦܪܩܘܣ. ܒܩܠܘܢܣ ܗ̄ ܡܠܟܘܬܐ ܕܩ̈ܠܝܘܦܐ
ܠܥܘܠܐ ܛ̈ܒܐ ܘܝܕܥܐ. ܢܘܣܝ ܐܡܪ ܕܠܬܠܡܝܕܗ ܗܘܐ ܕܝܫܘܥ. ܒܐܡܪܬ
ܡܢ ܡܫܟܚ̈ܢܐ ܘܠܘ ܡܢ ܦܠܛ̈ܝܢܐ ܘܐܘܣܦ ܕܐܦ ܠܡܘܕܝܢܘܬܐ
ܐܦܬܘܬ. ܠܡܗ ܒܡܟܘܟܬܐ ܟܝ ܐܝܬܝ ܢܘܫܬܐ. ܘܦܠܓܗ ܢܘܣܦ
ܠܩܘܪܐ ܘܒܪܗ. ܒܪܘܒ ܒܗ ܐܢܪܝܬܐ. ܒܢܝܢܐ. ܒܐܦܘ ܢܘܕ.
ܕܬܢܐ ܢܦܐ. ܢܘܢܝܐ ܒܫܘܪܐ ܢܦܐ ܘܡܢܟܘ ܒܐܦܐ ܪܒܬܐ

ܠܐ ܐܬܪܦܝܘ ܒܡܬܩܘܗ ܡܢ ܓܝܪ ܕܢܦܩܘܢܝܗ ܟܕ ܐܬܘ ܠܓܓܘܠܬܐ
ܝܗܒܘ ܠܗ ܚܠܐ ܐܘ ܚܡܪܐ ܕܡܙܝܓ ܒܡܪ̈ܪܬܐ ܘܛܥܡ ܘܠܐ ܐܫܬܝ .
¹ ܘܟܕ ܐܣܩܘܗܝ ܬܘܒ ܐܘܦܫܘ ܠܗ ܚܠܐ ܘܐܫܬܝ¹ . ܘܠܗܝ ܕܐܒܢܬܐ
ܡܣܒܪܢܘܬܐ ܡܬܝ ܘܡܪܩܘܣ . ܒܠܚܘܕ ܕܗܢܘܢ . ܘܠܗܕܐ ܐܒܢܬܐ ܕܬܪ̈ܬܝܢ
ܟܕ ܗܘ ܕܠܐ ܐܘܡܢܐ ܐܪ̈ܕܝܬܗܘܢ ܕܗܘܕܗ . ܘܡܫܝܚܐ ܐܦ̈ܝ
ܬܪܥܐ ܕܗܝܟܠܐ ܐܓܪ̈ܝܢ . ܒܫܠܝ ܛܒܬ . ܡܢܝܢܐ ܐܬܚܙܝ ܒܪܓܝ ܕܝܢ ܗ̄
ܠܡܐܬܐ ܕܐܡܝ ܘܐܠܐ ܐܘܟܝܬ ܫܬܐ ܒܟܠܗܝܢ ܕܠܐ ܐܦ̈ܝܢ ܬܪܥܐ
ܡܢ ܐܦ̈ܝ ܬܪܥܐ . ܘܒܐܦܐ ܐܓܪ̈ܝܢ . ܒܡܬܝ ܚܕܬ . ܡܢܝܢܐ ܘܫܒ̈ܥܐ
ܐܓܪ̈ܝܢ . ܘܒܝܬ ܒܣܦܪ̈ܐ . ܡܢܝܢܐ ܘܒܣܦܪܐ . ܐܬܟܬܒܘ ܒܡܬܝ
ܐܦ ܘܠܘ . ܘܦܓܪ̈ܐ ܣܓ̈ܝܐܐ ܕܡܝ̈ܬܐ ܕܩܕ̈ܝܫܐ . ܒܡܬܝ ܕܝܢ . ܡܢܝܢܐ
ܕܡܬܒܥܝܢ . ܗܘܘ ܡܠܘ . ܘܢܦܩܘ ܗ̄ ܡܢ ܩܒܪ̈ܐ ܠܗܘܢ ܕܗܝܡܢܘ ܗܘܘ
ܒܡܫܝܚ ܘܩܕܡ ܗܘܘ ܡܠܘܐ ܕܟܝܢܐ ܗܘܐ ܡܢ . ܘܒܬܪ ܩܝܡܬܗ
ܥܠܘ ܠܡܕܝܢܬܐ ܩܕܝܫܬܐ ܗ̄ ܠܐܘܪܫܠܡ . ܘܐܬܚܙܝܘ ܠܣܓ̈ܝܐܐ ܡܘܕܥܝܢ
ܒܠܚܘܕ ܗܢܘܢ ܒܗ ܟܕ ܡܬܢܝܚܝܢ . ܟܕ ܗܢܘܢ ܠܡܩܒܠܢܝܗܘܢ ܘܠܘ ܠܟܠ
ܐܝܟ ܐܬܚܙܝܘ ܐܠܐ ܠܡܗܝܡܢܝܗܘܢ ܒܠܚܘܕ . ܘܐܢܫܝܢ ܐܡܪܝܢ ܕܠܘ
ܠܐܘܪܫܠܡ ܗܕܐ ܐܪܥܢܝܬܐ ܡܢ ܡܕܝܢܬܐ ܡܩܕܫܬܐ ܐܠܐ ܠܗܝ .
ܫܡܝܢܝܬܐ . ܡܬܩܪܝܢܐ ܒܪܝܫ ܩܘܡ ܘܣܓܝ ܢܦܫ . ܡܢܝܢܐ ܗܘ ܢܦܫ
ܡܠܐ . ܕܝܢ ܘܢܕܡܝܗ ܐܡܪܘ . ܫܪ̈ܝܐܬ ܗܘܐ ܒܪܝܗ ܗܘܐ . ܡܢܝܢܐ
ܐܝܬܘܗܝ ܗܘܐ . ܕܟܠܗܐ . ܠܟܘܢܐ ܫܡܝܐܝܬ ܗܘܐ ܒܪܢܫܐ ܘܕܝܢܐ
ܗܘܐ . ܕܒܪܐ ܡܢܗܘܢ ܡܫܝܚܐ ܡܓ̈ܠܬܐ . ܒܟܘܫܝ ܕܝܢ ܗ̄
ܘܐܘܣܒܝܘܣ ܐܡܪ ܕܬܪ̈ܬܝܢ ܐܝܟ ܡܓ̈ܠܬܐ ܕܟܬܒܐ ܡܢܗܘܢ ܡܪܝܡ

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[1] omit A

ܕܗܘܐ ܠܐ ܐܝܬܝ. ¹ܘܢܘܗܪ ܗܠܝܢ ܒܐܘܪ̈ܚܬܗ ܕܡܪܩܘܣ ܡܬܬܝܬܐ.¹
ܘܠܠܬܐ ܘܐܢ̈ܟܫܐ ܐܣ̈ܝܐ ܘܐܡܪܘ ܕܡܢ ܦܬ ܩ̈ܕܡܝܢ ܒܝܬܐ ܠܬܘܣܐ
ܗܘܐ ܡܫܘܒܐ ܟܠܐ ܐܢܫܐ. ܘܠܐܦܝܢ ܠܦܠܐ ܦܬ̈ܝ ܡܟܝܢ ܡܫܘܐ
ܒܠܐ ܙܒܢܐ ܘܐܡܪ ܐܝܠܐ ܐܝܠܐ ܠܡܫܢܐ ܦܬܝܬܝܢ. ܡܘܢܐ ܠܠܘܢ ܠܠܘܢ
ܒܪܒܝ ܠܠܗ ܘܐܦܩܗ ܠܡܪ ܘܡܒܝ ܡܢ ܠܡܫܢܐ ܦܬܝܬܝܢ. ܒܫܬܝܢ
ܦܫܛܬ ܘܒܝܬ ܘܠܘ ܡܪܒܬܐ ܘܡܒܝ ܢܘܢ ܗܝ ܕܐܝܬܝܗ ܠܠܗܝ ܠܠܗܝ
ܠܡܫܢܐ ܦܬܝܬܝܢ ܗ̄ ܕܡܢ ܒܪ̈ܘܩ ܐܕܡܪ ܐܡܪܗ ܠܗܕܐ ܡܪܢ ܒܗܝ
ܕܒܪ̈ܗ ܦܠܐ ܘܡܒܬܗ ܒܪ̈ܘ. ܡܕܢܐ ܡܢ ܗܝ ܕܒܗ ܒܡܐܡܪܐ
ܗܘ ܕܗܕܐ ܢܦܩܬܐ ܒܗ ܗܘܬ ܐܦ ܗܝ ܕܐܬܒܬ ܡܢܝ ܦܘܪܢܝ. ܒܦܠܐ
ܕܦܬܟܠܬܝ ܐܡܪܐ. ܘܟܠܡܐ ܕܠܗ ܕܡܢܝ ܐܝܟ ܦܬܟܠܬܐ ܐܠܐ ܠܐܕܡܪ. ܗܘ
ܓܝܪ ܦܪܝܐ ܐܡܪ ܕܡܢܗ ܡܢܦܩ ܠܝ ܟܠܐ ܡܦܝܬܐ. ܘܐܦܝܢܐ ܐܡܪ ܒܗܠܐ
ܠܐ ܒܗ. ܒܝ ²ܦܬܟܗ ܐܡܪܝܢ ܗܘܘ ܗܢܐ ܠܐܠܗܐ ܦܪܐ ܗ̄ ܒܝܢ
ܕܡܢܗܬ ܦܬܐ ܐܦܬܪܘ ܗܕܐ. ܐܝܠܐ ܓܝܪ ܠܠܗܐ ܗܘ ܘܠܠܗܐ ³ܠܠܗܝܐ
⁴ܘܦܬܟܗ ܐܦܬܓܝܪ. ܒܪܒܝ ܠܠܒ ܘܒܝܓ ܒܐ ܡܘܢܬܐ ܘܒܘܦܝ
ܓܦܠܐ. ܡܘܢܐ ܦܬܓܝܪ ܕܠܐ ܠܠܒ. ܘܡܟܠܗ. ܒܐܘܒ ܠܡܪ ܢܒܬܐܝܬ
ܡܠܐ ܘܦܬܡܗ ܒܒܝܢܐ ܘܡܫܟܢܐ ܗܘܐ ܠܗ ܗ̄ ܕܠܦܬܡܠܐ ܢܒܝܘܬܐ ܗܝ
ܕܠܓܗܝܢ ܡܠܐ ܐܦܬܒܝܢ. ܐܒܪܗ ܒܗܘܢ ܒܓܠܒܬܐ ܕܢܦܬܒܝܢܗܝ
ܡܠܐ. ܕܗܘܢ ܡܢ ܠܗ ܕܒܒܦܘܢ ܡܦܗ ܦܬܪܘܗ ܠܗܕܐ. ܐܝܟ ܕܦܬܪܝܢ
ܦܓܪ̈ܐ ܐܠܐ ܒܝ ܡܬܦܬܝܢ ܒܠܗܘܢ ܐܒܠܝܢ ܕܠܗܝܐܝܬ ܢܦܠܡܪ ܙܘܢܐ
ܘܠܐ ܒܓܪ ܡܦܗ ܡܠܓܠܐ ܕܙ̈ܗܘܘܡܢܐ ܗܘܘ. ܘܠܠܗܠܐ ܙܘܒܐ ܕܢܘܒ̈ܢܐ

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1 omit B 2 ܦܬܟܠܐ B 3 omit B add ܗܘ F 4 ܘܦܬܟܠܐ F

ܒܓܘܗ. ܒܐܝܠ ¹ܒܐܪܒܥܣܪ ܒܗ. ܒܝܘܡܐ ܠܫܢܬܐ ܠܦܘ ܗ̄ ܡܠܬܐ
ܘܠܘܩܒܠ ܠܐ ܐܡܪܘ ܕܒܐܝܕܝܐ ܦܬܐ ܐܙܠܦ ܡܢܢ. ܘܡܪܩܘܣ ܐܡܪ:
ܐܝܬ ܗ̈ܘܘ ܕܝܢ ܩܕܡ ܥܠ ܒܝܬ ܐܦܝܣܩܘܦܐ. ܘܢܘܚܡ ܐܡܪ ܐܝܬ ܗ̈ܘܘ
ܐܝܟ ܩܠܐ ܦܬ ܒܝ ܢܬܒ ܡܠܟܘܬܗ. ܐܠܐ ²ܒܥܡܪ ܘܐܡܪ ܠܢܘܗܪܐ
ܠܡܠܟܘܬܗܘܢ ܐܦܝܣܩ ܘܐܢܦܫ ܒܝ ܓܒܝܢ ܕܠܬܪ̈ܬܝܗܘܢ ܦܬܓܡ̈ܐ ܢܚܘܬܘܢ
ܐܡܪܝܢ ܕܡܢ ܥܠ ܦܬܝܢ ܒܝܘܡܐ ܠܦܬ ܕܒܗ ܡܠܟܘܬܗ. ܠܡܪܢ ܒܡܦܬ ܦܬ̈ܝܢ
ܐܦܠܛܘ ܕܢܐܙܘܦ ܐܝܟ ܕܐܡܪ ܢܘܚܡ. ܒܡܪܬ ܕܝܢ ܡܪܩܘܣ ܒܓܘܗ
ܕܡܢ ܥܠ ܦܬ̈ܝܢ ܕܦܪܘ ܒܝܘܡܐ ܦܬܓܡ ܗܘܐ ܒܡܫܝܚܘܬܗ ܕܐܦܝܣܩܘܦܘܬܗ.
ܘܐܡܪܝܢ ܐܝܬ ܗܘܐ ܠܗ ܠܒܗܝܪܐ ܦܬܓܡܐ. ܠܠܘ ³ܦܝܪܬ ܦܘܢܝܢ: ܦܠܛܘܢ
ܦܘܪܫܢܐ ܘܡܬܥܝܢܘܬܐ ܕܠܝܘܢܘܬܐ ܘܦܬܓܡܐ ܕܢܦܪܐ ܡܪܝܪܐ ܘܦܘܠܚܢ ܚ̈ܝܠܬܐ
ܐܡܪܗ ܗܘܐ ܡܪܩܘܣ ܠܗܘܢ ܕܐܝܬ ܗܘܐ ܐܝܟ ܩܕܝܫܐ ܥܠ ܒܝ
ܐܦܝܣܩܘܦܐ ܘܗܘܐ ܠܗ ܗܒܝܠܐ. ⁴ܘܐܢܫ̈ܝܢ ܐܡܪܝܢ¹ ܕܗܘܐ ܕܒܡܘܢܚܐ ܚܕܘܬܐ
ܐܝܬܘܗܝ ⁵ܠܗ ܕܐܘܪܚܘܬܐ. ܢܘܢ. ܐܠܐ ⁵ܕܬܘܒܐ ܦܪܝܩܐ. ܗܘ ܕܒܝ
ܓܘܐ ܕܥܠ ܢܒܘܬܐ ܦܬ ⁶ܒܥܠܡܐ ܐܦ ܚܕܝ ܘܒܡܠܟܘܬܗܘܢ ܓܢ̈ܝܙܐ ܢܘܗ̈ܪܐ
ܥܠ ܒܥܠܡܐ ܒܫܡܝܐ ܕܠܠ ܡܢ ܦܬ ܕܐܝܬ ܒܫܘܢܚܐ. ⁷ܘܒܝ ܠܐ ܒܫܡܝܐ
ܒܠܒܠܘܬ ܦܘܩܕܢܐ ܠܬܪܝܢ ܗܠܝܢ. ܐܡܪ ܐܢܐ ܕܡܪܩܘܣ ܡܢ ܠܫܢܐ ܕܡܢ
ܦܘܢܝܗ ܕܐܬܡܠܟܐ ܒܝܘܡܐ ܠܫܢܬܐ ܕܒܗ ܐܙܠܦ ܡܢܢ ܡܠܬܐ.
ܘܐܝܬܘܗܝ ܥܠ. ܢܘܢܝ ܕܒܝ ܠܫܢ̈ܐ ܕܡܢ ܒܝܘܐ ܗܘ ܕܐܝܟܘܗܝ
ܕܫܢܐ ܕܦܬ̈ܓܡܐ ܠܡܪܢ ܘܐܦܪܘܗܝ ܒܠܠܒܐ ܦܬܓܡ ܕܒܪܐ ܠܒܝܢܐ
ܒܝܘܡܐ ܠܫܢܬܐ ܕܒܗ ܐܦܝܣܩܘܦ ܢܫܒ ܘܐܝܬܘܗܝ ܦܬ. ܥܠ ܡܢ ܠܠܒܐ
ܕܒܪܘܬܐ ܘܠܥܠ ܡܢ ܐܦܠܛܘܗ. ⁷ܘܗܘ ܢܘܢܝ ܒܓܘܗܘܢ ܢܦܫܐ

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1 ܒܐܪܒܥܣܪܐ EF 2 ܒܐܬܪ B 3 ܦܝܪܬ F 4 ܦܬܓܡܐ ܡܐܢܝ B 5 omit B
6 add ܘܦܬܓܡܐ ܕܒܠܠ ܚܕܘܬܐ ܕܡܫܝܚܐ ܐܬܚܙܝ ܐܝܟܐ ܕܐܝܬܘܗܝ ܦܬ ܐܬܚܙܝ
ܐܬܚܙܝ ܕܐܝܬܘܗܝ ܥܠ ܗܘܐ B 7 omit B

ܘܡܢܐܝܬ ܗ̄ ܡܬܩܠܐ ܕܬܠܬܐ ܗܠܝܢ ܕܦ̈ܣܛܐ ܒܗܝܢܝܢ ܗܘܘ ܗܕܝܪܝܢ
ܒܐܘܪܫܠܡ ܣܛܪ ܡܢ ܣܘ̈ܣܝܐ ܘܐܪ̈ܐܟܢܐ ܘܦܪ̈ܕܐ ܕܣܓܝ̈ܝܢ. ܟܕ ܪܕܝܢ
ܗܘܘ ܠܘܡܢ. ܗܢܘ ܝܫܘܥ ܡܠܟܐ ܕܝܗ̈ܘܕܝܐ. ܘܡܢܝܢ ܐܘܣܦ ܕܐܡܪܘ
ܝܗܘ̈ܕܝܐ ܠܦܝܠܛܘܣ ܠܐ ܬܟܬܘܒ ܗܟܢܐ ܐܠܐ ܕܗܘ ܐܡܪ. ܦܝܠܛܘܣ
ܕܝܢ ܦܢܐ ܠܗܘܢ ܡܕܡ ܕܟܬܒܬ ܟܬܒܬ. ܘܐܙܕܩܦܘ ܥܡܗ ܬܪ̈ܝܢ
ܠܣܛ̈ܝܐ ܗ̄ ܗܘ ܕܡܢ ܝܡܝܢܗ ܛܝܛܘܣ ܗܘܐ ܫܡܗ ܘܗܘ ܕܡܢ
ܣܡܠܗ ܕܘܡܟܘܣ. ܗܟܢܐ ܓܝܪ ܐܫܟܚܬ ܒܟܬܒܐ ܕܦܝܢܩܐ ܐܪ̈ܬܐܘܣ
ܠܬܠܡܝܕܗ ܕܪܒܐ ܦܘܠܘܣ. ܘܡܬܝܕܥܝܢ. ܒܫܡܗܝܢ ܠܗܘܢ. ܗܘܘ
ܫ̈ܡܗܝܗܘܢ ܗ̄ ܕܝܢ ܡܬܐܪܟܝܢ. ܘܐܡܪܝܢ ܣܛܪ. ܒܐܘܦ ܫܡܫܬ. ܢܘܚܐ
ܘܐܦ ܗܘ ܕܦܢܐ. ܡܪܩܘܣ ܐܦ ¹ܦܪܐ. ܗܟܘܬ ܐܦ ܝܕܩ̈ܐ
ܗܢܘܢ ܕܐܙܕܩܦܘ ܥܡܗ ܡܚܣܕܝܢ. ܒܪܘܚ ܕܠܒ. ܗܘܘ ²ܠܗ.
ܘܡܢܝܢ ܠܐ ܡܟܘܗܕ ܢܫܒܐ ܕܝ̈ܫܘܐ. ܘܡܪܩܘܣ ܐܝܟ ܡܬܝ ܐܡܪ.
ܘܕܦܝܢܐ ܕܒܘܙܢܐ ܠܬܪ̈ܝܗܘܢ ܚܣܕܘ. ܐܠܐ ܗܘ ܕܝܡܝܢܐ ܟܕ ܚܙܐ
ܠܣܛܝܐ ܕܗܘܐ ܐܬܚܝܢ ܘܐܘܕܝ. ܘܗܘܐ ܐܡܪ ܐܦ ܚܢܢ ܠܐ ܐܬܚܝܢ.
ܡܢ ܫܬ ܫ̈ܥܝܢ ܕܝܢ ܗܘܐ ܚܫܘܟܐ ܥܠ ܟܠܗ ܐܪܥܐ ܗ̄ ܠܘ ܟܠܠ
ܐܪܥܐ ܕܐܘܪܫܠܡ ܒܠܚܘܕ ܗܘܐ ܚܫܘܟܐ ܗܢܐ ܐܠܐ ܘܒܟܠܗ
ܬܒܝܠ ܟܠܗ ܐܬܚܫܟ. ܐܝܟ ܕܡܟܬܒܐ ܦܢܩܝܬܐ ܕܝܘܢܘܣܝܘܣ
ܕܐܪܝܘܦܓܝܛܐ ³ܒܐܡܐܡܪܐ ܕܠܘܩܒܠ ܐܦܘܠܘܦܢܝܣ ܣܘܦܣܛܐ.
ܘܗܘ ܗܢܐ ܚܫܟܐ ܕܫܡܫܐ ܠܘ ܡܢ ܣܗܪܐ ܗܘܐ ܐܝܟ ܟܠܗܘܢ
ܚܫ̈ܟܐ ܟܝܢܝ̈ܐ. ܐܠܐ ܕܠܐ ܟܟܝܢ ܗܘܐ ܡܢ ܢܘܦܩܐ ܡܒܪܡ ܠܟܝܢܐ
ܟܝܢܝܐ ܐܘ ܕܫܡܫ ܕܡܘܟ ܒܪܡܫܐ ܠܣܗܪܐ ܒܐܦ̈ܐ ܦܨܚܐ ܘܐܡܒܥܗ.
ܘܡܬܝܕܥܐ ܗܕܐ ܡܢ ܗܝ ܕܠܘ ܒܚܕܝܘܬܗ ܗܘܐ ܕܣܗܪܐ ܐܠܐ

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1 add ܗܝܟܠܐ B 2 add ܗ ܠܟܘܐ ܐܡܪ ܕܡܣܝܒܪ ܗܘܐ B 3 ܒܡܠܠܬܐ B

ܟܬܝܒ ܒܝܬ ܘܓܡܠܐ ܡܪܟܒܬܐ ܘܡܢܢ ܪܚܫ. ܟܬܝܒ ܕܗܘ ܗ̄ ܒܟܬܒ̈ܐ
ܘܡܪܢ ܠܣܘܕܡ ܛܠܝܐ ܐܦܩܗ ܐܝܟ ܕܐܡܪ ܢܒܝܐ. ܘܐܦܩܘܗܝ ܠܒܪ
ܟܕ ܦܘܠܠܐ ܐܦܩܗ ܡܢ ܐܬܪܘܗܝ ܠܡܠܟܘܗܝ ܡܘܪܝܢܐ. ܘܠܟܠܗ ܐܘܫܒ.
ܕܐܬܐ ܗܘܐ ܒܬܪܗ ܒܢܫܐ ܣܓܝܐܐ. ܘܐܡܪ ܠܢܫܐ ܕܒܟ̈ܝܢ ܗ̈ܘܝ ܥܠ
ܢܦܫܟܝܢ ܒܟܝܢ ܘܥܠ ܒܢ̈ܝܟܝܢ. ܐܦ ܒܝܘܡܐ ܗܢܐ ܗܠܝܢ ܒܟܝܢ.
ܒܟܝܬܐ ܡܪܝܪܬܐ ܗܘܐ. ܘܐܦ ܠܒܪܬܐ ܕܫܬܦܘܬܐ ܓܠܝܬܐ.
ܗ̄ ܒܢ̈ܝܬܐ ܗܘܝ. ܘܡܫܪܝܬ ܩܪܒܬܐ ܡܬܦܫܩܐ. ܘܐܡܪܝܢ ܕܛܘܒ
ܒܢ̈ ܦܠܓ ܒܢ ܢܘܚ ܢܝܫܗ ܕܐܬܠܟ ܗܘܝ ܗܘܝ ܐܬܪܗ ܕܐܬܪ ܡܣܒܥܢܘܬܐ.
ܘܗܒܘ ܠܗ ܕܢܫܬܐ ܚܠܐ. ܕܡܙܝܓ ܥܡ ܡܪ̈ܬܐ ܕܘܟ̈ܝܐ ܢܣܒܪܐ
ܒܬܢܒ. ܕܢܠܒܘܢ ܒܡܪܬܐ. ܡܪܘܒܣ ܡܟܪܐ ܕܢܠܒܘܢ ܒܗ ܡܟܘܪܐ.
ܘܠܘܩܐ ܘܡܪܩܘܣ ܠܐ ܒܠܚܘܕ ܐܡܪܘ. ܚܡܪܐ ܕܡܙܝܓ ܒܡܘܪܐ.
ܘܟܕ ܐܦܩܘܗܝ. ܒܒܘܫ ܗܐ. ܦܠܓܘ ܢܚ̈ܬܘܗܝ ܒܦܣܐ. ܒܪܒܢ
ܫܡܥܬ. ܡܘܕܐ ܕܝ ܐܪܡܘ ܦܣܐ ܒܗܘܢ ܫܩܠܬ. ܘܡܪܩܘܣ ܐܡܪ
ܕܦܠܓܘ ܢܚ̈ܬܘܗܝ ܘܒܕܪܘ ܠܐܪܥܐ ܡܛܠ ܗ̄ ܐܝܬ ܗܘܐ ܠܗ ܟܘܬܝܢܐ
ܘܓܠܐ ܡܪܩܡܬܐ ܘܡܚܝܛܐ. ܘܠܐ ܦܠܓܘܗ ܕܠܐ ܗܘܐ ܐܪܓܝܬܗܘܢ
ܐܪܡܘ ܦܣܐ ܕܡܠܘ ܡܢܐ ܢܣܒ. ܕܡܙܝܓ ܥܡ ܙܢ̈ܝܐ ܕܘܟ̈ܝܐ ܠܬܘܢܬܐ
ܐܝܬ ܗܪܟܐ ܘܐܬܬܡܠܝ ܗܝ ܕܐܡܝܪܐ ܒܝܕ ܢܒܝܐ ܕܦܠܓܘ ܢܚ̈ܬܝ
ܒܝܢܬܗܘܢ ܘܥܠ ܠܒܘܫܝ ܐܪܡܝܘ ܦܣܐ. ܘܒܬܠܬܐ ܫ̈ܥܝܢ
ܒܬܫܥܐ ܕܫܥ̈ܝܢ ܠܐ ܐܙܕܩܦ ܗܘܐ ܠܙܩܝܦܐ. ܘܫܡܥܘ ܠܟܠ
ܡܢ ܢܦܫܗ ܕܟܠܬܐ ܕܡܠܘܗ ܒܬܠܬܐ. ܡܘܢܐ ܟܠܬܐ ܕܟܠܗ ܕܒܬܝܐ.
ܘܠܘܩܐ ܘܡܪܩܘܣ ܐܡܪܝܢ ܕܒܬܠܬܐ ܫ̈ܥܝܢ ܙܩܦܘܗ. ܒܪܡ ܝܘܚܢܢ ܘܪܘܡܐܝܬ

ܒܪܡ ܗܘ ܘܦܩܕ. ܐܝܬܘܗܝ ܠܒܝܬܗ. ܗܘܝܐ ܠܚܝܘܗܝ. ܘܢܓܕܘ.
ܟܬܫ ܗܘ ܘܪܟܒ ܐܠܦܐ ܡܦܩܬܐ. ܒܡܥܒܪܐ. ܒܝܡܐ ܕܝܢ ܘܪܟܒ
ܐܠܦܐ ܡܬܒܪܬܐ ܗ̄ ܚܝܠܐ ܕܟܬܫܝܢ. ܟܕ ܐܝܟ ܐܝܬ ܗܘܐ ܠܬܪܥܐ ܕܠܗܘ
ܕܚܡ ܠܡܠܟܐ ܡܬܓܢܒ ܠܦܣܩܐ. ܕܟܪܘܗܝ ܠܟܝܦܐ ܠܟܬܫܘܬܗ.
ܒܪܡ ܕܝܢ ܘܐܬܐ ܢܗܝܪ ܠܝܬ ܘܟܬܒ ܕܝܢ ܘܐܬܐ ܗܘܐ. ܘܫܘܠܛܢܐ
ܟܬܫ ܕܝܢ ܡܫܬܐ ܗ̄ ܠܟܒܫ ܕܝܠ. ܘܟܢܫܘ. ܟܬܫ ܘܐܘ ܟܢܘܢ.
ܕܟܠܗܘܢ ܟܠܗ ܐܣܛܪܛܝܓܐ. ܒܪܡ ܠܘܬ ܘܟܬܒ ܗܘ ܠܡܠܟܬܐ. ܗܘܝܐ
ܐܣܛܪܛ ܟܬܫ ܕܝܢ ܗ̄ ܓܒܪܐ. ܘܐܦ ܟܠܗܘܢ ܡܐܬܝܢ ܘܠܟܠܗܘܢ.
ܗܘܝܐ ܗܫܐ ܟܠܗܘܢ. ܟܠܡܕܡ. ܒܥܠܝ ܒܗ ܡܪܕܬܐ ܘܟܬܫ
ܠܟܪ ܘܢܟܣ ܡܟܣ. ܗܘܝܐ ܟܠܡܟܝܪܐ. ܕܐܝܣܘܪܝܬܐ ܗ̄ ܢܟܬܐ [1]ܐܦܪܝܣܐ
ܗܘ ܕܠܒܫ ܡܠܟܐ. ܘܠܒܟ ܟܠܝܠܐ ܕܟܘܐܠܝܐ. ܟܬܫ ܟܐ ܘܐܬܐ
ܢܘ ܗ̄ ܟܘܟܐ ܕܐܝܬ ܠܗ ܦܪܣܐ ܢܘܪܐ. ܗܘܝܐ ܘܟܢ ܠܒܠܗ
ܟܠܠܐ ܡܢ ܟܘܟܐ. ܘܟܢܫܐ ܟܡܟܝܢܐ ܗ̄ ܐܝܟ [2]ܪ̈ܘܡܝܐ ܕܐܝܟܢ
ܡܠܟܐ ܕܐܝܟܘܢ. ܘܗܠܝܢ ܟܕ ܫܡܥ ܠܗ ܟܝ ܡܗܠܟ ܟܗ. ܘܠܘܟܐ
ܐܡܪ ܕܗܘܪܕܝܐ ܟܕ ܠܗ ܟܐܢܐ ܕܐܝܟ ܗܢܐ. ܘܟܪܟܘ. ܟܪܡ ܕܝܢ.
ܢܫܬܘܕܥܘܢ ܟܬܫ ܕܝܢ. ܘܢܬܢܬ. ܡܛܠ ܕܐܝܟ ܕܐܝܟ ܡܢ ܢܓܘܕ.
ܗܟܘܠ [3]ܟܪܟܘ ܡܢ ܢܟܪܝܐ ܐܟܕ ܕܢܗܘܐ. ܟܠܠ ܟܘܪܟܗܘܢ. [4]ܦܠܛܐ.
ܗܘܝܐ ܚܝܝ. ܡܠܟܐ ܕܗܘܪܝܐ ܘܪܘܡܐ. ܟܬܫ ܕܝܢ. ܟܕ ܙܘܥܗ. ܗܘܝܐ
ܟܗ. ܐܦܟܘ ܓܒܪܐ ܡܘܪܝܢܐ. ܒܢܝܐ ܡܥܡ. ܢܫܬܘܕܥܘܢ ܟܫܟܐ.
ܕܦܠܗ ܦܠܠܓܘܢ. ܡܫܪܥܣ. ܐܘܦܡ ܐܟܘܗܝ ܕܠܟܫܢܝܪܘܣ
ܘܕܘܪܘܦܣ. ܠܗܘܐ ܦܣܪܘ. ܟܬܫ ܦܢ ܘܢܟܬ. ܗܘܝܐ ܟܐܓܪܐ.

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1 add ܒܪܢܐ B 2 ܪܘܡܝܐ A 3 ܒܪܢ B 4 add ܡܠܟܐ B

ܘܦܢܝ ܘܐܙܠ ܚܢܩ ܢܦܫܗ ܗ̄ ܠܗܘܐ ܒܡܣܬܪܩܬܐ ܠܗ ܕܢܦܩ ܢܦܫܗ
ܐܡܪ ܐܠܐ ܕܐܬܒܪܬ ܡܢ ܡܥܒܕܬܗ ܘܐܬܐܡܪ ܒܠܗ ܓܘܦܗ. ܘܡܫܘܚܐ ܕܒܬܪ
ܕܐܬܚܡ ܐܬܦܪܬ. ܡܛܠ ܕܛܥܢܝܢ. ܒܬܚ ܡܝܬ. ܝܘܢܐ ܕܛܥܢܝܢ
ܒܣܘܦ ܡܪܘܡ [1]ܕܕܟܐ ܐܠܗܘܗܝ. ܘܐܒܘܗ ܒܬܚ ܒܪܬ. ܒܗ
[2]ܐܓܘܪܘܣܗ ܕܦܣܪܐ. ܒܬܚ ܠܐ ܘܐܒܘܗ ܚܝܬ. ܝܘܢܐ ܕܒܟܪܣܐ ܒܐܘܦ
ܚܝܬ [3]ܘܦܢܝ ܗܡܕܡ ܐܬܡܠܟܢ ܡܛܠ ܕܐܬܐܡܪ ܒܢܒܝܐ ܕܐܡܪ. ܒܪܒܟ
ܕܠܟ. ܝܘܢܐ ܒܗ ܐܦܣܛܐ ܢܒܝܐ ܕܐܡܪ ܒܐܘܦ ܕܠܟ ܗ̄ ܗܘܐ ܢܒܝܘܬܐ
ܒܝܪܚܐ. ܐܝܬܘܗ ܘܠܗ ܒܐܘܣܛܐ. ܘܠܐ ܗܘܐ ܕܢܫܒܬ ܠܬܠܬܝܢ ܕܫܢܝܐ
ܕܡܘܬܝܗ ܕܢܒܝܐ ܐܡܪ ܐܒܪܐ ܐܠܐ ܘܬܘܒܗܘܢ ܠܓܪܝܢ ܠܬܠܬܝܢ ܕܫܢܝܐ.
ܐܦܠܐ ܬܘܒ ܗܘ ܐܝܟ ܠܓܘܪܘܣܗ ܕܦܣܪܐ ܐܡܪ ܢܒܝܐ ܕܐܡܪ
ܠܟ ܥܒܪܐ. ܐܠܐ ܕܐܘܣܐ ܐܝܟ ܒܬܚ ܓܪܐ. ܦܘܒܫܐ ܘܐܝܟܐ
ܕܐܘܬܪ ܡܢܗܘܢ. ܘܒܝܘܒܠܐ ܐܘܡܐ ܐܝܟ ܒܒܘܪܐ ܘܒܚܝܐ ܐܠ
ܒܚܝܪܐ ܐܬܘܗܝ ܒܗܘ ܐܝܒܐ ܕܐܬܒܥܬ ܢܠܒܝܗܘܢ. ܘܢܣܒܬ
ܠܗܠܝܢ ܠܬܠܬܝܢ ܕܫܢܝܐ ܘܐܬܦܢܝܬ ܐܝܟ ܒܒܝܬܗ ܕܡܪܝܐ ܒܒܘܪܐ
ܐܝܟ ܕܦܩܕ ܒܬܚ ܕܠܟ ܘܦܘܩ ܠܟ ܡܪܝܐ. ܒܥܠܐ ܡܫܡܗܪܝܢ.
ܒܬܚ ܡܢܝܡܐ. ܕܠܝܢ. ܐܫܝܪܐ ܚܪܝܢܐ ܕܡܬܠܘܡܪܐ. ܝܘܢܐ
ܕܡܬܐܡܪ. ܒܪܐܡܐ. ܒܬܚ ܠܠܦ ܘܒܢܬ ܡܫܦܝܬܐ ܗ̄ ܢܦܫ ܗܘܐ
ܦܡܗ ܘܕܠܐ ܠܒܘܠܝ ܬܘܒܝܢ ܒܦܢܘܬ ܦܡܐ ܒܦܫ ܐܬܒܗܘܢ ܐܬܡܪܢ.
ܘܒܝܚܝܢܐ ܢܘܟܪܝܐ ܐܝܬ ܠܘܬܒܬܐ ܗܘ ܐܝܢܐ ܕܡܛܠ ܦܬܓܡܐ
ܘܐܬܦܬܓܡ ܕܕܟܐ ܐܠܗܘܗܝ ܗܘܐ ܒܬܚ ܕܦܬܓܡܐ. ܐܒܝܫܘܬ. ܝܘܢܐ
ܒܝܫܐ ܒܣܘܦ ܒܗ ܝܘܢܐܬܐ ܘܪܘܡ ܫܡܝܬܐ ܒܒܝܘ. ܠܒܢܝܐ ܕܢܫܐܠܗܘܢ.

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[1] omit E F [2] ܐܓܘܪܘܣܐ F [3] add ܘܡܢܕ F

ܕܐܝܬ ܐܡܪܬ. ܠܐ ܕܝܢ ܐܘܕܝ ܡܦܪܫܐܝܬ ܡܛܠ ܕܒܝܢܬܐ ܦܐܪܗ ܘܠܗ
ܐܝܟ ܕܝܕܥ. ܘܡܪܩܘܣ ܐܡܪ ܕܐܡܪ ܠܗ ܐܒܐ ܐܒܐ. ܕܡܢ
ܗܘܐ ܬܪܓܡܢܘܬܗ. ܠܒܪܗ ܕܐܒܐ ܕܝܠܗ ܡܢ ܠܫܢܐ ܕܥܒܪܝܐ. ܒܦܬܚ
ܚܕܐ. ܘܐܬܐ ܟܠ ܒ̈ܢܝܢ ܦܫܝܛܐ ܗ̄ ܡܢ ܗܘܐ ܐܡܪ ܐܒܐ ܠܟܘܢ
ܕܬܫܥܝܢ ܒܡܬܠܬܝܢ ܕܬܪ̈ܬܝܢ ܟܠ ܒ̈ܢܝܢ ܦܫܝܛܐ. ܗܟܝܠ ܐܒܐ
ܟܗ̈ܢܐ ܝܘܢ ܡܬܩܪܝܢ ܗ̄ ܥܕܡܐ ܠܟܘܠ ܒܗܘܢܬܗ. ܗܟܝܠ ܐܒܐ.
ܒܛܠ ܐܒܐ. ܟܐܒܗܘܢ. ܘܟܕ ܢܗܘܐ ܠܡܬܐ. ܒܪܡܫ ܡܬܐܡܪ ܒܩܘܡܐ
ܦܐ. ܦܪܝܫܐ ܐܦ ܐܒܐ ܡܢܗܘܢ ܐܒܐ . ܢܘܢܐ ܡܬܩܪܝܐ. ܐܦ ܓܝܪ
ܠܟܠܟܠܐ ܐܬܐܡܪ. ܗܟܝܠ ܦܢܝ ܠܡܪܟܣܐ ܘܠܡܬܐܡܪܐ. ܒܫܒܥ
ܡܫܡܫ. ܘܐܦ ²ܕܠܐ ܦܘܫܩܐ ܡܫܬܡܥܐ ܗܘܝܐ ܒܙ̈ܢܝܐ ܐܚܪ̈ܢܐ.
ܡܛܠ ܓܝܪ ܐܡܪ ܕܒܫܥܬܐ ܗܝ ܕܦܠܓܗ ܠܡܫܠܡܘ ܒܫܥܬܐ
ܡܬܠܬܐ ܐܝܬܝܗ ܐܒܐ ܡܢ ܗܝ ܕܦܠܓܗ ܒܫܥܬܐ ܠܬܫܝܥܝܬܐ.
ܘܡܪܩܘܣ ܐܡܪ ܕܗܝ ܕܝܢ ܗܝ ܐܒܐ. ܘܠܗܘܢ ܘܢܘܚܢ ܐܡܪܝܢ
ܕܒܫܥܬܐ ܡܬܬܐ ܕܠܫܥܬܐ ܦܠܓܗ ܘܒܫܥܬܐ ܕܬܪ̈ܬܝܢ ܘܕܠܬ
ܓܒܪ̈ܐ ܦܠܓܗܘܢ. ܘܢܘܚܢ ܐܡܪ ܕܒܫܥܬܐ ܡܬܬܐ ܒܫܥܬܗ ܕܝܠܢ
ܒܪ ܦܛܝܢ. ܘܬܠܬܐ ܐܚܪ̈ܢܐ ܐܡܪܝܢ ܕܒܬܠܬ ܫܥ̈ܝܢ ܒܫܥܬܗ
ܕܦܫܐ ܒܪ. ܘܒܗ ܒܫܥܬܐ ܩܪܐ ܠܬܪܢܓܠܐ. ܠܗܘܢ ܡܢܫܫ.
ܕܐܬܦܫܛ ܘܡܢ ܒܗ ܗ̄ ܕܝܢ ܠܐܘܠܐ ܢܦܩ ܒܗ ܐܦܐ ܡܢ ܘܠ ܠܬܪܢܓܠܐ
ܡܢܗ ܗܘܐ ܠܡܬܠܬܗ ܕܡܢ ܕܐܡܪ ܠܗ ܕܬܠܬ ܙܒ̈ܢܝܢ ܬܟܦܘܪ ܒܝ..
27 ܘܐܫܠܡܘܗܝ ܠܦܝܠܛܘܣ. ܦܝܠܛܘܣ ܦܘܢܛܝܐ ܠܦܘܢܛܘܣ ܘܗ
ܗܓܡܘܢܐ ܗ̄ ܡܕܒܪܢܐ. ܘܦܝܠܛܘܣ ܒܫܡܐ. ܦܘܢܛܝܐ ܠܒܩܘܫܐ. ܒܗܢܝܐ

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1 ܦܪܝܫܐܝܬ DEF 2 omit A

ܠܒܘܬܗ. ܘܡܚܝܢ ܐܡܪ: ܕܦܩܗ ܕܟܒܐ ܡܠܟ ܒܐܘܪܗ. ܡܠܐܟ ܘܪܘܡ
ܠܡܦܩ ܐܝܬܘܗܝ ܗܘܐ. ܘܐܝܟ [1]ܕܘܝܐ ܡܠܟܘܬܗ. ܘܢܣܒ ܠܗ ܗܦܐ
ܕܬܪ: ܡܢ ܠܦܠܛܝܢܐ ܠܚܝܘܬܝ. ܕܗܟܢ ܠܡܠܟ ܘܪܘܡܝ ܟܠܐ. ܘܥܕܐ
ܠܝܘܒܝܢܘܣ ܗ̄ ܠܘܩܒܠ ܠܪܗܛ: ܦܩܐ ܕܩܛܠ ܕܚܪܐܢ. ܘܠܝܘܒܝܢܐ ܟܦܪܐ
ܠܠܩܘܡ ܐܝܬܘܗ. ܐܝܟܢܐ ܗܟܝܠ ܢܡܠܟܘܢ. ܕܠܐ ܕܠܝ. ܒܬܪܐ.
ܗ̄ ܡܫܬܐܠܢܘܬ ܡܦܪܣ ܠܗ ܠܒܬܓܡܢܐ ܗܢܐ. ܕܐܡܬ ܐܢ ܐܢܫܐ
ܡܢ ܐܚܝ ܕܢܩܘܡ ܠܗ ܠܝܘܒܝܢܐ ܕܦܪܢܣܝܢ ܕܠܐ ܐܢܫ. ܐܝܟܢܐ ܢܡܠܟܘܢ
ܒܬܪܐ ܕܐܡܪܝܢ ܟܠܗܝ ܕܟܬܝܒ ܐܢܐ ܠܡܢܚ. [2]ܕܗܟܢܐ ܘܠܐ ܕܢܗܘܐ. ܗ̄
ܡܛܠ ܕܗܟܢܐ ܐܝܟ ܕܢܗܘܐ ܠܐ ܟܒܪ ܐܢܐ ܠܝܘܒܝܢܐ. ܐܘܒܠܘܗܝ
ܠܘܬ ܩܕܡܐ ܗ̄ ܠܘܬ ܚܕ ܡܫܒܚܘܗܝ ܕܩܕܡܐ ܐܬܝܬܘܗܝ ܠܩܘܪܒ
ܡܛܠ ܕܦܩܕܐ ܗܘܐ ܐܝܟ ܕܐܡܪ ܘܡܚܝܢ. ܡܢ ܟܠ ܩܕܡܐ. ܡܢ
ܠܒܝܬܘܗܝ. ܡܢ ܟܠ ܗܪܘܕܝܣ. ܡܢ ܠܡܛܘܪܘܗܝ ܕܡܠܟܘܬܗ.
ܡܢ ܠܝܘܡܢܐ. ܘܟܠ ܡܛܐ ܠܗ ܟܡܐ ܕܢܦܩ. ܟܕ ܚܙܐ ܕܝܢ. ܡܘܕܐ
ܡܦܩܦܣܢܐ ܕܢܣܝܐ ܚܕܬܐ. ܡܘܕܐ ܠܡܫܝܚܐ ܦܘܠܦܐ. ܝܫܘܥ ܚܝܕܩܪܝܢܐ.
ܘܪܒܘ ܠܗܘܢ. ܡܕܝܢܬܐ ܩܕܝܫܬܐ ܕܓܠܠܐ. ܘܐܡܪܝܢ ܗܢܐ ܐܡܪܝܢ:
ܕܪܘܡܐ ܠܟܠ. ܡܕܝܢܬܐ ܕܪܘܡܝ ܠܟܠ. ܕܡܫܒܚ ܐܢܐ ܕܐܦܪܐ ܗܘܝܬܐ
ܕܐܠܗܐ ܘܡܠܟܘܬܐ ܢܩܒܠܝܢ ܐܒܝܢܘܗܝ ܗ̄ ܠܘ ܗܘܝܬܐ ܐܡܪ: ܐܠܐ
ܕܦܪܘ ܗܘܝܬܐ ܗܢܐ. ܕܐܡܬ ܐܝܬܘܗܝ. ܘܟܠ ܗܪܐ ܩܘܕܫܐ ܐܝܟܢ
ܫܠܐ. ܡܢܐ ܡܫܒܚܝܢ. ܒܬܚܝܬ ܡܫܡܫ. ܐܡܪ ܠܗ ܡܦܩܘܣ ܐܢܬ
ܐܡܪܬ ܗ̄ ܠܐ ܐܟܫܝ ܟܠܠ ܡܫܡܫܬܐ ܕܐܡܫܚܗ ܪܒ ܟܗܢܐ ܒܐܠܗܐ
ܚܢܐ [3]ܕܐܡܪ ܐܢ ܗܘܝܢ ܡܫܡܫܢܐ ܘܟܠܠ ܗܪܐ ܠܐ ܦܬܚ. ܐܠܐ ܒܝܢ

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1 omit AC   2 ܗܟܢܐ E F   3 ܕܢܐܡܪ B

ܘܠܘ ܒܡܬܓܫܫܢܐ. ܘܠܘܐ ܡܬܓܫܫ. ܕܕܝܠܐ ܕܪܘܚܐ ܕܗܘܬ ܕܘܒܬܗ
ܐܝܟ ܦ̈ܠܬܐ ܕܕܡܐ ܗ̄ ܬܩ̈ܦܐ ܕܟܫ̈ܝܬܐ. ܘܦܪܘܩ. [1]ܗ̄ ܕܝܢ ܐܢܫܐ.[1]
ܡܢܗܘܢ ܘܟܝܠܐ. ܐܝܟ ܐܦ ܡܦܫܩܢܐ [2]ܕܟܬ̈ܒܘܗܝ. ܡܕܝܢܐ ܕܟܡ ܡܟܝܢ. ܒܫܐ
ܗܢܐ [3]ܟܬܒ ܗܘ. ܕܡܦܪܫ ܕܓܒܪܐ ܠܒܫ. ܡܫܝܚܐ ܡܠܬܐ. ܠܐ ܠܡܬܒܥܢܐ
ܡܢ ܐܠܗܐ ܕܢܦܩ ܡܢ ܟܪ̈ܣܐ ܕܒܬܘܠܬܐ. ܒܪܡ ܠܐ ܐܡܪ [4]ܕܐܢܐ ܓܒܪܐ
ܐܢܐ. ܐܠܐ ܐܡܪ ܕܐܢܬ ܗ̄ ܠܡܦܩܬ ܒܗܢܐ ܐܢܫܐ ܐܬܦܪܗ ܠܗܕܐ
ܒܗܝ ܕܠܡܦܩܬ ܒܗܢܐ ܐܠܗܐ ܡܢ ܗܘ ܓܒܪܐ ܕܝܠܗ ܘܕܐܒܪܐ.
ܙܘܓܐ ܗ̄ ܢܩܦܐ. ܡܬܚܝܒܐ. ܡܕܝܢܐ ܡܕܡܚܫܐ. ܦܓܪܐ ܕܝܢ ܒܪܝܗ.
ܡܕܝܢܐ ܒܣܪܐ ܕܝܢ ܡܫܝܚܐ. ܐܠܐ ܐܦ ܐܦܝܬܗ. ܒܟܠܦܢ ܠܘ
ܐܡܝܢܬܐ. ܘܠܐ ܠܘܬܐ ܒܩܘܪܒܐ ܕܟܠܠܝܬ. ܡܕܝܢܐ ܐܠܐ ܐܢ
ܐܦܝܬܘܗܝ ܒܪܝܢ ܠܘ. ܐܦܢܫ ܐܝܢ ܕܝ ܕܡܫܬܡܗܝܢ. [5]ܒܒܘܦܝ ܕܠܝ
ܘܒܦ.[5] ܡܕܝܢܐ ܕܝ ܕܡܫܬܡܗܝܢ ܒܗܘܢ. ܕܡܫܬ. ܒܦܬܚܝ ܡܕܡܝܟ· ܘܦܘܡܗ
ܢܐܠܐ ܗ̄ ܡܢ ܐܝܟܐ ܕܐܬܐ. ܗܘܐ ܠܡܬܓܠܝܘ ܠܒܪܘܬܐ ܕܝܗܒ ܗܘܐ
ܠܗ ܡܗܘܪܐ. ܡܢ ܡܢ ܬܐܓܡܪܬܐ. ܒܕܡܘܬ ܐܢܫ ܒܡܘܣܝ ܠܘ. ܟܠܫ
ܣܦܣܪܐ ܘܡܬܝܪܐ. ܡܕܝܢܐ ܟܠܫ ܣܦ̈ܩܝܢ ܘܩ̈ܕܫܐ. ܦܠܫ. ܡܕܝܢܐ
ܚܝܐ. ܢܦܫܐ ܘܢܦܫܗ. ܟܠܐ ܗܘܐ ܕܐܬܝܬ ܡܕܝܢ ܗ̄ ܡܠܐܟܝܬ
ܟܠܬܐ ܗܘܬ ܕܢܦܫܗ ܘܡܩ̈ܦܢ. ܟܠܬ ܦܓܪܐ ܘܡܦܫܩܢܘܬܐ ܐܝܟ ܕܟܬ̈ܝܒ
ܐܢܫ. ܘܠܟܠܐ ܡܬܚܫܒܐ ܕܝܢ ܐܝܟ ܗܢܐ ܒܗܘܦܬܐ ܐܦܬܝܬܐ ܐܢܬ. ܘܦܘܠܗ.
ܡܕܝܢܐ ܘܐܪܡܝܗ. ܐܝܢܘ ܗ̄ [6]ܠܓܘܪܗ ܕܒܝܪܐ ܗܘ ܕܢܦ ܟܘܠܗܐ
ܓܒܪܐ ܗܘܐ ܦܘܠܘܢ ܠܡܬܚܫܢܐ ܒܫܡܫܐ ܕܡܒܪܢܘܬܐ ܓܠܬܗ ܠܗܘܬ
ܐܝܢܗ. ܐܗܦܟ ܫܡܫܐ ܠܡܘܬܗ. ܒܗܘܦ. ܠܘ. ܡܕܝܢܐ ܫܡܫ

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1 omit B 2 add ܒܫܡܐ B 3 ܐܡܪ EF 4 ܐܢܐ F 5 ܒܦܬܚܝ ܕܠܝ ܘܦܘܦܝ ܒܗ B D (margin) 6 ܠܓܘܪܐ F

ܟܠܐ ܗܝܡܢܘܬܗ ܐܝܟ ܠܚܡܐ ܦܫܝܛܐ ܐܟܠܗ. ܥܕܡܐ ܠܝܘܡܐ
ܕܒܗ ܐܦܬܚܘܗܝ. ܒܪܒܘܥ ܠܘ. ܕܡܕܡ ܚܝܠܐ. ܡܬܦܝܣܝܢ ܗܘܘ. ܚܒܝܒܐܝܬ
ܗ̄ ܕܠܐ ܒܥܝܢ ܒܗܘܢ ܕܦܓܪܐ ܒܬܪ ܡܘܬܐ ܟܠܠ ܐܘܟܠܐ ܘܦܬܟܐ
ܠܐ ܚܒܠܘܗܝ. ܒܡܫܠܡܘܬܗ ܕܐܠܗܐ. ܗܢܝܢܐ ܕܐܒܐ ܕܝܠܗ ܗ̄
ܒܩܘܡܬܐ ܕܟܬܪ ܡܫܡܫܬܗ ܡܢ ܕܢܦܩ ܠܥܠܡܐ. ܘܕܐܟܠܐ ܘܐܦܬܝ
ܕܡܛ ܠܠܡܫܪܝܘܗܝ ܒܬܪ ܡܫܡܫܬܗ ܦܩܪܘܗܝ ܦܠܝܚܐ ܡܫܝܢ[1] ܘܐܡܪܝܢ
ܕܐܒܠܝ ܘܐܦܬܝ ܕܡܛܗ ܒܬܪ ܡܫܡܫܬܗ. ܒܦܘܡܗ ܗ̄ ܒܡܛܝܡܐ ܡܢ ܦܪ̈ܝܫܐ
ܫܦܝ̈ܪܐ ܕܠܐ ܐܘ ܐܘ ܒܬܝܒܐ. ܒܐܦܬ ܗܘ ܢܦܩ. ܘܒܐܘ ܝܬܝܬ. ܒܐܦܬ
ܗܢܘܢ ܠܠܡܫܪܐ. ܐܟܡܐ ܕܒܟܠܗܘܢ ܥ̈ܒܕܐ ܡܕܝܢܬܐ. ܘܢܦܩܘ [2]ܠܛܘܪ
ܐܝܬܐ[2] ܗ̄ ܗܘ ܡܢ ܘܠܠܡܫܪܐ ܘܢܘܚܝܢ ܠܒܝܬܐ ܕܪܓܠܬܐ ܕܡܢܪܘ
ܐܡܪ ܕܢܦܩܘ. ܒܐܝܟ ܓܝܪ ܕܐܦܣܐ ܠܪܒܝܢܐ ܗ̄ ܒܒܪܝܬܐ ܢܦܝܫܐ.
ܕܒܗܝܢ ܠܠܒܢܐ ܩܪܝܒ ܕܢܦܩܐ ܠܛܘܪܐ. ܒܩܘܒ ܢܘܢ. ܠܠܬ ܐܒܝ̈ܢܐ
ܠܒܘܪ ܒܗ. ܘܡܬܦܝܣ ܐܡܪ ܩܪܝܒ ܕܢܦܩܐ ܠܛܘܪܐ ܠܬܠܬܝܢ ܐܒܝ̈ܢܐ
ܠܠܬ [3]ܠܒܘܪ. ܗ̄ ܠܚܝܢ ܢܒܝܐ ܦܠܓܝܢ ܠܬܝܗܘܢ ܐܠܐ ܡܬܦܝܣ
ܠܗܘܢ ܕܚܝܢ ܣܓܝܐ ܠܬܝܢ ܡܠܟܐ ܩܪܐ ܠܛܘܪܐ ܐܘܣܒ ܦܘܕܐ.
ܠܩܘܒܐ ܕܡܬܦܪܫܐ ܐܝܣܛܢܝܣ. ܒܪܘܥ ܐܝܟ ܘܢܒܥ ܣܛܒܬ ܘܦܬܚ.
ܡܢܡܛ. ܢܦܩܘܩܝܢ ܒܦܬܚ ܐܝܟ. ܘܢܦܩ ܐܝܣܬܣܛܢ ܒܪܘܒܝ ܐܝܟ
ܘܠܘ ܗ̄ ܐܝܬܐ ܕܪܘܒܢܐ. ܘܢܦܩܢ ܐܝܬܐ ܐܡܪ ܦܢܩܝܬܐ. ܘܕܒܪ
ܠܐܬܐ. ܘܢܦܩܐ ܠܩܦܪܘܣ. ܘܠܬܪ̈ܝܗܘܢ ܒܢܝ̈ ܐܚܪܝܢ ܗ̄ ܢܟܘܢܘܒ
ܘܢܘܚܝܢ ܕܗܘܢ ܗܘܘ ܝܘܡ̈ܝܐ ܕܬܦܘܚܝܬܗ ܒܩܘܪ ܠܒܘܪ. ܒܪܝܫܐ
ܗܝ ܠܗ ܠܥܒܕ ܕܡܛܐ ܠܩܘܒܐ ܗ̄ ܡܫܝܢܐ ܕܦܪܝܬܐ ܫܒܠܐ ܐܝܟ̈ܐ

[1] ܟܕ ܐܡܪ EF [2] ܠܛܘܪ ܕܐܝܬܐ B [3] add ܒܗܝ EF

ܐܟܠܘܗܝ ܗܘܘ ܠܒܘܓܐ. ܘܐܝܟܢܐ ܡܪܢ ܟܕ ܛܠܐ ܡܛܠܝܢ ܢܦܫܬܐ
ܡܕܡܐ ܕܒܥܠܐ ܗܘܐ ܠܗ ܡܛܠ ܕܦܫܛܐ ܐܟܠܐ ܗܘܐ. ܘܟܠܗ ܣܒܪܗ
ܗܘܐ ܣܦܝܩܐ ܗܘܬ ܗܝ ܕܒܠܚܘܕܝܗ ܕܟܠܥܐ ܬܪܥܐ ܠܟܘܡܪܬܐ. ܘܠܐ
ܡܫܟܚܝܢ ܗܘܘ ܟܠܐ ܐܢܫܬܐ. ܡܢ ܕܓܒܠ ܐܝܟ ܗܘ ܕܡܟܝܢ ܒܟܝܬܐ. ܒܥܒܕ
ܠܡܪ ܘܩܘܫܝܢ ܡܛܠ. ܗܘ ܕܡܠܟܝܢ. ¹ܕܘܒܪܐ ܡܫܠܡ ܠܢ¹ ܗ̄
ܒܠܚܘܕ ܓܒܝܢ ܗܘܘ ܕܡܝܗ. ܐܠܐ ܦܪܐ ܕܠܡܟܬܒܐ ܟܕ ܡܢ ܡܘܦܩ ܗܘܐ
²ܗܘܢ ܒܦܣܝܢ ܗܘܘ² ³ܘܡܬܘܪܐ ܒܡܪܝܡܘܬܗ ܕܡܝܗ ܡܘܦܩ ܗܘܐ³
ܘܒܝ ܡܢ ܗܕܐ ܠܐ ܐܬܥܘܪܒܘܗܝ ܠܠܡܟܬܒܐ. ܓܒܠ ܡܢ ܠܚܡܐ ܘܗܘܒ
ܠܗ ܐܝܟ ܕܐܡܪ ܕܫܠܝ. ܘܕܒܫܡܝܐ ܐܘ ܒܠܐ ܐܘ ܒܦܬܐ ܓܒܝܢ ܗܘܘ.
⁴ܡܕܒܪܢܘܬܐ ܡܢ ܗܝ ܕܢܦܫܐ ܟܠܐ ܗܘܐ ܠܡܪܟܠܐ ܡܛܠ ܕܒܝܢ ܒܗܘܪܐ.
ܘܒܪܗ ܕܐܢܫܐ ܐܠܐ ܗ̄ ܡܪܬܐ. ܐܝܟܢܐ ܕܒܥܒܕ، ܕܟܠܗܘܢ ܗ̄ ܡܗܝܡܢܝܢ ܐܬܦܩܝ
ܘܐܡܪܝܢ ܐܢ ܠܡܠܟܐ ܕܥܒܪ ⁵ܐܦܠܛܘܢ ܢܘܪܐ. ܐܝܟ ܕܐܡܪ ܡܪܢ. ܠܡܠܟܐ
ܕܝܠܗ. ܘܐܡܪܝܢ ܡܛܠ ܗܝ ܕܠܘ ܠܡܠܟܐ ܕܥܒܪܐ⁵ ܐܠܐ ܒܥܒܕܝܢܘܬܗ
ܒܢܦܫܐ ܐܦܠܛܘܢ ܕܝܠܐ. ܘܢܗܘܐ ܠܥܠܡܝܢ̈ܘܗܝ ܘܐܡܪ ⁶ܣܒܪܐ ܐܒܘܗ
ܗ̄ ܡܪܝ ܐܦܪܝܡ ܘܡܪܝ ܢܣܒܐ. ܐܡܪܝܢ ܕܦܬܓܡܗ ܡܢ ܠܢܘܕܐ ܒܐܪ̈ܐ.
ܒܪܡ ܒܬܪ ܕܦܪܢܗܝ ܠܠܢܘܡܐ ܡܢ ܦܘܕܢܐ ܟܕ ܒܥܒܕܗ ܒܡܠܬܐ. ܘܐܡܪ̈ܢܐ
ܐܡܪܝܢ ܕܠܐ ܡܫܬܥܪܝܢ ܐܬܪܐ ܘܐܦ ܕܢܬܟܢܫܘܢ ܒܡܠܬܐ ܘܡܢܝܢܐ ܐܒܘܢܢܣ
ܣܒܐ ܐܘܪܐ ܐܡܪܝܢ ܕܦܬܓܡܗ ܒܠܚܘܕܝܐ ܕܦܘܕܢܐ ܟܕ ܠܐ ܦܪܢܗܝ. ܘܡܢܝܢܐ
ܒܠܠܡܫܬܥܐܣ ܐܡܪ ܕܠܐ ܫܦ ܦܬܓܡܗ ܡܛܠ ܕܡܢ ܟܕ ܬܠܬܐ ܗܘܐ
ܒܗ ܣܦܩܐ. ܘܟܠܐ ܗܘܐ ܠܐ ܡܫܬܘܕܥܝܢ ܠܡܬܥܬܒܪܢܐ. ܘܕܘܟܝ
ܕܝܢܐ ܒܪ ܦܠܘܛܘܣ ܐܡܪ ܕܦܬܓܡܗ ܟܕ ܠܐ ܦܪܢܗܝ. ܐܠܐ ܗܘ ܝܘܕܐ

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1 omit B ܡܫܠܡ ܠܢ ܗ̄ D 2 omit B 3 omit B E F 4 ܡܕܒܪܢܐ F

5 omit A 6 ܣܒܪ B

ܟܬ̈ܒܐ ܕܗܘܝܢ ܐܢܬܘܢ. ܠܐܢܬܬܐ. ܐܝܟ ܕܠܡܬܟܬܒܘܢ. ܒܟܘܦܢ ܒܫܢܬ. ܕܒܗ ܗ̄ ܐܢܬܘܢ ܠܟܬ ܠܟܘܢ ܐܬܬܐ ܕܬܫܒܘܚܬܟܘܢ ܗܘܝܐ ܡܠܟܘܬ ܢܗܝܪܘܬܟܘܢ. ܗܢܘܢ ܕܝܢ ܐܦܣܩܘ ܠܗ ܗ̄ ܐܦܬܘܪܝܢܘ ܠܗ. ܠܬܠܬܝ̈ ܕܒܫܢܬܐ. ܘܗܢܐ ܒܫ̈ܢܝܐ ܡܠܟܝ ܕܝܠܢ ܘܪܕܝ ܩ̄ ܐܦ ܗܝܡܢܘܬܐ. ܗ̄ ܒܫܢܬܐ ܐܝܟ ܕܒܫܘܪ̈ܝܐ ܟܠܐ ܫܘܐܬܐ ܡܬܢܚܫܢ. ܒܫܘܠܡܐ ܕܝܢ ܡܠܟܐ ܕܦܪ̈ܣܝܐ ܗ̄ ܫܒܘܪ ܢܘܚܐ ܚܕ ܒܐܪܥܐ ܘܐܬܐ ܒܐܪܡܢܝܐ ܕܫܒܝܢ ܗܘܘ ܠܐܬܪܢ: ܦܠܚ̈ܐ ܘܒܢܝ̈ܢܫܐ ܐܚܪܢܝܢ. ܐܠܐ ܠܡܕܝܢܬܐ ܗ̄ ܠܐܦܪܘܢܫܟ. ܠܟܠ ܦܠܚ ܗ̄ ܠܐ ܢܐܬܐ ܦܠܚܗ ܕܠܐ ܒܝ ܢܦܠܐ ܗܘܐ ܢܟܬ ܠܓܠܝ̈ܬܐ ܘܬܟ̈ܣܝܟܘܢ ܗܘ̈ܝܢ ܦܬܝܚܐ ܘܢܫܡܫܘܬ ܐܬܪ̈ܐ. ܘܐܝܟ ܐܢ̈ܫܝܢ ܕܡܥܡܕ ܡܠܟܘܬܗ ܐܝܬܘܗܝ ܗܘܐ ܘܐܝܟ ܐܚܪ̈ܢܐ ܢܛܘܪܝܡܛܘܣ ܐܘ ܠܟܣܪ̈ܐ ܐܘ ܦܠܚܝܢ ܡܘܬܒܝܢܐ. ܐܟܚܕܐ ܕܒܗ. ܒܫܢܬ ܕܠܝ ܘܡܘܬܒ ܠܗܘܢ. ܘܡܢ ܗܘܐ ܢܦܠܐ ܗ̄ ܢܝܚܗ ܒܪܘܬܐ. ܫܡܠܝ ܗܘܐ ܢܦܩ [1]ܬܒܪܫ ܠܬܠܡ̈ܝܕܘܗܝ ܗ̄ ܩܕܝܫܐ ܐܦܣܩܘܦܘܣ ܕܪܗܘܡܝ̈ܐ ܐܡܪ ܕܠܘ ܡܫܝܚܐ ܐܟܠܐ ܡܢܝ ܒܗܢܐ ܪܘܚܐ ܒ ܠܓܒܪܗ ܕܢܦܫܐ ܘܐܦ ܗܘܐ ܕܐܬܟܠܐ. ܐܠܐ ܐܙܠ ܒܠܚܘܕ ܕܫܒܪ̈ܗ ܘܪܝܫܗ ܒܠܚܘܕܝܐ ܘܢܦܫܐ [2]ܒܠܚܘܕ ܐܦܠܦ. ܐܢܐܢܫ. ܕܝܢ ܘܦܓܪܐ ܕܡܠ̈ܟܐ ܐܡܪܝܢ ܕܐܡܪܐ ܐܟܠܐ. ܘܕܒܝܐ ܦܓܪܐ ܢܦܫܬ. ܡܢܗ ܕܐܘܪܓܢܘܢ ܐܝܬ ܠܡܒܥ ܕܦܓܪܐ ܕܢܦܫܐ [3]ܒܠܚܘܕ ܡܢܗܘܢ. ܡܐܟܘܠܬܐ ܕܝܢ ܘܠܐ ܗܘܝ. ܘܗܘ ܕܢܦܩ ܡܫܝܚܐ ܠܘܬ. ܗܢܘܢ ܕܠܘ ܒܪܢܫܐ ܕܐܝܬܗ ܡܫܡܫܢܐ [4]ܐܠܐ ܒܓܒܪܐ ܕܡܫܡܫܢܐ[4] ܗܘ ܠܡܐܟܠܐ. ܕܠܘ ܠܗܘܐ ܢܘܚܢ ܐܘܪܓܢܘܬܐ ܘܢܫܚܐܬ ܡܫܝܚܐ ܕܓܒܪܐ ܕܪܘܡܬܐ ܠܐ ܕܒܢܠܐ

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[1] omit E F [2] omit B E F [3] omit B [4] omit C E F

ܡܫܬܠܡ ܕܢܬܦܩ. ܣܡ ܟܠܠ ܠܐܘܪܫܠܡ. ܘܐܬܦܢܝܘ ܙ̈ܒܝ ܒܗܘ̈ܢܐ
ܘܣܦ̈ܪܐ ܘܩܫ̈ܝܫܐ ܕܥܡܐ ܠܒܝܬܗ ܕܩܝܦܐ. ܘܐܬܡܠܟܘ ܟܠܗܘܢ.
ܓܢܣܐ ܒܩܪ̈ܝܢܐ. ܒܒܝܬܗ ܕܫܡܥܘܢ ܓܪܒܐ. ܒܒܘܫܝ ܒܝܬ.
ܗܟܢܐ ܗܘ ܓܪܒܐ. ܩܪܒܬ ܠܗ ܐܢܬܬܐ ܕܐܝܬ ܒܠܒܗ ¹ܫܘܒܚܬܐ.
ܒܐܘܦ ܩܦܝ ܗ̄ ܒܩܣܛܐ ܕܢܪܕܝܢ ܒܣܡܗ ܘܟܠܝܠ ܦܠܓܗ. ܕܡܫܝܚܐ
ܫܪܝܐ ܕܡܠܟ̈ܐ. ܗܟܢܐ ܕܡܬܘܪܝܢ ܗܘܢ ܝܗܒܐ ܒܫܡܝܢ ܡܫܡܫ ܫܘܝܢܝܬ.
ܘܐܫܦܟܬܗ. ܒܫܒܝܢ ܫܐ ܘܪܒܝܢ ܠܘ. ܗܟܢܐ ܘܡܫܫܟܐ ܒܫܒܝܢ
ܡܫܝܚ ܗܘܐ. ܟܠ ܢܦܫܗ ܗ̄ ܩܕܝܫܐ ܫܐܘܪܐ ܠܬܠܬ ܐܒܬ̈ܝܢ ܐܡܪ:
ܕܐܬܡܫܚ ܡܪܢ. ܚܕܐ ܡܢ ܩܕܡ ܡܩܝܡܬܐ ܒܒܝܬܗ ܕܫܡܥܘܢ
ܦܪܝܫܐ ܐܢܬܬܐ ܚܛܝܬܐ ܡܫܚܬ ܪ̈ܓܠܘܗܝ ܐܝܟ ܕܐܡܪ ܠܘܩܐ.
ܕܬܪ̈ܬܝܢ ܕܝܢ ܩܕܡ ܫܬܐ ܝܘܡ̈ܝܢ ܕܦܨܚܐ ܡܪܝܡ ܚܬܗ ܕܠܥܙܪ ܡܫܚܬ
ܪ̈ܓܠܘܗܝ ܐܝܟ ܕܐܡܪ ܝܘܚܢܢ. ܘܕܬܠܬ ܗܘܬ ܒܒܝܬܥܢܝܐ ܩܕܡ ܬܪ̈ܝܢ
ܝܘܡ̈ܝܢ ܕܦܨܚܐ ܒܒܝܬܗ ܕܫܡܥܘܢ ܓܪܒܐ ܐܢܬܬܐ ܐܦ ²ܡܫܚܬܗ
ܠܪܫܗ ܐܝܟ ܕܐܡܪܘ ܡܬܝ ܘܡܪܩܘܣ. ܘܐܢܫܝܢ ܐܡܪܝܢ ܕܚܕܐ ܡܫܝܚܘܬܐ
ܒܐܦܬ ܚܬܗ ܕܟܠܗ ܬܪ̈ܬܝܢ ܐܘܢܓܠܝ ܡܫܝܚܘܬܗ ܒܪܝܫܐ ܡܫܝܚܬܐ
ܘܒܒܝܬܥܢܝܐ. ܘܐܚܪ̈ܢܐ ܐܡܪܝܢ ܕܠܘ ܚܕܐ ܗܘܬ ܗܝ ܕܟܠܗܝܢ ܐܠܐ
ܬܠܬܐ. ܚܕܐ ܕܝܢ ܠܬܩܕ̈ܡܝܗܘܢ ܘܐܬܒܐܫ. ܒܪܫܝ ܒܥܠ. ³ܢܣܛܘܪ̈ܝܢܘ
ܒܪܫܢ ܟܠܗ. ܗܟܢܐ ܐܬܚܙܝܬ ܒܫܒܝܐ ܒܠܐ ܘܡܘܕ. ܡܫܝܚ ܗܘܐ
ܐܡܪ ܕܢܕܘܢ ܗܢܐ ܒܣܝܓܗ. ܡܫܝܚܘܬܐ ܐܦܣ ܗܟܢ ܡܢ ܬܠܬ ܡܢܐ.
ܕܡܠܝܢ ܗ̄ ܕܡܫܝܚܐ ܕܠܬܘܬܐ ܩܪܐ ܕܢܬܪ̈ܐ. ܡܢܐ ܡܠܠܝܢ ܐܢܬܘܢ.
ܒܫܬܝܢ ܡܫܝܚ ܘܡܘܕ ܠܡܪ. ܢܣܛܘܪ̈ܝܢܘ ܒܪܫܢ ܟܠܗ. ܗܟܢܐ ܠܡܪܢܐ

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1 add ܕܡܫܝܚܐ B 2 ܘܡܫܚܬ F 3 ܗܘܢܐ E

ܘܪܡܫܬܐ. ܡܪܬܘ ܡܫܡܫܢܘܬܐ ܗܝ ܕܫܡܫܬ ܗܘܬ ܠܒܢܝ ܥܡ ܐܢܫܝ̈ ܒܝܬܗ.
ܒܐܦܝ ܗܘܐ ܫܘܬܦܘܬܐ. ܗܘܝܐ ܒܗܠܝܢ ܡܫܡܫ ܗܘܬ. ܕܫܠܡܬܐ.
ܐܡܬܗ ܗܕܐ ܕܒܗܝ ܐܝܬ. ܒܗܬܗ ܕܠܝ ܘܙܒܢ ܦܐ ܡܢܒܒܬܐ.
ܘ [1]ܕܢܓܠܝܘ ܐܝܬ ܘܒܗܘܢ. ܗܘܝܐ ܘܒܓܘܢ ܒܗܬܗ ܒܟܐ.
ܐܝܟ ܐܢܘܢ ܗ̄ ܡܢ ܡܫܡܫܢܘܬܐ. ܠܗ ܗܘ. ܒܒܠܝ ܗܘ ܕܒܪܬܗ.
ܘܐܠܗܝ ܗܠܝܢ ܠܬܫܒܘܚܬܐ. ܒܐܦܝ ܗܘܝ. ܗܘܝܐ ܒܪܘܚ ܗܘܝ
ܡܢܝܢܐ. 26 ܡܢ ܒܬܪ ܕܫܢܬ ܫܢܝ̈ܢ ܡܘܡܢܐ ܗܘܐ ܡܢܝܢܐ ܗ̄ ܒܪ
ܐܝܬܘܗܝ ܗܘܐ ܒܟܢܫܬܐ ܒܟܢܫܬܗ ܕܢܘܡܘܣܐ ܥܕܬܐ ܐܡܪ ܗܘ
ܠܗܕܐ. ܐܡܪܐ ܕܗܝ ܬܫܡܫܬܐ [2]ܡܫܡܫܢܐ ܗ̄ ܐܦ ܡܢܘܗܝ ܒܬܪ ܫܢܝܢ
ܡܘܡܢ [3]ܐܡܪ ܕܐܬܐ ܠܒܝܬܟܢܫܐ. ܘܐܡܪܝܢ ܕܦܘܩܕܢܐ [4]ܕܗܝ ܦܩܕܬ
ܒܝܘܡ ܕܪܘܒܬܐ ܗܘܐ. ܒܗܝ ܕܝܢ ܐܬܚܘܝ ܡܫܡܫܢܐ ܠܒܢܝ̈ܐ
ܠܕܪܫܘܬܗ ܒܝܘܡܐ ܕܪܘܒܬܐ ܠܐ ܟܠܗ ܕܬܫܡܫܬܗ ܒܝ ܐܦܠܐ
ܦܘܩܕܢܐ ܐܝܟ ܕܐܡܪ ܡܫܡܫܢܐ. ܒܟܝܢܗ ܡܬܗ ܘܡܢܘܡܣܘܣ ܡܢ ܡܘܡܢ
ܐܢܫܐ. ܕܗܘ ܐܬܡܠܝܘ ܡܫܡܫܢܐ ܟܠܐ ܡܢ ܕܢܬܠܒܝܫܘܢ ܒܟܠܐ. ܡܢܗ.
ܡܫܡܫ ܕܝܢ ܡܢ ܗܘܡܢ ܦܬܐ ܕܗܘ ܢܫܡܗ ܠܠܒܪ. ܒܬܪܗܘܢ ܐܝܟ
ܗܠܝܢ ܡܫܡܫܬܐ ܒܟܢܫܬܐ ܗܘܐ ܡܢ ܒܟܢܫܬܗ ܕܢܘܡܘܣܐ ܡܛܠ
ܕܦܬܚܬܐ ܢܫܡܬ ܠܠܒܪ ܘܒܢܝ ܒܥܒܕܐ ܟܠܐ ܠܐܢܫܐ ܒܝ ܢܒܟܐ
ܒܟܠܐ ܘܗܘ ܒܡܫܡܫܐ ܗܦܟ ܡܢܘܫܐ ܠܒܝܬܟܢܫܐ ܘܒܝܘܡ ܫܢܝܢ ܟܠܐ
ܬܘܒ ܠܐܢܫܐ ܒܝ ܐܘܒܕܗ ܠܒܬܐ. ܘܒܝܘܡ ܬܠܬܐ ܗܘܐ ܠܒܝܬܟܢܫܐ
ܘܐܬܦܢܝ ܒܟܢܫܬܗ ܕܢܘܡܘܣܐ ܘܦܫ ܬܡܢ ܕܝܢ ܠܓܘܦܐ ܕܝܘܡ
ܐܢܫܐ. ܘܒܝ ܐܡܪ ܕܒܬܪ ܫܢܝܢ ܡܘܡܢ ܗ̄ ܗܘܐ ܡܢܝܢܐ ܘܒܪܗ ܕܐܝܬܐ

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[1] ܕܢܓܠܝܘ EF [2] ܡܫܡܫܢܐ F [3] add ܐܠܐ ܡܘܡܢ ܦܩܕ ܕܐܬܐ ܡܘܡܢ ܕܒܝܬܐ ܐܡܪ B [4] ܒܗܝ B ܗܝ C

ܐܪܝܬ ܗ̄ ܠܡܫܝܚܘܬܐ ܕܪܫܝ ܣܓܝܐܐ ܐܝܬ ܚܝܕ [1]ܐܝܬ. ܒܐܠܗܘܬ ܒܫܡܫܘܬܗ.
ܒܒܘܫܝ ܠܘ ܗ̄ ܒܬ̈ܪܝܢ ܩܪ̈ܒܐ ܡܕܡܢܐ ܒܝܬ ܘܠܦܢܐ ܒܐܦܠܬ ܐܢܐ
ܫܡܝܬܗ ܘܐܝܬ ܠܘܒ ܫܡܝܬܗ. ܠܬ̈ܠܝܗܝ ܒܒܘܫܝ ܡܢܝ. ܘܠܐ ܠܘܢܝ
ܒܪܘܒܐ ܐܡܪ ܐܠܗܝ ܒܠܝܠܝܬ ܘܠܒ: ܡܢܝ ܡܘܬܐ ܕܪܘܓܙܢܐ.
ܒܒܥܝܢ. ܗܟܢܐ ܠܒܒܥܝܢ. ܒܐܪܐ. ܒܒܪܐ ܒܫܡܝܐ ܘܫܒܝܢܐ.
ܠܗܘܐ ܐܘܠܦ ܡܢ ܦܘܠܘܣ ܐܪܒܥܝܢ. ܘܠܐ ܗܘܐ ܠܗ ܕܬܪܥܝܢܐ
ܒܦܘܫܝ ܗ̄ ܕܡܢ ܡܠܦܢܘܬܝ. ܒܠܐ ܦܬܘܪܐ. ܗܟܢܐ ܠܡܠܦ̈ܢܐ ܗ̄
ܡܬܥܠܝܢܐ ܘܠܒܘܬܐ ܕܒ̈ܢܝ ܐܢܫܐ. ܘܠܒܢܝ ܗܘܝܬ ܕܡܠܝ ܗ̄ ܡܢ
ܦܠܘܛܐ. ܒܡܠ ܪ̈ܒܝܬܗ. ܒܐܘܦ ܗܘܝ. ܗܟܢܐ ܒܡܠ ܪܒܝܬܐ ܒܣܓܝ
ܒܝܬ ܡܕܝܢܬܐ. ܦܘܒ ܗܒܝܠ ܡܢܗ ܒܒܪܐ ܒܗܒܒܗ. ܒܫܠܝ ܘܐܘ
ܗܘܐ. ܘܐܢܫ̈ܐ ܒܠܒܒ ܘܐܘ ܡܢܝ ܘܠܗ ܦܬܪ. [2]ܢܩܦܘ̈ܗܝ ܒܦܬܝ ܗܘܐ.
ܘܫܬܝܬ. ܗܟܢܐ ܘܗܒܘ. ܠܗܘ ܕܐܝܬ ܠܗ ܒܥܪ ܒܒ̈ܪܝܢ. ܠܡܠܟ ܕܝܢ
ܕܐܝܬ ܠܗ ܗ̄ ܪܒܝܬܐ. ܢܬܗܒ ܠܗ. ܒܦܘܫܐ ܢܬܪ ܦܓܪܐ ܕܠܒܘܒ.
ܢܬܠܓܪ ܒܗ. ܘܗܘ ܕܡܢ ܕܠܝܬ ܠܗ ܗ̄ ܪܒܝܬܐ. ܐܦ ܗܘ ܕܐܝܬ
ܠܗ ܗ̄ ܐܦ ܡܢܐ. ܢܬܦܠܐ ܡܢܗ ܘܗܒܪܐ ܕܠܐܠܐ ܕܒܪܐ ܠܗ ܗܘ
ܕܡܠܘܐ ܐܝܬܘܗܝ. ܒܗܘܝ ܕܠܡܠ ܡܢ ܡܠܝܐ [3]ܕܥܒܪܐ ܐܒܠܪ ܒܐܝܟܢܐ
ܝܫܡܐ. ܘܠܒܒܪܐ ܒܦܢܐܠܐ. ܒܦܬܝ ܒܝܬ. ܗܟܢܐ ܠܐ ܝܫܡܐ.
ܐܦܘܗܘܝ. ܒܫܠܝ ܦܐ. ܠܡܫܘܒܐ ܒܪܝܐ. ܗܟܢܐ ܢܬܪ ܒܪܝܐ.
ܡܢܐ ܕܐܠܐ. ܒܐܘܦ ܕܠܝܒ. ܗܟܢܐ ܐܡܬܝ ܕܡܢ ܕܠܐܠܐ. ܒܪܗ
ܕܐܢܫܐ ܒܦܘܒܝܗ ܗ̄ ܠܘܠ ܡܒܝ̈ܫܬܐ ܕܡܐܠܝܬܗ ܐܝܟ ܪܝܬܐ ܡܒܠܐ
ܠܬܪܝܬܐ ܕܠܠܩܒܠ ܕܠܐ ܢܬܒܥܠܘܢ ܩ̈ܦܐܠܬܐ ܕܡܐܠܝܬܗ

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[1] add ܟܐܦܠܬ ܡܬܦܪܦܠܐ ܐܝܬ ܒܪ̈ܓܠܬܐ ܫܦܠܐܠܐ B [2] ܗܟܢܐ E [3] ܕܥܒܪ F

ܒܐܠܟܣܢܕܪܝܐ. ܘܚܬܢܐ ܐܢܐ ܡܫܝܚܐ ܘܟܠܬܐ ܐܢܐ ܠܥܕܬܐ. ܚܛܦ
ܕܝܢ ܡܢܗܝܢ ܚܡܫܡܐܐ ܗ̈ܘܝ ܗ̄ ܒܫܡܗ ܕܒܬܘܠܘܬܐ ܡܬܢܟܦܢܘܬܐ ܬܘܒ
ܡܢ̈ܝܢ ܗ̈ܘܝ. ܘܢܦܫ ܡܬ̈ܟܠܝܢ ܗ̄ ܐܦ ܕܒ̈ܢܝܢ ܗܘܝ ܒܗܝܢ ܕܒܬܘܠܘܬܗܝܢ
ܫܘܘܕܝܐ ܗܘ ܕܒܬܘܠܘܬܗܝܢ. ܐܠܐ ܡܢ ܡܫܝܚܐ ܐܟܝܬ ܡܬܢܟܦܢܘܬܐ
ܢܟ̈ܦܢ ܗ̈ܘܝ. ܘܬܘܒ̈ܢ [1] ܗ̄ ܩ̈ܛܝܢ. ܠܦܘ̈ܩܕܢܗܝܢ. ܟܕ ܟܦܬܢ
ܢܗ. ܡܕܢܝܐ ܦܩܕܝܢ. ܠܟܠܐ ܠܐ ܢܫܒܩ. ܠܝ ܘܠܟܠܗܝܢ ܗ̄ ܟܠܐ ܐܢܫ ܕܝܠܗ
ܡܬܟܫܦܐ. ܘܪ̈ܚܡܝܢ. ܕܪܚܡܝܢ ܠܗܬ. ܠܚܡܝܢ. ܘܟܕ ܐܠܐ ܠܟܠܗ ܠܡܪ̈ܝܢ ܗ̄
ܐܢܐ ܗܘܝܢ ܕܫܘܠܛܢ ܚܝ̈ܠܘܗܝ ܚܘܫܒܝܢ ܕܐܦܪܘܛܐ. ܐܬܐ ܚܬܢܐ ܗ̄
ܠܐ ܦܩܕ ܠܗܘܢ ܡܕܡ ܕܢܫܬܠܡܘܢ ܠܡܬܢܟܦܢܘܬܐ. ܐܡܪ ܓܒܪܐ
ܓܝܪ ܗ̄ ܡܫܝܚܐ. ܕܢܬܐ. ܟܦܬܢ ܕܠܝ. ܡܢܝܐ ܕܢܬܐ ܒܥܒܕܐ ܚܝܬ.
ܐܝܬ ܕܝܢ ܕܗܘܝ ܠܗ ܚܛܦ ܒܬܪ̈ܝܢ ܗ̄ ܐܚܝ ܕܢܫܘܢ ܒܗܪ̈ܐ
ܕܡܬܦܫܝܢ ܡܛܘܪ̈ܝܢ ܘܡܬܦܪܣܝܢ ܒܦܘܪܢܣܐ ܘܒܬܪܝܢ ܒܪܘܚܢܝܘܬܐ ܘܡܬܚܫܒܝܢ
ܘܡܬܦܫܝܢ ܥܡܗ. ܘܐܝܬ ܕܬܪ̈ܬܝܢ ܗ̄ ܐܚܝ ܒܬܪ̈ܝܐ ܕܡܬܦܪܣܝܢ
ܒܦܘܪܢܣܐ ܘܡܬܚܫܒܝܢ. ܒܐܝܬ ܕܢܫܐ ܗ̄ ܐܚܝ ܡܫܡܫܢܝܬܐ ܕܡܬܒܥܝܢ
ܒܠܚܘܕ. ܗܘ ܕܝܢ ܕܢܣܒ ܚܕܐ ܐܠܐ ܢܣܒ ܒܐܪܥܐ ܗ̄ ܬܫܥܝ
ܒܢܦܫܗ. ܒܫܡܐ ܗ̄ ܕܝܢ ܡܬܒܣܝܬܐ. ܕܢܪܗ. ܟܠ ܢܗܘܐ ܠܐ ܢܗܘܐ ܘܗܘ ܠܗ
ܠܒܝܬܐ ܬܘܒܢܐ ܕܡܬܒܥܝܢܘܬܐ. ܐܝܟ ܟܡܐ ܐܠܐ ܫܒ. ܡܢܝܢܐ
ܫܢܝ. ܟܠܝܐ ܬܒܐ ܘܡܗܝܡܢܝܐ ܟܠܐ ܘܠܟܠܐ ܡܗܝܡܢ ܗܘܝܬ ܗ̄
ܒܟܠܡܐ ܗܢܐ. ܟܠܐ ܦܪܣ ܐܦܠܐ ܗ̄ ܒܟܠܡܐ ܕܟܬܝܒ. ܟܠܐ
ܠܚܝܘܬܗ. ܒܪܘܚܝ ܕܠܝ. ܕܡܢܝ. ܡܢܝ ܟܪ ܗܘܝܬ ܠܝ. ܡܘܒܢܐ
ܢܛܠܝ ܒܒܦܫܝ ܠܘ. ܘܢܓܕ ܐܝܬ ܡܢ ܐܝܟܢܐ. ܡܘܢܐ ܡܢ ܐܝܟܢܐ ܕܠܐ

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[1] ܡܘܟܟܐ BC

ܢܒܘܝܐ ܗܘܢܐ ܠܗ ܠܠܝܬܘܬܐ ܘܓܠܝܘܬܐ ܡܫܪܪܬܐ ܩܢܐ. ܐܠܐ
ܠܡܫܠܡܐ ܐܝܟ ܗܝ ¹ܕܢܒܪܘ ܡܢ ܒܝܫܬܐ ܟܕܒܪ ܐܓܒܬܐ. ܕܠܐ
ܡܘܠܐ ܕܝܢ ܗܘ ܘܟܠ̈ܐ ܫܒܬܐ ܗܝ ܐܢܫ ܠܐ ܕܝܢ ܐܦܠܐ ܡܠܐܟ̈ܐ
ܕܦܫܝܛܐ. ܐܠܐ ܐܦܐ ²ܒܠܚܘܕ ܗ̄ ܡܪܘܡܡ ܐܘܣܝܐ ܘܠܐ ܒܪܐ.
ܗܘܬܪܡܢ ܐܬܐ ܦܘܫܩܗ. ܕܡܝܐ ܠܫܘܡܠܐ ܕܠܐ ܢܘܣ ܠܒܘܠܐ.
ܒܪܟ ܒܗ ܘܐܘܘ. ܡܘܫܐ ܠܒܘܒܝܬܐ ܒܚܒܢ ܩܒܗ. ܗܝܕܝܢ ܬܪ̈ܝܢ
ܢܗܘܘܢ ܒܒܪܝܬܐ. ܡܘܫܐ ܒܐܓܘܢܐ ܗ̄ ܕܝܢ ܒܕܠܡܐ. ܘܠܒܘܢܐ
ܒܕܡܐ ܐܦܪ ܗ̄ ܒܢܝܢܐ. ܡܢܐ ܡܬܒܪܝܐ. ܒܪܘܟܢ ܒܝܬ. ܐܦ
ܗܘܘ ܡܬܚܫܒܢ ܗ̄ ܬܘܒ ܡܢ ܡܬܗ̈ܝܒܢ. ܢܣܝܐ ܠܦܘܫܩܐ.
ܡܠܘ ܒܗ ܐܬܗܘܝ ܗ̄ ܠܘ ܡܫܬܟܚܢܬܐ ܗܝ ܗܘܢܐ ܗܝ ܕܡܠܝܘ
ܐܠܐ ܡܬܟܣܝܢܬܐ. ܒܪܐ ܡܗܝܡܢܐ ܘܡܝܬܪܐ ܗ̄ ܐܝܟ ܫܠܝ̈ܚܐ
ܘܐܗ̈ܘܬܐ ܘܡ̈ܠܐܟܐ. ܕܠܐ ܠܗܘܢ ܡܥܒܪܬܐ. ܡܘܢܐ ܬܪܥܝܬܐ
ܒܐܘܦܗ ܦܫܝܛܬ. ܢܦܩܘܬܗ ܒܚܒܝܐ ܐܝܟ ܬܪܒܝܬܐ. ³ܘܠܐ ܚܬܝܬ³ ܗ̄
ܦܘܪܫܢܐ ⁴ܕܡܠܠܒܘܬܐ. ܠܗܘܐ ܕܝܫܐ ܒܐܘܦܗ ܦܐ. ܢܦܩܘܬܗ ܒܐܘܦܗ
ܪܝܫ ܗ̄ ܡܕܘܢܐ. ܘܢܗܘܐ ܐܦܠܐ ܘܫܝܬܐ ܕܒܟ ܬܘܢܐ. ܒܥܬܝܚ ܪܝܫ
ܗ̄ ܠܥܠ ܗܢܘܢ ܕܐܡܝܢܝܢ ܒܚܫܒܐ. ܒܡܠܟܗܘܢ. ܒܪܟ ܢܘܢ
ܘܪܒܢ ܡܠܠ ܗ̄ ܢܫܠܚܝܘܗܝ ܡܢ ܥܒܕܘܬܐ. 25 ܗܝܕܝܢ ܬܪܝܢܐ.
ܒܫܠܝ ܕܠܝ. ܡܘܢܐ ܬܬܪܡܐ ܒܫܬܝ ܕܠܝ ܘܒܢܝܢܐ ܐܬܬܪܡܝܬ. ܠܒܗ:
ܒܬܘܠܝ ܗ̄ ܡܢܝܢܐ ܓܡܝܪܐ ܕܢܦܫܬܐ ܡܝܬܪܬܐ. ܕܢܗܘܫ ܠܡܫܬܥܒܕܗܘܢ.
ܗ̄ ܕܒܬܪܝܗܘܢ. ܘܒܫܒܝ ܠܐܘܙܢ. ܒܫܬܝܢ ܢܦܫ. ܢܚܬܝܐ ܘܒܠܬܐ ܗ̄
ܠܘ ܒܟܠܗܘܢ ܓܢ̈ܝܢܐ ܡܬܒܥܝܢܐ ܟܠܬܐ ܘܡܕܝܠܐܝܬ

1 ܕܢܒܪ B   2 ܒܠܚܘܕܘܗܝ F   3 ܘܚܬܝܬܐ B   4 ܕܡܠܠܒܝܘܬܐ B

ܗ̄ ܡܛܠ ܘܫܬܝܢ: ܡܩ̈ܛܠܐ ܟܠܗܘ: ܐܬܡܫܥ ܗܝܕܝܢ ܐܘܛܘܟܣ
ܡܢ ܗ̈ܘܦܟܐ ܒܬܪ ܐܝܣܩܘܦܘܬܐ. ܕܐܦܬ ܡܢ ܡܫܬܥܠܝܢ: ܒܢܝܗܘܢ
ܕܡܛܐ ܠܥܫܢܐ ܕܐܦ. ܠܐ ܢܚܬܐ. ܡܕܝܢܬܐ ܠܐ ܡܫܬܘܐ.. ܗܘܐ
ܟܠܐ ܒܡܐ: ܗ̄ ܡܢ ܗܢܘܢ ܕܐܘܛܘܟܣ. ܗܝܕܝܢ ܐܢ ܐܢܫ ܕܐܡܪ:
ܠܟܘܢ ܗܐ ܗܪܟܐ ܗܘ ܡܫܝܚܐ ܗ̄ ܕܠܐ ܐܬܗܝܡܢܘܢ ܐܘܕܥ
[1]ܡܫܝܚܐ ܕܓܠܐ ܐܡܪ. ܘܡܛܠܗܕܐ ܕܠܐ ܢܣܬܟܠܘܢ ܒܗ. ܗܢܐ ܓܝܪ:
ܦܓܪܐ ܗܘ ܕܒܪܢܫܐ ܡܘܕܝܐ ܡܬܓܫܫܢܐ ܕܐܠܐ ܘܬܕܡܪ̈ܬܐ ܗܘ̈ܝܢܬܐ
ܦܓܪ: ܘܩܒܪ ܡܛܠܬܗ ܐܢܫܘܬܐ ܕܝܠܗ ܒܟܠܗܠܐ ܐܟܚܕܐ ܡܬܝܕܥܐ.
ܐܘ ܗܐ ܒܬܐܘܟܢܐ ܗܘ. ܒܡܥܝܢ ܠܗ ܡܚܝܠܬ. ܡܟܝܠ ܒܪܢܫ ܠܗ
ܣܓܝܐܝܬ. ܐܝܟܐ ܕܝܢ ܕܢܗܘܐ ܦܓܪܐ. ܡܟܝܠ ܕܬܗܘܐ ܦܓܪܐ ܗ̄ ܕܝܢ
ܐܝܟܐ ܕܐܗܘܐ ܐܢܐ ܒܫܘܠܛܢ ܐܟܢܐ. ܬܡܢ ܢܬܟܢܫܘܢ ܢܫܪ̈ܐ ܗ̄
ܡܠܐܟ̈ܐ. ܘܚܝ̈ܠܐ. ܡܟܝܠ ܘܚܝ̈ܠܘܬܐ. ܕܫܡܝܐ ܗ̄ ܡܠܐܟ̈ܐ.
ܢܬܐܡܟܘܢ. ܡܟܝܠ ܕܐܬܝܗܘܢ. ܗܟܢܐ ܠܬܡܢܐ ܠܫܡܝܐ. ܡܟܝܠ
ܬܬܚܙܐ ܐܬܐ. ܕܒܪܗ ܕܐܢܫܐ ܒܫܡܝܐ ܗ̄ ܠܓܒ̈ܝܢܐ ܒܪ ܢܗܘܪ
ܒܐܐܙ. ܗܝܕܝܢ ܢܩ̈ܒܠ. ܒܡܥܝܢ ܠܗ ܗ̄ ܠܒܒܝܢ. ܘܢܫܕܪ ܡܠܐܟܘܗܝ
ܥܡ ܫܝܦܘܪܐ. ܒܡܛܠ ܡܢ ܓܒ̈ܝܐ ܡܩ̈ܒܠܐ ܥܡ ܩܠܐ ܕܫܝܦܘܪܐ
ܪܒܐ. ܡܢ ܐܪܒܥ. ܒܡܥܝܢ ܕܐ. ܡܟܝܠ ܡܢ ܐܪܒܥ. ܪ̈ܘܚܐ.
ܕܡܚܝܪܐ ܕܩ̈ܘܒܚܗ ܙ̈ܒܢ. ܒܐܘܦ ܪܫ ܘܟܒ ܡܫܬܥܐ [2]ܐܝܟ ܘܩܦܢ
ܢܫܪ̈ܐ ܕܓ̈ܝܪܐ ܡܢ [2] ܪ̈ܓܬܐ ܘܡܬܟܢܫܝܢ. ܡܟܝܠ ܠܦܓܪܗܘܢ ܒܡܥܝܢ ܠܗ.
ܕܠܐ ܠܒܪܢ ܦܓܥܐ ܗܘܐ ܗ̄ ܠܐ ܠܒܘܬܠܝ. ܗܝܡܢܘܬܐ ܡܢ
ܡܗܝܡܢܐ. ܫܟܝܢܐ ܘܐܪܟܐ ܕܒܘܪܢܝ ܘܩ̈ܛܠܝܢ ܠܐ ܕܒܝܪܢ. ܗ̄

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[1] omit A [2] omit B

ܫܠܝ̈ܚܐ ܕܒܗ ܚܪܒܐ ܕܐܘܪܫܠܡ ܐܦ ܫܘܠܡܐ ܠܥܠܡܐ ܗܘܐ. ܪܓܫܐ.
ܒܓܘܦ ܫܢ. ܐܝܟ ܕܚ̈ܝܠܐ. ܒܪܘܢ ܚܕܬ ܗ̄ ܒܐܪ̈ܐ ܕܒܬܝܢ ܠܡܚܝܫ.
ܠܥܠܡܐ ܐܝܟ ܕܠܐܢܬܬܐ ܕܟܗܢܐ. ܘܢܦܬܠܘܢܘܢ. ܒܪܝܟ ܒܘܢ.
ܘܡܛܠܠ ܫܝܢܐܘܬ ܒܘܠܐ. ܡܒܝܢܐ ܠܐ ܢܡܣܡܣܘܬܐ. ܢܦܝ. ܒܫܠܒ.
ܒܘܢ. ܡܘܕܝܐ ܒܪ ܒܪܝܟ ܒܘܢ. ܡܘܟܐ ܕܦܩܝܕܠܐ. ܠܟܗܢܘܬܐ
ܕܟܠܗ̈ܘܢ. ܡܘܕܝܐ ܠܟܠܗ̈ܘܢ. ܘܡܛܒܐ ܗ̄ ܒܠܐ ܐܢܫ. ܟܕ ܗܘܝܢ ܕܒܠܐ
ܕܠܐ ܡܒܠܘܗܝ ܠܡܣܪܗܘܢ ܚܪܒܬ ܡܕܝܢܬܗܘܢ. ܘܗܝܕܝܢ ܢܐܬܐ
ܫܘܠܡܐ ܗ̄ ܡܘܪܒܐ ܕܐܘܪܫܠܡ. ܡܐ ܕܚܙܝܬܘܢ. ܒܦܬܚܝ ܕܠܒܝ.
ܐܬܐ ܛܝܒܘܬܐ. ܒܦܬܚܝ ܛܝܒܬ. ܕܡܘܪܒܐ. ܒܦܘܫܝ ܒܝܬ. ܡܘܕܝܐ
ܕܠܗܘܢ ܛܝܒܘܬܐ ܕܡܪܘܬܐ ܗ̄ ܕܝܢ ܕܠܡܐ ܕܪܫܐ ܕܦܡܝ ܐܠܘܣ
ܦܫ ܕܒܟܠܢ ܠܗܝܟܠܐ. ܠܐ ܢܚܘܬ ܠܡܣܒ ܕܒܒܝܬܗ. ܡܘܕܝܐ
ܗܠܝܢ ܕܒܒܝܬܗ. ܠܡܣܒ ܠܟܦܗ. ܒܓܘܦ ܒܝܬ. ܡܘܕܝܐ ܦܐܪ̈ܐ
ܕܟܠܗ. ܥܠܘ ܕܝܢ ܕܠܐ ܢܗܘܐ ܒܪܘܒܢܘܢ ܒܣܬܘܐ ܗ̄ ܥܪܒܐܝܬ
ܡܢ ܡܛܠܠ ܒܫܡܫܘܬܗ ܕܐܒܠܐ ܘܡܛܠܠܝܬ ܕܡܢ ܡܛܠܠ ܚܠܝܡܘܬܐ ܕܡܢ
ܕܒ̈ܬܐ ܡܛܠܬ̈ܐ ܐܝܟ ܕܐܦ ܡܛܠܠܝܬ ܐܝܠܢ̈ܐ ܡܢ ܦܐܪ̈ܐ. ܘܠܐ
ܒܫܒܬܐ ܗ̄ ܒܪܝܚܐܝܬ ܡܢ ܡܛܠܠ ܒܕܪ ܢܡܫܡܫܐ[1] ܕܗܘܝܢ ܠܒܗܘܢ ܟܕ
ܙܒܢ ܐܢܬܘܢ ܒܐܘܪܚܐ ܒܫܒܬܐ ܘܡܛܠܠܝܬ ܕܝܢ ܡܛܠܠ ܒܘܫܠܐ
ܕܡܢ ܦܘܠܚܢ ܡܛܠܬ̈ܐ. ܢܗܘܐ ܓܝܪ ܗܦܝܟ ܐܘܟܠܢܐ ܢܪܐ ܗ̄ ܕܝܢ
ܛܘܒܘܗܝ ܒܗܢ ܚܝܠܐ ܕܗܘܘܩ̈ܒܐ ܢܐܟܠܘܢ ܠܟܒܪ̈ܬܐ ܒܐܘܪܫܠܡ ܕܟܠܐ
ܕܐܟܠܝܢ ܒܢ̈ܐ ܒܒܢ̈ܬܝ ܗܘ ܕܐܦ ܗܘܬ ܐܝܟ ܕܐܟܬܒ ܝܘܣܦܘܣ.
ܕܠܐ ܗܘܐ. ܒܟܠܝܢ ܗܐ. ܘܚܠܘܠܐ ܠܐܒܪܝܘ ܬܘܡܬܐ ܗܢܘܢ.

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[1] ܕܗܘܐ F

ܘܐܩܡܬܘܢ. ܒܫܘܦܐ ܗܘ. ܘܡܢܗܘܢ ܡܠܝܬܘܢ. ܒܫܘܦܐ ܢܦܠ ܘܪܘܡ ܕܝܠܟ. ܘܬܪܥܝܬܗܘܢ. ܒܫܘܦܐ ܕܝܠܟ ܘܪܘܡ ܗܘ. ܡܢ ܕܡܢܗ ܕܗܒܠ ܘܝܘܡܐ ܗ̄ ܕܩܝܡܬܐ ܐܬܩܛܠ ܒܥܠܡܐ. ܘܡܢܐ ܠܒܪܗ ܕܐܬܪܐ ܒܪ ܒܪܟܬܐ ܗ̄ ܐܒܗܘܗܝ ܕܒܢܝܐ ܡܠܟܘܬܐ ܗܘ ܕܡܢ ܒܬܪܗ ܐܬܦܪܫ ܡܠܟܘܬܗܘܢ ܘܠܐ ܠܐܢܫ ܠܘܬ ܐܬܡܠܟܘܬܗܘܢ [1]ܠܡܩܛܠ. ܘܐܬܥܝܪ ܐܡܪܝܢ ܕܗܢܐ ܐܬܪܐ ܚܕ ܡܢ ܬܪܝܢ: ܢܩܕܐ ܐܬܬܗܘܢ. ܘܠܐ ܦܪܝܫܐ ܡܫܬܪܝܢܘܬܐ ܗܕܐ. ܡܛܠ ܕܗܘ ܠܐ ܐܬܩܛܠ ܐܠܐ ܡܢܬ ܒܫܠܡܐ. ܐܠܐ ܐܝܟ ܗܘ ܢܒܝܐ ܕܡܠܬܗ ܕܡܢ ܫܘܪ ܠܗܘܢ. ܗܘ ܕܦܠܛܘܢ ܒܢܝܢ. ܒܦܬܚ ܒܒܬ ܘܒܘܢ. ܢܘܒܐ ܒܒܬ. ܗܢܘܠܐ ܠܡܪܒܢܐ. ܐܘܪܫܠܡ ܐܘܪܫܠܡ ܗ̄ ܕܡܩܛܠܐ ܕܐܘܪܫܠܡ. ܒܢܬ ܕܐܒܢܐ. ܒܒܦܢ ܠܗ. ܢܘܒܐ ܠܡܒܢܝܐ ܒܢܒܝܐ ܐܝܟ ܕܒܢܬܐ [2]ܠܘܒ. ܢܘܒܐ ܕܡܒܢܬܐ ܬܪܥܘܬܐ. ܒܐܦܝ ܢܘܢ. ܦܪܘܥܗ. ܕܠܐ ܬܢܝܘܢ ܡܢ ܗܦܐ. ܗ̄ ܡܢ ܐܒܐ ܕܫܠܡ ܐܢܐ ܠܡܫܠܡܐ. ܕܡܕܐ ܕܬܐܡܪܝܢ [3]ܒܪܢܒܘ ܕܐܬܐ. ܒܐܘܦ ܢܠܝ. ܒܫܡܗ ܕܡܪܝܐ ܗ̄ ܒܡܬܐܬܐ ܕܡܠܟܐ ܐܒܪܢܬܐ.

24 ܘܒܬܪ ܢܫܒ ܡܢ ܗܒܠܐ ܠܡܬܐܠ. ܒܣܒܝ ܡܫܡܫ. ܕܠܐ ܬܫܬܬܪ. ܒܡܠܟ ܬܘ ܒܦܪܣܬܐ ܡܫܦܣܬܐ ܘܫܘܒܚ ܐܒܪܢܬܐ ܗ̄ ܬܬܗܝܡܢ. ܘܐܡܪܝܢ ܒܢܝܢܗܘܢ ܘܟܠܗ. ܢܘܢܐ ܠܒܫܘܬܐ. ܘܫܪܝܢܐ ܢܬܒܘܢ. ܒܪܒܝ ܢܘܢ. ܢܘܢܐ [4]ܢܬܒܘܢ ܘܠܫܪܝܢܐ ܒܦܬܚ ܢܘܢ. ܠܫܒܘܩܐ ܘܐܫܪܐ. ܢܘܢܐ ܒܪܟܐ ܘܫܒܩܐ [5]ܒܐܘܦ ܒܐ ܚܝܐܬܐ ܢܘܢܐ ܘܫܒܩܐ ܒܪܒܝ ܒܐ ܫܪܝܢܬܐ ܕܒܪܟܐ. ܢܘ ܠܐ ܬܬܕܘܢ. ܒܫܘܦܐ ܬܒܥܝܢ ܬܘ ܕܝܠܟ. ܢܘܢܐ ܬܐܘܕܘܢ. ܐܠܐ ܠܐ ܕܒܝܠܐ ܦܘܠܡܐ ܗ̄ ܫܒܪܝܢ ܗܘܘ

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[1] ܠܡܩܛܠ B [2] omit B C [3] ܒܪܢܒ ܗܘ B [4] ܘܠܫܪܝܢܐ ܢܬܒܘܢ F
[5] omit E F

ܘܐܦ ܘܙܒܢ ܒܝܬ ܡܪ̈ܟܒܬܐ. ܘܒܫܘܒܚܐ ܗ̄ ܐܦ ܡܢ ܗܠܝܢ ܡܫ̈ܒܚܢܐ
ܕܩ̈ܘܡܐ ܢܣܒܬܘܢ ܕܬܫ̈ܒܚܘܢ. ܘܠܒܪܐ. ܐܘܟܝܬ ܕܐܝܟܘܬܐ. ܘܚܝܝܐ
ܘܗܝܡܢܘܬܐ ܕܐܝܬܝܗܘܢ ܢܡܛ̈ܠܬܗ ܕܢܣܘܒܐ ܦܣܩܝܢ ܐܢܬܘܢ.
ܕܡܥܠܠܝܢ ܒ̈ܒܐ ܘܡܥܠܠܝܢ ܢ̈ܦܫܬܐ. ܗܢܐ ܒܒܐ ܘܢ̈ܦܫܬܐ ܒܐܘܦ
ܣܘܦ ܘܠܡܪ ܕܢܦܩܬ ¹ܐܡܪ. ܡܒܪܟܝܢ ܐܢܬܘܢ ܦܬ̈ܓܡܝܗܘܢ ܘܡܫܬܠܛܝܢ
ܐܢܬܘܢ ܒܦܘܬܟܘܢ. ܕܟܘ ܠܟܘܢ ܗܘ ܕܣܦܐ ܘܚܘܒܐ. ܒܗܘܦ
ܐܝ. ܢܫܬܘܕܥܘܢ ܒܨܝܚ ܐܝ ܘܢܬܬ. ܘܠܚܙ ܒܝܬ ܡܪ̈ܟܒܬܐ ܗ̄ ܒܨܘܬܐ
ܐܘܒܝܬ ܗܘܡܘܢܐ. ܗܢܐ ܘܒܐܬܪܗ ܒܦܝܬܐ ܕܦܘܫܩܐ. ܕܗܘܐ.
ܒܨܝܚ. ܕܠܝ. ܗܢܐ ܐܒܢܐ ܕܗܘܐ. ܐܦ ܒܪܗܘܢ. ܒܨܝܚ ܒܝܬ
ܕܒܐ. ܕܪܡܝܢ ܐܢܬܘܢ ܠܒܢ̈ܝ ܡܠ̈ܟܐ. ܒܨܝܚ ܡܒܝܢ ܘܪܘܒܝ
ܒܦ. ܒܠܗ ܫܒܩܘܬܐ. ܗܢܐ ܫܡܥܘܬܐ. ܕܠܘ ܗܘܝܢ. ܒܒܠܝ
ܗܐ. ܗܢܐ ܐܢܬܝܢ ܗܘܝܢ. ܡܒܝܢ ²ܡܣܗܕܝܬܘܢ. ܒܨܝܚ
ܡܢܟ. ܗܢܐ ܣܗܕܝܬܘܢ ܒܦܘܫܩ ܕܠܝ. ܕܗܘܢ ܕܫܠܘ. ܒܨܝܚ
ܦܘܦ. ܠܒܢ̈ܝܐ. ܘܐܦ ܐܢܬܘܢ ܡܠܠܘ. ܒܨܝܚ ܡܢܟ ܘܠܡܪ.
ܡܦܫܝܬܐ. ܗܢܐ ܡܠܠܘ ܒܦܠܢ ܡܢܟ ܒܢܐ. ܕܐܬ̈ܗܝܢܘܢ. ܘܪܢ
ܕܡܢ ܡܠܟܘܬܐ ܐܝܟ ܠܬ̈ܝܗܘܢ. ܐܠܐ ³ܗܝ ܕܡܢܬܐ ܣܓܝܐܘܬܐ ܡܦܘܪܫܐ
ܘܠܚܝܢܬܐ ܒܓܪܘܬܐ. ܡܠܟܐ. ܒܗܘܦ ܕܠܝ ܝܪܐܝܬ. ܗܢܐ ܡܠܟܐ
ܒܪܒܢ ܕܠܝ ܣܓܝܐܝܬ. ܕܐܬ̈ܪܐ. ܢܝܫܐ ܠܡܫܝܚܘܬܐ. ܡܛܠ ܗܢܐ
ܗܐ ܐܢܐ ܡܦܪܫ ܐܢܐ ܠܟܘܢ. ܠܘܬܐ ܐܡܪ. ܡܛܠ ܗܢܐ ܐܦ.
ܢܒܝܘܬܐ ܕܠܗܐ ܐܡܪܬ ܕܗܐ ܐܢܐ ܐܦܪ ⁴ܠܟܘܢ ܢܒ̈ܝܐ ܘܫܠܝܚܐ.
ܗ̄ ܡܢ ܗܕܐ ܕܝܢܐ ܕܡܫܝܚܐ ܗܘܘ ܢܒܝܘܬܐ ܕܠܗܐ ܐܒܐ

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1 add ܗ̄ B 2 ܡܣܗܕܝܢ ܐܢܬܘܢ F 3 omit F 4 ܠܗܘܢ B

ܘܦ̈ܬܝܐ ܒܩ̈ܕܠܝܗܘܢ. ܘܡܬܘܪܒܝܢ ܠܡ̈ܠܬܐ. ܒܪܒܝܢ ܠܘ ܘܪܒܘܢ ܒܗ
ܕܦ̈ܬܓܡܝܗܘܢ. ܗܘܝܐ ܣܬ̈ܘܓܐ ܕܦ̈ܠܐܚܝܗܘܢ ܗ̄ ܐܚܘܪ̈ܝܬܐ ܐܝܟ
ܙܘ̈ܓܝܬܐ ܕܠܒܝܢ ܗܘܘ ܒܒܢ̈ܝܐ ܕܠܒܘܫܗܘܢ ܕܬܚܘܬܗܘܢ. ܘܫܠܡܐ.
ܗܘܝܐ ܘܠܡܐܬܐ ܒܫܢܬ ܠܟܪ ܘܡܠܟܐ ܕܪܗܘܡܝܐ ܡܫܡܠ ܗܓܪܝܬ. ܒܫܒܘ̈ܥܐ
ܘܕܢܗܘܘܢ ܡܬܩܪܝܢ ܡܢ ܐܢܫ̈ܐ ܙܒܢ.. ܗܘܝܐ ܙܒܢ ܙܒܢ ܗ̄ ܠܡ̈ܠܟܝܢ
ܐܚܪ̈ܢܝ. ܘܡܢ ܕܢܦܠܝܢ. ܗܘܝܐ ܕܢܦܠܝܢ. ܕܢܦܩܗ ܡܬܬܪܢܝܬܐ. ܐܝܟ
ܚܕܐ ܠܘ ܡܢܗ. ܗܘܝܐ ܠܬܪܥܝܬܐ. ܕܐܚܝܕܬܘܢ. ܒܫܒܥ ܫܢܬ. ܗܘܝܐ
ܕܐܚܝܕܬܘܢ. ܡܠܟܘܬܐ ܕܡܫܝܚܐ ܦܪܘܫ ܒܢ̈ܝ ܐܢܫ ܗ̄ ܐܝܟ ܐܢܫ
ܕܐܡܪ ܠܟܪܐ ܒܐܦܝ ܡܬܪܗ. ܕܡܬܒܪܒܝܢ ܐܢܬܘܢ. ܒܟܘܫܝ
ܠܬܪ̈ܝܢ ܒܗ ܕܠܒܢܝܘܢ ܡܢ ܢܨܘܪܐ. ܒܫܒܥ ܢܨܠܐ ܘܡܓܘܓ ܗܘܕ ܗ̄
ܠܘܠܒܐ ܐܘܟܝܬ ܫܢܝܐ ܕܡܬܚܫܚܘܢ. ܒܪܗ. ܒܐܘܦ. ܪܒܫ ܕܡܬܟܢܫܝܬ.
ܕܢܗܘܐ ܐܒܕܐ. ܒܬܘܚ ܐܠܠܗ ܘܦܘܫܝ ܗܐ. ܗܘܝܐ ܠܬܪ̈ܝܢ ܒܐܦ̈ܐ.
ܕܠܒܗܘܢ ܗ̄ ܬ̈ܗܘܐ ܕܡܠܒܗܘܢ ܘܕܗܘ ܢܘܪܐ ܡܫܒܠܒܠܬܘܢ. ܘܢ
ܠܒܗܘܢ ܢܘܪܐ. ܗܘܝܐ ܡܗܕܝܢܐ. ܦܩ̈ܕܢܐ. ܕܢܦܠ ܒܗܢܒܠܐ ܠܐ
ܗܘܐ. ܒܚܠܝ ܗܐ. ܡܕܡ. ܗܘܝܐ ܠܘ ܡܕܡ ܐܬܝܗ. ܡܢ ܕܝܢ ܕܢܦܠ
ܩܪܒܐ ܕܒܗܢܒܠܐ ܣܠܐ. ܒܐܘܦ ܣܝܬ ܘܪܒܝܢ ܠܠܗ. ܗܘܝܐ ܣܒܒ
ܒܫܬܚ ܣܝܬ ܘܐܘܦ ܗܘܕ. ܩ̈ܒܠܐ ¹ܩܦ̈ܠܝܐ. ܗܘܝܐ ܠܟ̈ܠܐ ܘܩܦ̈ܠܝܐ.
ܡܢ ܕܝܢ ܕܢܦܠ ܒܡܘܪܒܐ ܕܠܠܐ ܡܢܗ ܣܝܬ. ܗ̄ ܘܡܘܪܒܐ
ܠܦܐܪ. ܠܦܫܦܫܬܐ ܕܡܬܩܪܝܢ ܠܡܒܩܝܐ ܦܪܐ. ܘܝܠܕܐ ܕܒܝ ܩܕ̈ܡܐ
ܐܢܘܢ ܘܫܚ̈ܩܐ ܒܡܒܪܚܐ ܡܬܩܪܝܢ. ܕܡܟܡܫܬܘܢ. ܒܬܚܬ
ܗܐ. ܢܒܝܐ. ܕܐܡܪ ܠܗܘܢ ܡܚܡܕܬܐ ܗ̄ ²ܢܒܝܐܘ. ܘܫܒܬܐ. ܒܬܚܬ

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1 ܘܩܦ̈ܠܝܐ C F   2 This word is written in Arabic characters in F

ܐܝܬܘܗܝ ܐܠܗܐ. ܗܘ ܕܫܒܪܐ. ܡܛܠ ܕܠܐ ܗܘܐ ܕܡ̈ܝܬܐ ܐܠܐ ܕܚ̈ܝܐ
ܐܝܬܘܗܝ ܐܠܗܐ. ܘܐܠܗܐ ܠܐ ܗܘܐ. ܒܟܠܢ ܗܘ. ܡܕܝܢ ܠܐ
ܐܝܬܘܗܝ. ܕܡ̈ܝܬܐ. ܡܬܕܡܪܝܢ ܗܘܘ. ܐܝܟ ܚܕܐ ܠܘ ܡܩܫܢܬܐ
ܩܪܝ. ܒܪ ܚܕܘ ܕܦܬܘ. ܡܕܝܢ ܕܟܠܡ. ܠܙܕܘ̈ܩܝܐ. ܘܫܐܠܗ
ܚܕ ܡܢܗܘܢ ܕܝܕܥ ܢܡܘܣܐ. ܡܕܝܢ ܢܡܘܣܐ. ܡܢ ܟܠܗ ܠܒܟ
ܘܡܢ [1]ܟܠܗ ܢܦܫܟ ܘܡܢ ܟܠܗ ܚܝܠܟ. ܒܡܘܕܝܢܐ ܠܟܬ ܚܝܠܟ. ܘܡܢ
ܟܠܗ ܪܥܝܢܟ. ܡܕܝܢ ܒܟܠܗ ܠܪܥܝܢܟ. ܗܢܘ ܦܘܩܕܢܐ ܩܕܡܝܐ ܘܪܒܐ.
ܘܕܬܪ̈ܝܢ ܕܕܡܐ ܠܗ ܗ̄ ܕܬܪܚܡ ܠܩܪܝܒܟ ܐܦ ܠܢܦܫܟ ܬܪ̈ܝܢ ܒܗܘܢ
ܕܗ̈ܠܝܢ ܦܘܩܕܢܘܗܝ. ܒܗܠܝܢ ܬܪ̈ܝܢ ܦܘ̈ܩܕܢܝܢ ܬܠܝܐ ܐܘܪܝܬܐ ܘܢܒ̈ܝܐ.
ܗ̄ ܠܗܢܐ ܦܬܓܡܐ ܡܛܠ ܒܠܫܘܕܘܗܝ ܐܝܬܝ. ܡܢܐ ܐܡܪܝܬܘܢ.
ܡܕܝܢ ܡܬܚܫܒܢܐ ܠܟܘܢ. ܥܠ ܡܫܝܚܐ ܒܪ ܡܢܘ ܗ̄ ܡܛܠ ܕܢܦܩܝܢ
ܗܘܘ ܠܗ ܘܐܡܪܝܢ ܕܒܪ ܒܪܢܫܐ ܐܝܬܝ ܕܒܪ ܐܝܬ ܠܟ ܐܠܗܐ ܘܡܢ
ܒܬܪܐ ܡܫܝܚ ܕܡܢܗ ܗܘ ܕܕܘܝܕ. ܐܡܪܝܢ ܠܗ ܗܘ. ܒܟܠܢ ܗܘ.
ܡܕܝܢ ܐܝܬܘܗܝ. 23 ܒܠܡܦܪܩ ܗܒܠ ܕܢܐܡܪܘܢ ܠܗܘܢ ܕܠܬܪܘܢ
ܘܫܪܘ[2] ܗ̄ ܕܐܢ ܚܒܝܒܐ ܗܘܐ ܕܡܝܬ ܒܥܠܬܐ ܕܝܠܗ. ܘܠܗ ܒܬܪܘܗܝ ܒܪ
ܡܬܒܪ̈ܝܐ ܫܒܪ̈ܐ. ܘܐܫܬܝܢ ܡܫܘܩܠܐ ܡܬܪ̈ܬܐ. ܡܕܝܢܐ ܡܫܬܫܒܐ
ܘܫܩܠܬ ܠܡܬܩܒܠܘ. ܗܢܘܢ ܕܐܢ ܚܘܒܬܗܘܢ ܠܐ ܝܕܥܝܢ ܕܢܬܪܒܘܢ
ܠܗܘܢ. ܡܕܝܢ ܠܡܬܒܪܢܘ ܐܝܢ. ܡܫܬܐܠܝܢ. ܒܫܬܐܠ ܡܫܡܫ ܘܪܘܒܝܢ
ܦܐ ܘܪܒܝܢ ܠܘ ܡܫܒܥܬܐ. ܝܕܥ ܠܩܠܝܗܘܢ. ܒܪܒܝܢ ܠܘ ܘܪܘܒܝܢ
ܦܐ. ܡܕܝܢ ܦܝܠܘܣܘܦܝܐ ܒܟܢܫ ܦܠ ܦܬܝܚ ܡܘܕ ܐܡܪ ܕܢܬܐ ܗ̄
ܠܩܘܫܐ ܕܬܚܢܝܢ ܗܘܘ ܒܠܥܕܗܘܢ ܕܫܐܠܐ ܦܘܩܕܢܐ ܕܠܠܚܢܢ ܗܘܘ ܫܡܥܝܐ

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[1] omit B [2] add ܘܡܢܘ B

ܒܣܘܦ ܪܝܫܐ. ܡܘܢܐ ܡܢܗܘܢ ܒܣܟ ܩܘܦ ܘܡܠܟ ܕܝܢ. ܠܒܣܪ.
[1]ܒܦܬܚ ܡܫܡܥܬ[1]. ܐܘ ܠܐ. ܗ̄ ܕܝܢ ܐܬܚܫܒܘ ܕܐܡܝܢ ܕܗܘ ܢܘܪܕܢܝܗܘܣ
ܒܡܠܬܐ. ܟܐܡܬ ܐܢ ܕܐܡܪ ܐܢܫ. ܕܐܡܪܝܢ ܕܡܫܬܡܥܝܢ ܠܡܫܡܥܢܐ
ܘܡܠܟ ܠܡܬܥܒܕܘ ܠܫܬܩܐ. ܐܘ ܕܐܡܪ ܠܐ. ܕܐܡܪܝܢ ܕܡܫܬܡܥܝܢ
ܠܒܣܪ: ܘܡܠܟ ܠܟ ܠܡܫܡܥ: ܕܠܘܗܝ.. ܕܡܪܘ. ܒܦܬܚ ܡܫܡܠ. ܘܠܦܫܐ
ܗܢܐ ܘܟܬܒܐ ܗ̄ ܦܣܩ ܡܢ ܟܬܝܒ. ܐܠܐ ܕܝܢܐ. ܗܟܢ ܗܟܝܠܠ
ܕܒܣܪ: ܗ̄ ܕܝܢ ܦܪ̈ܝܕܬܐ. ܠܒܣܪ: ܘܕܐܠܗܐ ܗ̄ ܦܠܛܘܢ ܢܦܫܐ ܕܦܘܠܛܝܗ
ܗܝ ܕܐܠܗܐ. ܐܠܗܐ. ܓܢܣܐ ܦܣܩܣܝܪܐ. ܡܪܘ ܐܪܘܩܐ. ܗܟܢ
ܕܠܐ ܡܘܕܝܢ ܒܡܫܡܥܬܐ ܕܦ̈ܕܡܬܐ. ܒܡܫܡܥܬܐ ܠܐܝܢܐ ܡܢܗܘܢ ܠܗܘܐ
ܐܝܬܝܐ ܗ̄ ܠܟܠܗܘܢ ܐܟܚܕܐ ܠܐ ܡܟܝܠ ܕܠܗܘܐ ܡܬܠܠ ܒܟܠܟܘܬܐ.
ܐܦܠܐ ܠܚܕ ܕܡܠܠܐܝܬ. [2]ܘܐܠܐ ܡܬܦܠܓܢܝܢ ܐܚܪܢܐ. ܘܡܛܠ ܦܪܫܘܗܝ
ܠܗܕܐ ܗܢܐ. ܒܗܝ. ܕܒܡܫܡܥܬܐ ܠܝܬ ܐܝܬܝܐ ܘܟܠܠ ܗܢܐ ܠܐ
ܠܟܠܗܘܢ ܐܟܚܕܐ ܐܦܠܐ ܠܚܕ ܡܢܗܘܢ ܟܠܝܐ ܕܠܗܘܐ. ܘܠܗܘܢ
ܦܢ̈ܐ ܦܝܠܘܣܘܦܘܣ ܠܒܢܝܐ ܦܪܫܐ ܡܢ ܠܦܘܣܝܣ. ܟܐܡܬ ܐܢ
ܦܪܫܐ ܡܫܡܥܬܐ ܐܘ ܠܡܣܟܠܘܬܗܘܢ ܗܘܝܐ ܐܝܬܝܐ ܐܘ ܠܚܕ ܒܠܚܘܕ.
ܘܟܕ ܠܐ ܠܟܠܗܘܢ ܐܦܠܐ ܠܚܕ ܡܢܗܘܢ ܡܟܝܠ ܕܠܗܘܐ. ܠܐ ܐܪܐ
ܦܪܫܐ ܡܫܡܥܬܐ. ܒܡܫܡܥܬܐ ܐܝܢ ܕܡܠܬ̈ܐ ܠܐ ܢܫܬܡܥܘܢ ܢܦ̈ܫܐ ܐܦܠܐ
ܢܦ̈ܫܐ ܗܘܝܢ ܠܦ̈ܘܬܐ. ܡܘܕܝܢܐ ܘܠܐ ܡܘܕܝܢ̈ܝܢ. ܡܕܡ
ܕܐܬܐܡܪ: ܠܗܘܢ ܡܢ ܐܠܗܐ ܗ̄ ܒܐܘܪܝܬܐ. ܕܐܢܐ ܐܢܐ ܐܠܗܗ
ܕܐܒܪܗܡ ܘܐܠܗܗ ܕܐܝܣܚܩ ܘܐܠܗܗ ܕܝܥܩܘܒ.
ܗ̄ ܒܗܕܐ ܡܦܪܫ: ܠܗ ܠܡܫܡܥܬܐ ܡܢ ܗܟܢܐ ܕܐܢ ܠܝܬ ܡܫܡܥܬܐ ܠܐ
ܡܬܝܚܕܝܢ ܗܠܝܢ. ܐܘ ܠܐ ܡܬܝܚܕܝܢ. ܐܠܗܐ ܠܐ ܗܘܐ ܕܡܝ̈ܬܐ ܐܠܐ ܕܢܦ̈ܫܬܐ

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[1] ܒܣܟ ܩܘܦ B. ܒܪܣܟ ܩܘܦ C [2] ܘܠܐ BC

ܘܬܢܝܚܘ. ܘܒܟܘ ܠܡܐܡܪܗ. ܒܩܘܦܐ ܕܠܒ. ܠܓܒܪܐ ܡܠܟܐ
ܗ̄ ܗܘ ܠܠܗܐ ܐܒܐ. ܕܥܒܕ ܡܫܬܘܬܐ ܗ̄ ܕܡܟܪ ܟܠܬܐ. ܠܒܪܗ.
ܘܫܕܪ [1]ܠܥܒܕܘܗܝ̈ ܗ̄ ܠܢܒܝ̈ܐ. ܕܢܩܪܘܢ ܠܡܙܡ̈ܢܐ. ܒܗܬܚ ܠܡܫܕ
ܘܐܢ. ܡܘܢܐ ܠܗܘܢ ܕܩܪܝܢ ܒܫܠܡ ܩܘܦ ܗ̄ ܠܝܗܘܕ̈ܝܐ. ܘܬܘܒ. ܫܕܪ
ܥܒ̈ܕܐ ܐܚܪ̈ܢܐ ܗ̄ ܠܫܠܝܚ̈ܐ. ܫܪܘܬܝ ܡܛܝܒܐ ܗ̄ ܦܓܪܐ ܘܕܡܐ
ܦܪܘܩܐ. ܘܬܘܪ̈ܝ ܘܡܦܛ̈ܡܝ ܡܛܒܚܝܢ. ܗܘܢܐ ܡܬܪ̈ܥܝܬܐ ܕܝܠܗ
ܕܒܢܝܢܐ ܗ̄ ܕܝܢ ܡܬܠܒ̈ܘܬܝܢ ܗܘܝܢ ܕܡܬܪܥܝܢ ܢܦ̈ܫܬܗܘܢ ܡܬܒܕܝܢ.
ܘܟܠ ܡܕܡ ܡܛܝܒ ܗ̄ ܦܪܐ ܕܢ̈ܬܗܘܐ ܦܘܪܥܢܐ ܕܢܘܚܐ ܡܠܟܘܬܐ
ܕܫܡܝܐ. ܗܢܘܢ ܕܝܢ ܒܣܘ. ܡܘܢܐ ܕܝ ܐܒܣܘ. ܐܙܠܘ. ܐܢܫ ܕܠܩܪܝܬܗ
ܘܐܢܫ ܕܠܬܐܓܘܪܬܗ ܗ̄ ܐܬܦܪܢܣܘ ܒܐܪ̈ܥܢܝܬܐ. ܠܥܘܡܐ ܘܐܘܣܦܘ
[2]ܐܡܪ ܘܐܡܪ̈ܝܢܐ ܐܡܪ ܢܟܫܐ ܘܙܘ̈ܓܝܢ ܠܘܬ̈ܐ ܘܒܟܠ ܘܐܡܪ̈ܝܢܐ ܐܢܬܬܐ
ܢܦܫܬ. ܘܦܪܫ ܣܟܠܘܬܐ ܕܝܠܗ ܗ̄ ܪ̈ܘܡܝܐ ܕܒܗ ܐܦܝܣܩܘܦܘܣ ܗܘ
ܕܐܡܪܗ ܠܐܘܪܫܠܡ. ܐܠܐ ܗܟܝܠ ܠܡܩܛܠܢܐ ܕܐܘܪܚܬܐ ܗ̄ ܠܚܘܬ
ܕܡܠ̈ܟܐ ܣܡܝ̈ܟܐ. ܘܚܙܐ ܬܡܢ ܓܒܪܐ ܕܠܐ ܠܒܝܫ ܠܒܘܫܐ
ܕܡܫܬܘܬܐ ܗ̄ ܡܗܝܡܢܘܬܐ ܐܝܟ ܕܢܓܠܐ ܡܢ ܟܬܒ̈ܐ ܛܒ̈ܐ. ܐܣܘܪܘ
ܐܝܕ̈ܘܗܝ ܘܪ̈ܓܠܘܗܝ ܘܐܦܩܘܗܝ. ܒܥܠܡ ܗܢ. ܡܘܢܐ ܦܘܩܕ̈ܢܘܗܝ
ܘܐܦܩܘܗܝ ܒܪܡ ܗܘ. ܠܚܫܘܟܐ ܒܪܝܐ ܗ̄ ܕܡܬܒܥܕ ܡܢ ܢܘܗܪܐ
ܐܠܗܝܐ. ܬܡܢ ܐܝܟ ܢܗܘܐ ܒܟܝܐ ܗ̄ ܗܢܘܢ ܕܡܬܗܦܟܝܢ
ܘܚܘܪ̈ܩ ܫܢ̈ܐ ܗ̄ ܕܡܬܚܪܩܝܢ ܒܢܘܪܐ ܡܠܝܬܐ. ܘܠܐ
ܣܓܝ̈ܐܐ ܐܝܬ ܩܪ̈ܝܐ. ܒܪܡ ܕܝܢ ܘܙܥܘܪܐ ܗܘ ܓܒ̈ܝܐ. ܘܠܘ. ܠܐܝܠܝܢ. ܡܘܢܐ
ܘܠܐ ܙܒܢܐ ܠܝ ܒܪܡ ܡܢܗܘܢ ܘܠܐ ܡܛܠ ܐܝܟ. ܦܠܓܗ ܠܡܫܬܠܠ

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[1] ܠܥܒܕܘܗܝ E F   [2] omit B

ܟܡܐ ܕܒܟܪ̈ܝ ܘܠܗܢܐ ܡܬܠ̈ܐ ܐܘܪܫܠܡܝܬܐ ܐܡܪ̈ܝܢܐ ܠܐ ܐܬܚܙܝܘ.
ܫܒܪܐ ܚܕ ܐܝܬ ܗܘܐ ܡ̈ܢܐ ܒܒܝܬܐ ܗ̅ ܐܦ ܗ̈ ܠܐܠܗܐ ܡܥܪܗ
ܕܥܠܡܐ. ܘܢܦܩ ܒܪܡܫܐ ܗ̅ ܟܠܒܐ ܕܫܬܠ̈ܐ. ܘܐܚܕܗ. [1]ܒܟܘܦܝ ܕܠܝ.[1]
ܣܓܐ ܗ̅ ܣܡܟ ܠܗ ܢܦܫܘܬܐ. ܘܣܩ ܒܗ ܡܠܟܘܬܐ ܗ̅ ܡܪܟܒܬܐ
ܕܪ̈ܟܒܐ ܘܟܒܐ ܒܗ ܡܥܪܬܐ. ܟܟܘܦܝ ܕܠܝ ܗ̅ ܗܡܟܠܐ. ܘܐܚܕܗ.
ܡܟܝܠ ܘܐܦܠܛܗ. ܠܦܠܚܐ ܗ̅ ܠܒܗܬܐ ܘܣܒܩ ܗ̅ ܐܓܪ ܢܦܫܗ
ܕܠܒܗܘܢ. ܟܕ ܕܡܣ ܡܟܦܐ ܘܩܒܠ ܕܥܒܕܐ ܗ̅ ܟܕ ܡܢܬܐ ܐܢܫܐ
ܕܡܟܠܒܠܐ. ܦܪܢ ܠܟܬܒ̈ܘܗܝ [2] ܗ̅ ܢܟܣܐ ܕܢܦܫ ܓܠܘܬܐ ܕܒܟܠܠ.
ܘܬܘܒ ܦܪܢ ܟܬ̈ܒܐ ܐܡ̈ܪܢܐ[2] ܗ̅ ܢܟܣܐ ܕܒܬܪ ܓܠܘܬܐ. ܐܡܪܢܬ.
ܡܟܝܠ ܠܐܡܪܬܐ ܟܬܒܗ ܢܦܫ. ܕܝܢ ܦܪܢ ܠܓܠܘܬܗܘܢ ܠܟܬܪܗ ܗ̅
ܡܢܦܫܐ ܒܟܦܢ. ܡܐ ܕܐܬܐ. ܟܪܟܝ ܕܠܝ. ܡܟܝܠ ܐܦܬܚ ܕܢܬܬܐ
ܗܟܠܠ. ܗ̅ ܟܡܟܦܐ ܕܪܝܫܐ. ܐܦܪܫ ܠܗ ܕܟܬܒ ܟܬܒ. ܡܟܝܠ
ܠܟܬܒܐ ܟܬܒܬ. ܢܟܪ ܐܢܘܢ ܗ̅ ܡܦܪܟܣ ܘܠܟܦܐ ܐܦܪܫ ܕܗܘ
ܡܢܝ ܓܪܗ ܠܓܠܝܐ ܗܢܐ. ܘܡܟܫܐ ܕܐܦ ܗܘܝܘܢ ܬܘܒ ܐܒܬܘܗ
[3]ܐܦܢ ܐܚܪ ܕܐܦܢ ܡܬܢ. ܕܒܦܐ ܕܐܬܠܒܘ ܟ̈ܝܢܐ. ܡܟܝܠܐ ܗܘܝܘܢ
ܕܟܠܟܝ ܗ̅ ܦ̈ܠܛܝܐ ܕܢܦܫܐ. ܗܝ ܗܘܬ ܠܓܠܝܐ ܕܐܬܬܐ. [4]ܡܟܝܠܐ
ܠܓܠܝ ܓܘܢܝܐ. ܘܡܟܝ ܡܟܝܠ ܘܟܠܠ ܡܢ. ܕܢܦܠ. ܟܪܟܝ ܢܘܢ ܘܦܐ.
ܟܠܠ ܟܐܦܐ ܗܕܐ ܢܬܪܟܠ. ܟܦܬܣ ܒܠܐ ܡܢܝ ܗ̅ ܕܢܬܟܫܠܠ ܟܢ
ܕܐܟܝ. ܘܟܠܠ ܡܢ ܕܗܝ ܬܦܠܛ ܟܠܗܘܢ ܬܕܪܘܗܝ. ܟܪܟܝ ܬܘ ܘܪܢܫ
ܘܪܟܝ ܕܠܝ ܗ̅ ܟܠܠ ܕܐܢܐ ܐܓܪ ܟܠܗܘܢ ܐܚܪ ܕܟܦܪܢܐ ܢܬܦܠܛܗ

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1 omit A   2 omit E F   3 ܘܐܦܢ BEF   4 add ܠܓܠܝܐ ܕܐܬܬܐ B

ܕܡܒܚܢܗ ܚܐܫ. ܘܟܠܗ ܥܒܐ ܐܝܟ ܕܠܬܬܐ ܐܘܒܫ ܘܐܡܝܬ
ܠܥ̈ܠܘܡܐ. ܘܡܚܝܐ ܕܝܒܫܬ ܬܬܐ ܗܝ ܗ̄ ܐܦ ܒܪ ܫܒܬܗ ܕܝܒܫܬ
ܗܝ ܬܬܐ. ܐܠܐ ܠܥܘܦܪܗ ܕܝܒܫܬܐ ܚܙܐܘܗ ܠܬܠܡܝ̈ܕܐ ܐܝܟ ܕܐܡܪ:
ܡܪܩܘܣ. ܐܠܐ ܐܦ ܠܛܘܪܐ ܗܢܐ ܬܐܡܪܘܢ ܗ̄ ܠܗܝܟܠܐ. ܕܐܫܬܩܠ.
ܒܦܬܚ ܠܘ ܘܫܠܝ ܫܘܫ. ܘܫܟܠ. ܒܪܝܟ ܦܐ. ܢܘܢܐ ܘܐܬܥܩܪ.
ܒܬܚ ܡܫܡܫ. ܒܡܬܐ. ܬܗܘܐ ܗ̄ ܐܒܫܬܐ ܕܝܕܥ ܠܒܢ̈ܝܐ ܕܟܠܗ
ܒܢ̈ܝܐ. ܘܟܠܡܕܡ ܕܬܫܐܠܘܢ. ܒܨܠܝ ܬܘ ܘܡܗܝ. ܬܗܝܡܢܘܢ. ܒܪܘܟ
ܒܝܬ. ܥܝܢܐ ܦܬܓܡ̈ܝܢܐ. ܒܐܢܫܐ ܦܘܠܘܣ ܗܠܝܢ ܕܒܝܢ ܐܝܬ
ܗ̄ ܒܡܠܟܘܬܐ ܫܐܠܘܗܝ. ܐܝܟܢܐ ܕܐܦ ܢܐܡܪ ܒܫܘܠܡܗ ܠܠܗܐ.
ܢܐܡܪܘܢ ܠܗ. ܐܝܟܢܐ ܡܕܝܢ ܦܪܐ ܐܝܬ ܒܡܠܘܫܐ ܗ̄ ܘܡܠܘܫܐ ܐܝܬ
ܒܫܢܬܐ. ܘܐܦ ܢܐܡܪ ܒܫܘܠܡܗ ܕܝܫܘܥ. ܢܚܒܘܢܗܝ ܠܡܫܒܬܐ.
ܐܦܠܒܘܗܝ. ܒܪܝܟ ܟܠܗ ܡܒܝܬܐ ܘܐܝܬܪܬܐ ܘܦܬܚ ܫܢܝ. ܐܦ
ܐܢܐ ܡܬܠܬܐ ܚܕܐ. ܡܟܡܟܡܕܬܗ ܕܦܘܠܘܣ ܡܢ ܐܝܟܢܐ ܐܬܝܗ. ܡܢ
ܦܬܓܡܐ ܗܘܬ. ܒܟܠܝ ܗܘ. ܢܐܡܪ ܐܝܬܝܗ ܗܘܬ ܗ̄ ܒܦܘܐܠܐ ܠܐܡܪܝܢ
ܦܬܓܡܐ ܕܝܠܗ ܠܦܘܠܘܣܗܘܢ ܒܟܠܡܕܡ ܘܠܒܫ ܐܝܟ ܐܝܟܢܐ ܕܐܦ
ܢܐܡܪܘܢ ܡܢ ܦܓܪܐ. ܢܐܡܪ ܕܠܐ ܡܢܐ ܠܐ ܡܬܝܠܕܘܬܗ. ܘܐܦ ܢܐܡܪܘܢ
ܡܢ ܒܬܘܠܬܐ. ܕܐܬܝܠܕ ܡܢ ܒܬܘܠܬܐ. ܕܐܝܟ ܕܠܒܫܗ ܐܬܝܠܕ ܗܘܐ
ܠܗ ܠܡܫܝܚܐ. ܝܕܥܐ ܐܢܐ ܗ̄ ܐܢܐ ܗܘ ܘܟܠܗ. ܐܝܬ ܗܘܐ ܠܗ [1]ܠܐܢܫ
ܒܪܢܐ [1]ܗ̄ ܒܟܬܒܐ ܘܡܟܬܒܢܐ. ܒܟܠܗ ܒܪܢܫܐ ܗ̄ ܠܐ ܕܡܪܚܐ ܠܠܗܐ. ܘܐܡܪ:
ܠܐ ܓܒܐ ܐܢܐ. ܒܪܢܫܐ ܕܝܢ ܐܬܬܘܝ. ܐܝܟ ܚܕܐ ܠܘ ܡܬܦܢܝܬܐ ܒܪܝܢ.
ܘܐܠܐ ܗ̄ ܐܢܐ ܒܡܫܝܚܐ ܚܢܢܐ. ܐܢܐ ܡܪܝܡ ܘܠܐ ܐܠܐ ܗ̄ ܐܢܐ

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[1] omit F

ܒܫܠܡܗ. ܐܬܬܢܝܚܬ ܗ̄ ܐܝܟ ܚܕܐ ܬܘ ܡܫܡܫܢܝܬܐ ܩܪܝ. ܘܐܬܩܒܪܬ
ܗܘܘ. ܡܢܗ ܒܫܢܬ ܡܫܡܫ ܘܫܒܥ ܢܘܢ. ܡܢܐ ܐܝܬܘܗܝ ܗܢܐ.
ܘܠܘܬܐ ܒܠܚܘܕ ܐܡܪ ܕܐܡܪܘ ܠܗ ܩ̈ܪܝܒܐ ܕܐܝܟ ܒܬܠܡܝ̈ܕܝܗ ܘܗܘܘ
ܥܡܗ ܠܗܘܢ ܕܐܢ ܗܠܝܢ ܢܫܬܡܥܘܢ ܩ̈ܠܐ ܕܒܢܝ. ܘܫܡܥܘ. ܒܬܫܥ
ܫܥ̈ܝܬ ܘܦܠܓ ܚܕܐ ܐܝܟ ܗܝ ܕܫܡܥܘ ܬܪܝܢܐ ܡܢ ܒܬ̈ܫܡܫܬܗܘܢ.
ܘܐܫ̈ܝܢ ܘܗܣܝܐ ܒܫܬܝ ܘܐܦ ܘܚܕܬ ܩܪܝܒ ܠܗ ܡܬܬܐܬܐ. ܡܘܢܐ
ܗܦܟ. ܦܬܘܪܐ ܕܡܠܐܟ̈ܐ ܗ̄ ܕܐܒܗܝܢ ܘܡܫܒܚܝܢ ܐܠܦ̈ܐ ܘܪ̈ܒܘܬܐ. ܒܬܠܒ
ܗܘ ܕܒܠܬܗ ܒܠܬ ܓܠܘܬܐ ܢܬܩܪܐ. ܡܪܩܘܣ ܐܘܣܦ ܠܟܠܗܘܢ ܕܡܠܦ̈ܢܐ.
ܘܬܘ̈ܪܝܢ ܐܚ̈ܝܢ ܐܦ ܐܢܘܢ ܡܢ ܗܠܝܢ. ܚܕܐ ܐܚܝ ܒܫܡܥܘܢ ܬܕܡܪ̈ܬܐ
ܕܝ ܕܟܝ ܠܗ ܦܘܪܥܢܐ ܡܢ ܚܝܠܐ ܐܝܟ ܕܐܡܪ ܢܘܚܝ. ܘܐܚܪܬܐ
ܠܘܬ ܚܙܐ ܕܝ ܢܦܩ ܟܠܠ ܟܠܠܐ. ܘܦܪܩܘ. ܒܫܬܝ ܦܘܩ. ܠܗ
ܒܗܘܢܠܐ ܫܦܝܪ̈ܐ ܘܚ̈ܙܬܐ ܡܘܢܐ ܘܚ̈ܙܬܐ. ܘܫܒܩ ܐܢܘܢ.
ܐܬܟܐܒ. ܒܪܫ ܒܢܬ. ܕܗܦܘܟܝܬܐ ܒܪܫ ܟܠܗ. ܠܗܘܢ. ܡܘܢܐ
ܐܬܒܣܝܘ ܒܫܬܝ ܟܐ ܘܡܘܢ. ܕܡܢ ܦܘܡܐ ܕܚ̈ܠܬܐ ܘܪ̈ܒܘܬܐ ܬܫܘܬ.
ܒܫܬܝ ܬܘ ܘܢܦܩ ܦܘܩ. ܡܘܢܐ ܕܦܪ̈ܐ ܘܕܟ̈ܘܪܐ ܡܫܒܚܐܝܬ ܒܫܬܝ
ܦܢܝ ܘܢܦܩ ܠܡܪܝ ܘܦܘܡܗ ܬܘ ܗ̄ ܐܝܬ ܠܐܠܗܐ. ܒܓܦ̈ܐ ܕܝܢ ܕܝ
ܗܦܟ ܠܡܕܝܢܬܐ ܒܝܘܡ ܗ̄ ܠܗ ܒܫܢܐ ܕܒܢܐ ܡܛܠ ܕܒܪܢܫܐ ܓܒܪܐ
ܗܘܐ. ܟܠܐ ܕܡܬܕܒܪܢܘܬܐ. ܘܚܢܐ ܬܬܐ. ܒܫܢܝ ܬܘ. ܚܕܐ
ܒܐܘܪܚܐ ܘܐܡܪ ܠܗ ܠܐ ܢܗܘܘܢ ܒܒܝܬ ܬܘܒ ܦܐܪܐ ܠܟܠܡܕܡ [1] ܗ̄ ܡܛܠ
ܕܟܠܬ ܗܘܐ ܒܗ ܬܐܪ̈ܐ. ܠܗܘ. ܒܗܘ ܕܟܠܗ ܐܝܟܐ ܕܬܐܪ̈ܐ ܗܘܐ. ܐܠܐ
ܢܕܥ ܗܘܐ ܐܝܟ ܕܐܡܪ ܡܪܩܘܣ. ܐܠܐ ܕܢܕܥܘܢ ܠܬܠܡܝ̈ܕܐ ܡܚܟܠܗ

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[1] add ܠܗ B

ܬܘ. ܕܢܦܬܚܢ. ܒܡܫܝܚ ܬܘ ܐܡܪܝܢܬܐ. ܒܢܒܝ̈ܝܢ. ܘܡܩܪܒ
ܠܒܢ̈ܝܗܘܢ. ܒܦܬܚ ܠܐ. ܗܝܕܝܢ ܓܫܒ ܒܒܢ̈ܝܗܘܢ. ܘܡܪܫܝܬܗ
ܐܬܦܬܚܢ. ܒܦܬܚ ܗܐ ܘܬܘ. ܗܝܕܝܢ ܘܡܫܝܚܐ ܬܢܝܢ ܒܦܬܚ ܐܚ.
ܒܢ̈ܝܗܘܢ ܘܐܙܠܘ ܒܬܪܗ. ܗܝܕܝܢ ܘܡܦܦܗܘܢ ܒܡܫܝܚ ܗܐ. 21
ܘܐܬܐ ܠܒܝܬ ܫܢܝ. ܒܦܘܫ ܗܐ ܗܝܕܝܬܐ ܘܩܪܝ ܓܝܪ ܡܫܠܐ ܡܪܟܒܬܐ. ܗܝܕܝܢ
ܦܓܝ ܒܦܬܚ ܗܐ ܘܡܚܝ ܓܠܠܐ ܡܬܩܫܬܐ ܗ̄ ܕܘܒܬܐ ܕܟܐ ܗܘܐ ܒܗ
ܒܦܫܪܐ ܗܘ ܕܦܪ̈ܚܝ ܒܗ ܢܫܠܐ ܐܡܗ̈ܝܗܘܢ ܘܬ̈ܓܪܝܗܘܢ ܕܒܠܗܘܢ ܘܕܒܠܝ̈ܕܝܗܘܢ
ܘܐܚܪ̈ܢܐ ܐܡܪ̈ܝܢ ܕܦܓܪ̈ܝܢ ܦܓܪܐ ܡܬܦܫܛ. ܘܐܦ ܐܚܪ̈ܢܐ ܦܠܫܬ
ܐܘܪ̈ܚܬܐ. ܘܐܦ ܐܚܪ̈ܢܐ ܐܬܬ ܦܟܒܗܬܐ. ܬܪ̈ܝܢ ܡܢ ܬܠܡ̈ܝܕܘܗܝ.
ܗ̄ ܠܡܫܒܗܘܢ ܘܡܘܚܝܢ. ܐܠܘ ܠܒܪܝܬܐ ܕܠܘܩܒܠܗܘܢ. ܒܚܝ̈ܝܢ ܠܡܠܟ
ܘܦܬܚ ܒܝܬ ܡܪܟܒܬܐ. ܗܝܕܝܢ ܕܠܘܩܒܠܗ ܒܦܬܚ ܕܠܝ ܘܡܢܝ̈ ܩܘܦ
ܘܦܠܚ ܒܝܬ. ܚܦܪܐ ܕܐܦܪܐ. ܗܝܕܝܢ ܐܦܪܬܐ. ܘܡܠܠ ܠܡܦܩܗ.
ܗ̄ ܡܪܩܘܣ. ܘܠܘܩܐ ܒܟܠܗ ܒܠܫܢܗ ܐܡܪܘ. ܘܗܘ ܡܬܝ ܬܘܒ. ܟܠܐ
ܒܠܠܐ ܐܡܪ ܕܝܘܚܢܢ. ܘܡܫܓܪܐ ܕܐܘܢܓܠܝܐ ܕܟܠܗ ܕܐܬܬܐ ܢܘܚܒ. ܘܟܒ
ܩܪܒ. ܠܡܫܝܚܬܐ ܟܠܐ ܒܝܢܐ. ܐܡܪܘ ܠܗ ܕܠܡܢ [1]ܡܬܒܢܐ. ܗܝܕܝܢ
ܕܡܪܝܐ ܫܡܥܘ [2]ܠܟܠܗܘܢ. ܕܬܫܡܠܐ ܡܢܗ ܕܐܬܐܡܪ ܥܡ ܢܒܝܐ
[3]ܕܐܡܪ ܗ̄ ܥܡ ܐܪܡܝܐ ܢܒܝܐ. ܘܟܠܐ ܟܠܠ ܢܒܝܐ ܐܢܝ ܫܘܒܒܝ
ܕܦܪܫܬܐ ܕܠܐ ܡܩܒܫܝܢ ܗܘܘ ܠܕܘܟܬܐ. ܘܟܠܘ ܡܢܗ ܠܐ ܠܡܬܐ. ܒܗܘܢ
ܕܡܢ ܒܚܬܠܬܐ ܘܟܠܗ ܡܢ ܕܒܬܐ ܢܚܫܬܐ ܥܒܕ. ܡܫܬܫܢ. ܒܦܬܚ
ܫܡ. ܗܘܘ ܒܐܘܪ̈ܚܐ. ܐܫܟܚܐ ܠܒܪܗ ܕܝܘܡܝ ܗ̄ ܐܫܟܚܐ ܒܟܒܪܝܬ
ܦܘܪܩܢܐ ܡܬܦܫܫ. ܘܒܢܘܢܝܬ ܠܫܒܘܚܬܐ. ܒܪܝܟ ܗܘ ܕܐܬܐ

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[1] ܡܬܒܢܝܢ B [2] ܠܟܠܗܝܢ F [3] add ܒܪܡ ܕܝܢ B

ܛܥܬ. ܢܬܛܘ̈ܪܘܢ ܦܬܚ ܛܥܬ. ܗܘܝܐ ܡܙ̈ܛܢܝܢ ܦܬܚ ܡܥܡܠ.
ܕܦܠܚ ܢܘܗܪܗ ܕܢܘܗܐ ܘܚܘܡܗ ܗ̄ ܙܪ̈ܘܦܢܐ ܒܡܚ̈ܙܢܝܢ ܘܐܘܠܨ̈ܢܐ
ܒܡܕܒܪܐ ܘܦܚ̈ܐ ܘܬܘܠܡ̈ܬܐ. ܡܢ. ܒܦܬܚ ܦܘܡ. ܒܡܠܐ. ܘܒܪܟ ܠܐܬ̈ܘܗܝ:
ܬܠܡܝ̈ܕܘܗܝ ܒܒ̈ܬܝܗܘܢ. ܒܦܬܚ ܥܠ ܘܢܦܩ. ܘܠܗܘܢ [1]ܗܘܝܐ.
ܠܡܘܕܐܝܬ [1]ܘܢܬܢܝܚ̈ܘܢ. ܒܦܬܚ ܐܠܠ ܘܙܘܒܢ ܕܠܟ. ܐܡܪ ܕܒܬܟܢ.
ܒܡܘܡܐ ܠܘ ܘܙܘܒܢ ܒܝܬ. ܡܫܡܫܝܢ ܐܬܘܢ ܠܡܫܬܐ ܟܗܢܐ ܕܐܢܐ ܒܬܝ
ܐܢܐ ܠܡܫܬܐ ܗ̄ ܐܚܕܐ ܗܘ ܗܘܐ ܕܐܝ̈ܟܢܐ ܘܡܫܒ̈ܚܘܗ ܘܡܥܒ̈ܕܬܐ ܘܠܗ
ܕܢܝܚܐ ܕܐܬܟܠܬܘܢ. ܐܘ ܡܫܡܫܢܘܬܐ ܕܐܢܐ ܠܟܡ ܐܢܐ
ܬܡܢܘܢ. ܒܙܘܒܢ ܕܠܒ ܗ̄ ܒܝܫܐ ܠܚܫܗ ܡܪܐ ܘܡܫܡܫܢܝܬܐ
ܠܡܘܬܗ. ܒܗܝ ܕܡܢ ܐܚܪܐ ܐܝܟ ܕܡܢ ܡܠ̈ܬܐ ܩܘܠ ܟܕ ܩܡ ܡܢ
ܡܝ̈ܬܐ ܐܚܝ ܗܘܐ ܕܡܫܡܫܢܝܬܐ ܐܝܬ ܠܗ ܕܐܬܟܪܝ ܘܫܒܩܗ ܠܠܡܝ ܐܢܐ.
ܠܐ ܗܘܬ. ܒܟܠܟ ܗܐ. ܗܘܝܐ ܠܐ ܐܬܚܙܝ. ܕܝܠܗ ܕܐܬܓܠܝ. ܗܘܝܐ
ܠܡܫܬܠܠ ܗ̄ ܠܐ ܡܟܢ ܡܬܡܗܘ̈ܢ ܛܥ̈ܬܐ ܡܢ ܕܝܠܢ ܒܥܠܡܫܐ ܕܬܡ.
ܐܠܐ ܠܐܠܝܢ ܕܦܩ̈ܕܐ ܘܛܘ̈ܒܐ ܫܒܠܝܢ ܗܘܝܐ ܡܛܝܒ ܠܐܠܗܐ
ܐܦܐ ܦܘܪܢܣܐ ܗܘܠܡܝܢ. ܟܕ ܫܘܠܚܢܘ ܕܝܢ ܠܚܣܪܐ ܢܝ̈ܪܘ ܟܠܠ.
ܗܘܝܐ ܐܬܟܠܬܘ ܒܦܬܚ ܕܐ ܘܡܘܪ ܡܛܠ [2]ܗܘܠܝܢ ܬܪ̈ܝܢ ܐܢ̈ܫܝܢ.
ܘܗܐ ܗܫܟ̈ܢܐ ܬܪ̈ܝܢ ܗ̄ ܡܪܦܘܣ. ܚܕ ܗܫܟܢܐ ܕܫܡܗ ܛܝܡܘܬܐ.
ܗܢܐ ܗܫܟ̈ܢܐ ܬܪ̈ܝܢ ܗ̄ ܡܪܦܘܣ. ܚܕ ܗܫܟܢܐ ܕܫܡܗ ܛܥܡܬܐ.
ܕܛܥܡܟ ܐܡܪ ܕܫܝܢܐ ܗܘ ܟܕ ܢܦܩ ܡܢ ܐܢܫܘ. ܘܠܗܘܢ ܬܘܒ.
ܚܕ ܐܡܪ ܟܕ ܠܐ [3]ܫܡܥܗ ܘܕܫܡܥܐ ܕܗܠܝܢ ܬܪ̈ܝܢ ܐܘܬ̈ܟܫܬܐ ܠܗܘ
ܡܫܡܥܐ ܕܛܥܡܐ ܗܘ ܐܕܒܪܘ ܘܡܫܬܝ ܠܡܫܡܥܐ ܘܠܐܚܪܢܐ. ܒܢܝ̈ܢܫܐ
ܕܝܢ ܟܐܡ ܗܘܘ. ܘܢܝܚܐ ܟܝܢܐ ܕܝܢ ܟܐܐ. ܒܗܘܢ ܕܢܫܬܡܥܘܢ. ܒܡܫܡܫ

[1] omit F [2] ܗܘܝܢ B [3] ܫܡܥܘܗ E F

ܠܝ̈ܬܡܐ ܐܝܬܘܗܝ ܗܘܐ ܗܝܕܝܢ ܠܐ ܐܝܬ ܒܗ. ܒܫܬܝܐ ܡܢ ܫܠܡܘܗܝ
ܕܒܝܬܗ ܡܬܡܠܟܢܐ. ܘܬܕܒܪܘܗܝ. ܒܡܦܩ ܠܘ ܘܙܒܢ ܕܠܚ ܗ̄
ܠܚܡܒܢ. ܠܝ̈ܬܡܐ ܩܘ̈ܡܬܐ ܕܡܫܬܪܝܐ. ܡܛܠ ܕܡܢ ܒܠܚܘܕ ܐܝܬܘܗܝ
ܕܡܢܐ ܕܣܢ̈ܐ ܘܕܩܛܠܬܐ. ܐܘ ܐܝܟܢܐ ܗ̄ ܐܢܫ̈ܝܢ ܡܬܚܫܒܝܢ ܕܒܝܫ
ܡܛܠ ܡܣܟܢܐ ܗܘܐ ܠܥܠܡ ܕܢܦܫܗ ܐܝܬܘܗ. ܘܐܝܟܢܐ ܗܘܐ ܡܕܒܪ.
ܘܡܫܪܝܢ ܕܗܘܪܬܡܢ ܠܗܘܢ ܕܡܒܣܡܝܢ ܢܦ̈ܫܬܗܘܢ ܒܡܬܦܪܣܝܢ ܒܐܝ̈ܕܝܢܬܐ
ܕܝܠܟ. ܘܗܘܪܟܐ ܠܗܘܢ ܕܡܬܠ ܦܫܘ ܡܬܦܠܣܝܢ ܠܟ̈ܢܫܐ ܡܬܪ̈ܚܩܐ ܡܦܠܓܗ.
ܡܢ ܡܛܠܐ. ܡܫܬܡܥ ܒܗܬ. ܢܡܛܠ. ܡܘܢܐ ܡܛܠܐ ܕܬܩ̈ܐ ܢܩܒ. 20
ܠܦܓܪܐ ܡܢܐ ܒܡܬܐ ܗ̄ ܕܡܢ ܠܠܗ ܡܢܐ ܒܠܠ. [1]ܢܦܫܗ. ܒܦܓܪܐ ܗ̄ ܡܢ
ܦܘܪܗ ܕܒܝܬܐ ܒܦܓܠܠ ܗܘܐ ܠܗ ܒܠܠ ܗܘ ܕܙܒ̈ܬܐ ܢܘܠܚܡܢ ܕܒܝܬ
ܐܕܡ. ܕܠܐܦܘܪ. ܡܘܫܐ ܠܡܠܐܝܪ. ܦܠܠܐ ܗ̄ ܡܬܡܕܒܪܢܐ. ܠܒܪܡܠܗ.
ܗ̄ ܠܦܓܘܪܘܠ ܒܦܩ̈ܕܘܗܝ. ܘܢܫܒ ܒܬܠܬ ܦ̈ܠܓܝܢ ܗ̄ ܒܘܒܠܐ ܕܒܗ ܢܫܒܘ
ܒܢ̈ܝ ܡܫܬܪܝܠܠ ܡܢ ܡܦܘܪܢ. ܒܫܐܐ ܐܝܬܝܐ ܕܒܡܠܒܢ ܒܫܒܩܐ ܘܒܦܓܠܒܝܢ.
ܒܫܬܝܢ ܒܝܬ ܒܫܒܝܢ ܦܝܬ. ܘܢܫܒ ܠܘܒ ܒܦܬ ܒܒܬܦܠ ܦܠ̈ܬܝܢ ܗ̄
ܒܬܒܢܐ ܕܕ̈ܝܢܐ ܩ̈ܕܡܠܟܐ ܕܫܝܪܝܠܠ. ܘܠܐܚ̈ܐ ܣܒܫ̈ܝܐ ܦܠ̈ܬܝܢ ܗ̄
ܒܫܪܝܠ ܐܩ̈ܢܐ ܡܢ ܕܝܫܬ ܫܒܪܠܗ ܕܡܠܢ. ܡܘܡܐ ܟܠܗ ܘܒܦܓܠܒܝܢ. ܒܫܬܝܢ
ܒܝܬ ܘܐܦܘܒ ܦܝܬ. ܕܠܐ ܐܝܬ ܐܢܫ. ܒܫܬܝܢ ܠܠܒ. ܘܙܒܢ̈ܝܢ ܝܡܠܠ.
ܡܘܫܐ ܐܢܫ ܠܝ ܗ̄ ܙ̈ܦܠܐ ܕܗܘܡܠܘ ܒܡܢ ܐܡܪܢܝܢ ܕܠܐ ܐܦܬܪܙ
ܠܘܠܝ ܢܒܝܐ. ܝܣܝܐ ܡܦܫܒܫܪܝܐ. ܘܒܝ ܗܘܐ ܕܝܢ ܙܡܦܠܐ ܗ̄
ܒܦܠܡܠܗ ܕܝܠܦܐ. ܐܡܪ ܡܢܐ ܒܪܡܠܐ [2]ܠܒܪܒܝܬܗ. ܡܘܢܝܐ
ܠܐܦܓܪܘܦܐ ܕܡܠܗ ܗ̄ ܠܡܠܐܩܐ. ܘܒܝ ܦܫܠܘ ܙܓܝܘ. ܒܪܒܝܢ

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[1] ܕܢܦܫܗ B [2] ܠܒܪܒܝܬܗ AE ܠܒܪ ܒܝܬܗ C

ܒܗ܂ ܕܗܢܘܢ ܕܒܪܘ ܢܦܫܗܘܢ ܡܗܘ̈ܡܢܐ܂ ܝܫܘܥ ܕܗܘܝܢ ܠܗܘܢ
ܩܪܝܒܘ܂ ܡܛܠ ܡܠܟܘܬܐ ܕܨܝܕܐ ܗ̄ ܠܗܠܝܢ ܕܨܝܕܘ ܢܘ̈ܦܩܗܘܢ
ܦܬ̈ܚܐ ܡܘܠܟܣ ܘܠܘ ܠܗܘܢ ܕܨܝܕܘ ܗܕܡ̈ܝܗܘܢ ܡܨ̈ܝܕܬܐ܂ ܗܕܐ
ܠܐܢ̈ܪ ܟܠܢܐ ܡܢ ܡܘܬܐ ܦܠܝܛܬܐ܂ ܡܢ ܕܢܦܩܘ܂ ܢܦܩܘ܂ ܒܪܒܥ
ܢܘܢ܂ ܝܫܘܥ ܗܘ ܕܡܛܐ ܠܡܕܝܢܬܐ ܕܒܪܐ܂ ܗܝܕܝܢ ܩܪܒܘ܂ ܒܬܪܗ
[1]ܩܘܦ܂ ܝܫܘܥ ܐܬܩܪܒܘ܂ ܠܗ ܛܠ̈ܠܬܐ܂ ܘܒܐ܂ ܒܬܪܗ ܘܐܘ ܘܚܠܦ
ܘܦܠܛ ܒܗ ܡܪܟܒܬܐ܂ ܒܗܘܢ ܠܬܠܡܝ̈ܕܘܗܝ܂ ܦܩܕܘ ܛܠ̈ܠܬܐ ܐܠܝܢ
ܠܘܬܗ܂ ܘܠܐ ܠܒܠܗܘܢ܂ ܕܪܘܡ ܒܗ܂ ܐܒܘܢ܂ ܡܠܦܢܐ ܛܒܐ܂ ܡܢܐ
ܕܛܒ܂ ܝܫܘܥ ܛܒܬܐ܂ ܐܒܘܢ܂ ܠܝܬ ܛܒܐ܂ ܝܫܘܥ [2]ܘܠܐ ܐܢܫ ܛܒܐ܂
ܐܠܐ ܐܢ ܚܕ ܐܠܗܐ ܗ̄ ܠܗ ܡܢ ܛܒܘܬܐ ܡܬܒܥܝܢܐ ܗܘ ܙܒܢܐ
ܛܒܐ ܐܠܐ ܠܗܘ ܕܦܫܝܛܐܝܬ ܡܠܟܘܗ ܐܒܘܗ܂ ܠܐ ܬܓܘܪ܂
ܒܦܠܢ܂ ܠܘ܂ ܘܠܐ ܬܣܗܕ܂ ܒܬܒܥ ܠܘ܂ ܣܗܕܘܬܐ ܕܫܘܩܪܐ܂ ܝܫܘܥ ܠܐ
ܬܣܗܕ ܒܚܒܪܟ ܠܘ ܕܝܠܝܬ܂ ܘܠܐ ܬܪܓ܂ ܝܫܘܥ ܠܐ ܕܒܥܝܢ
ܒܬܪܗ ܒܡܠ ܘܦܘܩܕܝ܂ ܘܐܠܐ ܡܢ ܒܢܝܐ܂ ܒܬܪܗ ܒܗ܂ ܠܗ܂ ܝܫܘܥ
ܒܝ ܡܠܠܘ܂ ܕܢܦܩܠܐ ܗܘ ܗ̄ ܫܦܩ ܗܘ܂ ܠܡܫܡܠܝܐ ܕܢܦܩܠܐ ܒܫܪܪܐ
ܕܡܫܡܠܝܐ ܗ̄ ܩܢܝܢܐ ܦܘܪܫܢܟܘܢ ܒܫܡܝܐ ܒܢܝܢܐ ܡܗܝܡܢ܂ ܠܡܫܡܠܝܐ
ܘܡܦܩܐ ܡܢ ܕܐܒܐ ܡܫܝܚܐ ܙܒܢܐ܂ ܡܠܘ ܟܠ ܡܕܡ ܕܢܚܐ܂
ܝܫܘܥ ܡܠܐ ܠܡܫܬܘܬܦܘ ܗ̄ ܠܗ ܡܛܠ ܕܒܬܪܝܢ ܗܘܘ ܠܬܠܡ̈ܝܕܐ
ܡܢܗ܂ ܐܠܐ ܢܠܟܐ ܐܡܬܝܢܐ ܢܦܫܗ܂ ܟܠܐ ܠܬܪܘܝܣ܂ ܝܫܘܥ ܒܘܪܫܐ܂
ܕܦܩܚܗ ܠܠܒܗܘܢ܂ ܒܡܘܦܐ܂ ܠܬܠ̈ܝܢ ܠܘ ܘܙܒܢ ܒܢܬ܂ ܐܦ ܐܢܬܘܢ
ܟܠܐ ܠܬܪܬܝܢ [3]ܒܘܪܫܬܐ ܗ̄ ܐܝܟ ܢܗܘܪܐ ܡܫܠܡܢܐ ܕܒܪ ܡܢ

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[1] add ܠܗ BC [2] ܠܐ F [3] ܒܘܪܫܘܢ B

ܓܩ̈ܕܐ ܡܬܩ̈ܠܐ. ܠܐ ܘܠܐ ܗܘܐ ܠܚܝ ܐܦ ܐܝܬ ܕܠܚܘܢ. ܒܦܬܚܝ
ܕܠܝ. ܠܒܚܬܝ ܐܡܢܐ ܕܐܢܐ ܚܬܝ. ܒܪܘܦ ܚܢܬ ܘܦܘܦܢ ܠܘ. ܦܢܘܢܐ
ܡܬܥܢܝܢܐ ܕܠܚܘܢ ܡܪܝܣ ܡܢ ܚܢܢܐ ܐܚܝ ܠܪܘܚܘܢ ܡܢ ܪܘܚܐ.
ܘܚܬܝ ܒܦܬܚ ܚܢܬ. ܘܐܦܠܡܗ ܠܡܬܚ̈ܢܝܐ. ܒܦܘܦܢ ܢܦܠܠ ܘܪܘܒܝ
ܕܠܝ. ܡܢܝܢܐ ܠܡܬܥ̈ܢܝܐ. 19 ܦܘܠܠ. ܡܢܝܢܐ ܦܢܢ ܡܢ ܢܠܚܠܐ. ܘܐܠܘ
ܒܬܪܘܗ. ܡܢܝܢܐ ܘܒܒܘܗܝܢ ܒܪܘܒܝ ܒܚܬ. ܐܢ ܦܠܚܦ ܠܐܝܟ ܕܝܦܪܐ
ܐܢܠܬܗ ܟܠܠ ܒܠܐ. ܒܪܒܝ ܒܐ. ܡܢܝܢܐ ܟܠܠ ܒܠܬܐ ܗ̄ ܦܒܠܘܠܐ
ܒܚܢܝܬܐ ܐܘ ܒܚܢܝܬܐ. ܠܐ ܒܪܚܬܘܢ ܗ̄ ܒܐܘܪܚܬܐ. ܕܒܪܐ
ܘܢܘܒܬܐ. ܒܪܒܝ ܢܘܢ ܘܦܘܦ ܘܪܘܒܝ ܒܚܬ. ܢܦܩܘܪܢܐ ܒܦܠܚ
ܦܘܦ ܘܦܘܦܚ ܒܚܬ. ܕܒܝ ܐܢܘܢ ܗ̄ ܒܪܘܢܐ. ܘܐܡܪ ܗ̄ ܗܘ ܢܦܘܠ
ܡܦܠܠ ܗܢܐ ܗ̄ ܡܦܠܠ ܒܢܝܐ ܕܒܪܢܝܐ ܘܢܘܒܬܢܝܐ ܕܓܠܗܐ ܕܒܐ
ܘܒܪܐ. ܢܦܘܦ. ܒܦܘܦܚ ܒܚܬ. ܢܒܪܐ ܠܐܒܘܗܝ ܘܠܐܡܗ ܘܢܘܦ
ܠܐܝܬܠܗ ܗ̄ ܐܚܝ ܕܐܡܪ ܐܝܟ ܪܚܡܐ ܕܢܒܚܠܬܢ. ܡܪܚܝ ܠܐ
ܗܘܘ. ܒܒܠܝ ܗܘ. ܡܢܝܢܐ ܠܐ ܠܒܘ ܐܝܬܘܗܝ. ܠܪܚܝ. ܕܓܠܗܘ
ܘܗܝ. ܒܪܘܒܝ ܢܦܠܠ. ܠܡܢܐ ܗܒܠܠ ܡܦܘܐ ܦܒܝ. ܒܦܬܚ ܦܐ
ܘܪܒܝ ܦܘܦ ܕܢܬܠ ܒܬܒܐ ܕܦܒܒܢܐ. ܡܢܝܢܐ ܕܡܪܚܘܢܬܐ. ܒܢܦܪܗ.
ܒܪܒܝ ܪܢܦ. ܘܢܣܒ. ܒܘܦܘ ܢܘܢ. ܡܢܝܢܐ ܘܢܪܘܢ. ܠܐܚܪܬܐ ܢܐܪ.
ܒܦܬܚ ܓܠܦ. ܐܢ ܗܒܢܐ ܐܝܬ ܠܒܠܠܐ. ܡܢܝܢܐ ܒܠܬܐ. ܒܚܢܝ.
ܒܦܬܚ ܒܚܬ ܘܢܘܢ. ܒܪܐ ܠܐܢܬܐ. ܠܐ ܟܠܠ ܐܝܟ ܦܦܦ. ܡܢܝܢܐ
ܕܪܐ. ܠܗ ܠܡܠܠܬܐ ܗܪܐ ܗ̄ ܠܗ ܟܠܠ ܐܝܟ ܡܓܐ ܠܡܦܪ ܒܬܘܠܒܬܐ.
ܐܝܬ ܢܒܪ ܡܗܪܦܢܐ. ܡܢܝܢܐ ܐܘܢܦܩܐ ܒܪܒܝ ܠܠܦ ܘܦܘܦܢ

ܒܟܠܝܘܡ ܣܓܝ ܒܪ̈ܓܘܥܗ ܕܐܒܝ. ܗ̄ ܡܣܟܐ ܕܠܟܠ ܒܪܢܫܐ ܡܠܐܟܐ
ܢܣܒ. ܘܡܦܢܢ. ܒܪ̈ܓܘܥܐ ܠܡܪ̈ܗܘܡܐ ܕܠܘܠ ܠܠܗܐ ܒܪܐ ܕܢܣܒܐ ܗ̄
ܠܡܕܢܚܐ ܘܠܡܥܪܒܗ. ܡܛܠ ܕܐܡܪܝܢ ܗܘܐ ܗ ܕܡܕܢܚܬ ܗܘܐ
ܒܫܬܝܬܐ. ܐܢ ܚܢܘܢ ܠܐܢܫ ܗ̄ ܠܐܠܗܐ. ܡܠܐ ܕܒ̈ܢܝܢ ܗ̄
ܟܠܗܘܢ ܡܠ̈ܟܐ. ܘܢܫܐ ܡܢ ܡܠܟܗܘܢ ܗ ܐܪܥܐ ܐܢܫܐ. ܠܐ ܥܒܕ.
ܠܒ̈ܢܝܢ ܘܠܥܒܕܐ ܗ ܠܥܠܡܐ. ܒܓܘܪܐ ܗ ܠܟܠ ܒܥܡܠܐ. ܐܢ
ܢܥܒܕܗ. ܒܓܘ ܣܡܬ. ܡܘܬܐ ܐܢ ܠܗܘܐ [1]ܘܢܥܒܕܗ. ܘܠܗܘܢ ܐܦܣܘܣ.
ܗܢܘܢ ܡܬܠܠܐ ܕܐܝܬܝܗ ܗܘܐ ܠܗ ܢܒܝܐ ܐܬܪ̈ܐ. ܐܠܐ
ܐܬܚܙܝ. ܒܓܘ ܒܗ. ܒܢܝܢ ܘܠܗ. ܡܢܝܢܐ ܒܢܝܬ ܠܝ ܘܠܗ
ܒܠܚܘܕ. ܐܢ ܥܒܕܝܢ. ܡܢܝܢܐ ܢܥܒܕܝܢ. ܡܬܪܬ ܐܡܪܝܢ. ܢܗܘܐ
ܠܝ ܐܡܪ ܡܥܒܕܐ ܘܐܡܪ ܣܓܝܐ. ܡܢܝܢܐ ܐܡܪ ܠܡܥܠܡܢܐ ܘܡܥܒܕܐ.
ܐܢ ܠܒ̈ܢܝ ܡܥܒܕܘܢ ܢܬܘܘܢ. ܡܢܝܢܐ ܢܥܠܡܘܢ. ܦܐܪ̈ܐ ܠܟܠ
ܟܠ ܓܒܐ. ܡܢܝܢܐ ܥܒܕܝܢܐ. ܕܢܐܠܦܘܢ. ܒܓܘ ܢܘܢ ܠܥܝܢ. ܢܗܘܐ
ܠܗܘܢ ܗ̄ ܟܕ ܠܗ ܒܢܝܥܐ ܐܢܫ̈ܐ ܥܠܒܝ. ܐܥܒܕܘ. ܒܥܒܕܝܗ.
ܒܢܬ. ܠܗ. ܐܠܐ ܕܡܠܐ ܠܥܒܕܐ ܐܢܫ̈ܝܢ ܥܒܕܐ. ܡܢܝܢܐ ܕܡܠܐ
ܠܥܒܕܝܢ ܥܒܕܐ ܗ̄ ܐܢܫܘܬܐ ܠܦ̈ܠܓܝܢ ܐܢܫ̈ܝܢ. ܒܐܘܪܬ ܟܠܗ ܐܢܫܐ
ܕܝܢܘܗܝ. ܟܠܐ ܕܢܥܒܕ ܡܢ ܘܠܐܦ ܘܡܟܠܗܘܢ. ܓܢܣܐ ܐܬܒܥܠܕܝܢܐ.
ܡܛܠ ܗܢܐ ܗ ܡܛܠ ܕܐܝܬ ܠܡܥܒܕܘ ܥܬܝܕ. ܒܓܘ. ܒܥܬܝܢ
ܥܒܕ. ܠܗ ܗ̄ ܒܕܘܗܝ. ܡܢ ܕܢܥܒܕ. ܒܥܬܝܢ ܡܢܬ ܘܐܥܒܕ ܡܢܕ.
ܪܥܒ. ܡܢܝܢܐ ܡܢ ܡܢܝܢܐ ܕܪܥܒ. ܒܥܒܕܐ ܗ ܠܥܡܪܐ ܠܠܥܕ̈ܐ ܒܥܬܝܐ.
ܘܒܥܬܝܐ ܕܡܠܐܟܐ [2]ܒܥܡܪ̈ܐ ܐܠܥܒܐ ܐܬܪ̈ܐ. [3]ܐܬܝܗ ܘܒܥܬܝܐ ܕܪܕܗܒܐ ܥܒܕܐ

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[1] ܒܢܥܒܕܝܗ F [2] ܒܥܡܪ̈ F [3] omit F

ܐܘܪ̈ܚܝ. ܗܘ. ܒܘܝܢܐ ܠܗܘ. ܗܢ ܗܘܝܘ ܫܠܡܐ ܘܫܠܡܢܝ. ܗ̄ ܡܢ
ܗܪܟܐ ܡܬܝܕܥܐ ܕܐܦ ܗܘ ܡܫܠܡܘܗܝ ܒܡܕܒܪܐ ܗܘܐ. ܘܕܐܢ ܚܕܬܐܝܬ
ܐܬܒܢܝܬ ܗܝ ܐܘܪܫܠܡ ܐܘ ܐܦܢܝܗ ܒܢܝܢܐ ܘܟܠܠܗ ܠܗܝܟܠܐ ܗܘ
ܒܠܚܘܕ ܚܝܝ. 18 ܟܗܢ ܦܬܐ ܗ̄ ܟܕ ܚܙܘ ܕܢܘܪܗ ܡܢ ܠܫܡܫܘܢ
ܟܕ ܐܡܪ ܫܠܡܐ ܫܠܡܢܝ. ܢܦܩ ܠܬܫܒܘܚܬܐ ܘܙܡܪ ¹ܕܝܒܘܗܝ ܐܦ
ܒܡܫܠܡܢܘܬܐ ܕܦܘܠܚܢܐ ܬܘܒ ܗܢ ܒܡܥܒܕ. ܘܐܬܚܙܝ ܡܢܗ ܟܝ ܗܢ
²ܒܗܘܢ. ܘܗܪܐ ܢܦܩܘ ܬܠܡܝܕܐ ܗ̄ ܕܝܕܥܐ ܡܢ ܚܝܐ ܕܢܦܠܐ. ܘܐܡܪܐ
ܕܐܢܝ ܕܐܬܚܙܝܘ ܒܝܕܐ ܗܘܐ ܗܢܐ ܬܠܡܝܕܐ ܗܘ ܕܗܘܐ ܠܬܫܒܘܚܬܐ ܠܒܢܝܢܗ
ܐܘܪܫܠܡ. ܟܕ ܦܬܓܡܐ ܕܐܬܦܢܝܬܐ. ܕܐܦ ܠܐ ܬܬܗܦܟܘܢ.
ܒܥܘܦܐ ܒܗ ܡܢ ܗܦܟܐ. ܘܬܗܘܘܢ ܐܝܟ ܬܠܡܝܕܐ ܗ̄ ܠܐ ܡܬܒܥܝܢ
ܒܫܘܬܐ ܘܦܫܛܐ. ܦܩܕ ܗܘܐ ܠܗ ܕܢܗܘܐ ܬܠܡܝܕܐ ܢܒܝܐ. ܒܦܬܚ
ܢܦܫ. ܕܢܦܩܪܐ. ܢܘܝܐ ܢܦܩܢܬܐ ܗ̄ ܕܡܟܝܢ ܢܦܩܪܐ. ܐܝܢܘܢ.
ܒܫܡܥ ܥܦܘ. ܕܐܬܘ ܡܩܦܠܐ. ܢܘܝܐ ܒܦܠܐ ܗ̄ ܠܐ ܡܬܥܒܕܘܢ
ܠܠܡܢܐ ܗܢܐ ܡܢ ܒܫܦܬܐ. ܘܚ ܕܝܢ ܠܓܒܪܐ ܕܒܐܝܕܗ. ܢܘܝܐ ܕܒܝܕܗ
ܒܦܬܚ ܕܠܝ ܘܢܘܕ. ܕܐܬܘ ܡܒܫܠܐ ܗ̄ ܐܢܫܝܢ ܟܠܠ ܢܗܘܘܢ ܥܒܝܕܬܐ
ܢܥܒܕܝܢ ܠܗ ܠܗܕܐ ³ܡܠܬܐ. ܐܦ ܕܝܢ ܐܝܟ ܐܘ ܦܓܠܝܢ ܗ̄ ܒܒܝܬ
ܐܘ ܐܢܬܘܢ. ܡܒܫܠܐ ܠܟܘܢ. ܦܥܘܥܘܗ ܒܪܥܢ ܥܦܘ. ܟܕ ܚܝܒܝܢ
⁴ܐܢܬ ܗ ܚܝܒܝܢ ܐܢܬ. ܐܘ ܟܕ ܒܥܝܢ ܗ̄ ܕܠܐ ܐܝܕܐ. ܘܐܢܗܘ ܕܒܟܢܝܢ
ܡܒܫܠܐ ܠܟ ܚܝܒܗ ܒܥܒܕ ܙܕܐ. ܢܘܝܐ ܐܦܟܢܗ ܒܪܥܢ ܦܐ ܘܥܦܘ.
ܚܙܘ ܠܐ ܠܒܫܘܢ. ܒܦܬܚ ܠܘ. ܢܬܦܬܪܘܢ ܒܪܥܢܐ. ܟܠܠ ܚܕ ܡܢ
ܗܠܝܢ ܢܘܪܐ ܗ̄ ܐܢܬܐ ܦܥܝܬܐ. ܕܦܠܠܘܢܗܘܢ. ܢܘܝܐ ܒܥܒܕܝܢܐ

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1 add ܐܦ B 2 omit B 3 omit B 4 omit B

ܗܕܐ ܗܝܡܢܘܬܐ ܠܗ ܒܟܠ ܡܗܝܡܢܐ ܦܫܝܛܐ܂ ܕܐܬܡܣܪܘܢ
ܠܛܘܪܐ ܗܢܐ ܕܦܢܐ ܡܟܐ ܘܢܦܩܐ ܗ̄ ܛܘܪܐ ܠܡܫܘܚܬܐ ܡܢܐ ܐܡܪ
ܗܘ ܕܐܡܪ ܐܪܡܝܐ ܢܒܝܐ ܡܛܠ ܐܝܬ ܛܘܪܐ ܪܒܐ ܩܪܝܒ ܐܘܪܒܒܠ.
ܘܡܬܩܪܐ ܬܘܒ ܗܘ ܐܢܐ ܕܠܟܝܢ ܛܘܪܐ ܡܣܟܠܢܐ. ܗܢܐ ܕܝܢ
ܡܠܦܢܐ ܗ̄ ܕܝ̈ܘܢܐ. ܠܐ ܢܦܩ ܐܠܐ ܒܝܘܡܐ ܘܒܠܝܠܬܗ ܗ ܒܝܬܘܬ
ܦܪܝܐ ܘܢܦܫܐ ܕܡܬܩܢܐ ܘܡܬܩܢܢܐ. ܒܝ ܡܬܗܦܟܝܢ. ܒܪܘܟ
ܒܗ. ܕܝܢ ܒܝܢܬܐ ܗ̄ ܡܢ ܗܘܦܟܐ. ܒܗܘ ܕܒܦܘܦܐ ܡܢ ܗܦܘܦܐ
ܐܬܝܐ. [1]ܘܢܦܩܘ ܕܢܣܒܝܢ ܬܪ̈ܬܝܢ ܬܪ̈ܬܝܢ ܙܘ̈ܓܝܢ. ܢܩܒܐ ܗܢܘܢ ܕܬܪ̈ܬܝܢ
ܒܫܬܝ ܢܘܢ ܙܘ̈ܓܐ ܢܩܒܝܢ ܗ̄ ܟܠ ܒܥܝܪܐ ܒܟܠ ܫܢܬܐ ܬܪ̈ܬܝܢ ܙܘ̈ܓܐ ܢܩܒܗ
ܗܘܐ ܠܢܘܚ. ܒܗܘܢܐ ܡܛܠ ܕܐܡܪ ܐܠܗܐ ܠܢܘܚ. ܕܒܥܝܪܐ ܕܢܣܒܘܢ
ܕܢܣܒ ܢܗܘܘܢ ܫܒܥܐ ܒܥܝܪܐ ܕܡܬܩܢܝܢ ܕܒܫܬܐ. ܘܢܣܒܘܢ ܠܐ ܢܗܘܘܢ
ܬܪ̈ܬܝܢ ܙܘ̈ܓܝܗܘܢ. ܢܩܒܐ ܡܠܟܐ ܕܢܣܒܘܢ ܐܐ ܡܣܬܢܣܝܢ ܒܪܘܟܝܢ ܒܗ
ܗܠܝܢ ܕܐܬܐܪܟܐ ܒܫܒܥ [2]ܕܠܝܢ ܡܬܪܟܢܬܐ ܗ̄ ܬܪ̈ܬܝܢ ܙܘ̈ܓܐ.
ܡܠܟܘܬܗ ܕܐܪ̈ܥܐ ܡܢ ܡܢ. ܢܩܒܐ ܐܝܠܝܢ [3]ܕܢܣܒܝܢ ܡܣܬܢܣܐ. ܒܫܬܝ
ܡܢܫ ܘܪܒܝܢ ܒܗ. [4]ܘܐܦܘܗ ܣܡܟܬ ܒܝܬܐܝܬ ܗ̄ ܡܣܬܢܝܐ. ܢܩܒܐ
ܒܪܗ ܣܡܟܬ ܣܝܢܝܐܝܬ. [5]ܘܒܣܒ ܫܢܝܐ ܢܩܒܐ ܐܘ ܒܢܣܒܗܘܢ
ܒܫܢܝ ܩܘܒ ܘܦܠܚ ܢܝ. ܡܢ ܢܩܒܐ ܐܪܐ [6]ܗܒܠܐ. [7]ܒܟܢ̈ ܢܐܪܐ
ܒܟܢ̈ܐ ܗ̄ ܐܦ ܒܪܐ ܐܝܬܝ ܕܐܠܗܐ ܘܒܪ ܢܐܪܐ ܡܢ ܡܣܒܣܐ. ܐܠܐ
ܡܬܠ ܕܠܐ ܐܟܦܠ ܐܢܘܢ ܢܗܘܘ ܐܢܐ. ܘܐܪܦܐ ܒܠܘܒܢܐ. ܒܫܬܝ
ܒܢܬ ܗ̄ ܙܢܪ̈ܬܐ ܕܡܬܟܠܢܐ ܡܢ ܢܘܢܐ. ܘܬܦܩܝܢ ܐܣܬܪܐ. ܒܪܒܝ
ܠܟܒ ܘܢܒܝ ܬܘ. ܢܩܒܐ ܣܦܬܐܪܐ ܗ̄ ܡܛܠ ܕܬܘܠܠ ܐܪܒܝܐ

[1] add ܗܢܘܢ B [2] add ܘܒܒ E F [3] ܕܢܣܒܝܢ F [4] omit B C
[5] ܘܒܣܒܒ B C [6] omit E [7] add ܐܢܘܢ B

ܠܗ [1]ܦܫܠܐ. ܗ̄ ܒܗ ܠܗܘܪܘ ܘܠܗ ܒܡܫܘܦܐ ܘܐܠܗܐ. ܝܚܝܕܝܐ
ܠܬܠܬܣܝܪ̈ܐ. ܦܫܝ. ܒܦܬܚ ܦܐ ܘܪܒܝ ܦܦܦ. ܐܝܟ ܠܟܠܗܝ ܐܝܦ
ܠܐ ܕܐܬܪܘܢ. ܗ̄ ܡܬܠܐ ܕܠܐ ܡܬܗܦܟܝܢ. ܠܐ ܓܝܪ ܡܬܗܦܟܝܢ ܗ̈ܘܝ
ܕܠܗܘܢ ܪܘܒܬܐ ܗܘܝܢ. ܡܠܐ ܗܘܒܠܐ ܣܦܪ̈ܐ ܐܡܪܝܢ. ܗ̄ ܕܝܢ
ܣܘܠܘܓܝܣܡܘܣ ܠܝܬܝܐ ܡܬܒܥܝܢ ܗܘܘ ܘܐܡܪܝܢ. ܐܝܟܘ ܐܝܬܘܗܝ
ܡܫܝܚܐ ܠܟܠܐ ܐܠܐ ܗܘܐ ܦܪܨܘܦܗ. ܠܟܠܐ ܠܐ ܐܠܐ ܦܪܨܘܦܗ..
ܡܕܝܢ ܠܐ ܐܝܬܘܗܝ ܗܘ ܡܫܝܚܐ. ܠܟܠܐ ܐܠܐ ܠܦܪܨܘܦ ܕܒܠܐ
ܡܪܨܘܦ ܢܦܠܡ. ܒܦܬܚ ܦܫܝ. ܡܢܐ ܡܬܠܝ ܒܦܬܚ ܡܢܡ ܒܡܣܬܘܣ
ܐܒܡܐ ܕܒܬܢܒ. ܗ̄ ܒܡܠܐܟܢ ܢܒܢܐ ܘܒܣܘܪܐ ܠܢܬ ܐܒܡܐ ܕܒܬܢܒ.
ܕܗܐ ܠܟܠܐ. ܡܢܐ ܡܢ ܒܪܘ. ܐܠܐ ܗ̄ ܡܘܢܝܢ ܡܬܡܪܢܐ
ܦܪܒ ܠܗ ܓܒܪܐ ܘܒܪܝܟ. ܒܪܒܝ ܙܢܦ. ܢܣܓܕܘܢ ܒܦܬܚ ܙܢܦ.
ܒܪܝ [2]ܕܐܝܬ ܠܗ ܒܪ ܐܓܪܐ. ܡܢܐ ܕܡܣܬܗܪ ܗ̄ ܐܝܟ ܕܒܣܓܐܐ
ܒܐܓܪܐ ܡܕܝܢ ܘܒܡܬܠܢܘܬܗ ܕܣܗܪܐ ܢܒܠܐ. ܘܒܪܒܬܗ. ܒܒܢܦܝ ܠܘ.
ܐܘ. ܒܢܓܝ ܠܟܠܦ. ܦܪܒܬܐ ܕܠܐ ܡܗܝܡܢܐ ܘܡܢܟܠܬܐ.
ܒܦܬܚ ܐܘ ܘܒܦܦ. ܡܢܐ ܐܘ ܕܐܠ ܠܐ ܡܗܝܡܢܐ ܘܡܢܒܡܢܐ.
ܗ̄ ܡܢܟܠܢܘܬܐ ܦܬܝܟܢܘܬܐ [3]ܗܝ ܦܓܪܢܝܬܐ ܐܝܟ ܗܝ ܕܢܦܫܐ ܢܒܠܦܠܐ.
ܘܡܢܣܒܢܘܬܐ ܦܬܝܟܢܘܬܐ ܗܝ ܢܦܫܢܝܬܐ ܐܝܟ ܡܪܘܡܢܘܬܐ. ܐܝܬܝܗܝ
ܠܗ ܠܒܐ. ܗ̄ ܐܝܟ ܕܠܘܬ ܦܪܒܬܐ ܗܝ ܠܐ ܡܗܝܡܢܬܐ ܡܣܬܒܪ.
ܢܦܫܐ ܐܝܬܝܒܝܗ ܠܗ ܠܗܘܒܐ. ܒܟܠܐ. ܒܦܠܝ ܐܘ. ܢܣܓܕܘܢ
ܒܦܬܚ ܘܝܬܝܬ. ܕܐܝܟ ܠܗܘܐ ܒܒܘ. ܡܢܐ ܠܒܘ. ܗܝܡܢܘܬܐ
ܐܝܟ ܦܬܓܡܐ ܕܚܒܪܐ ܗ̄ ܕܠܐ ܡܬܦܠܓܐ ܗܘ. ܘܓܠܝܐ ܕܐܝܟ

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[1] ܦܫܠܘ E F [2] omit E F [3] omit F

ܕܒ̈ܝܫ ܢܬܦܪܫ ܒܥܠܡܐ. ܬܘܟܠܬܐ ܐܢܬ ܠܟ. ܡܘܟܟܐ ܒܫܠܐ ܕܡܠܟ
ܐܡܬܝܚ. ܘܢܦܫܘ ܠܐ ܐܦܫܒܗ. ܡܘܟܟܐ ܕܝܠܗ. ܘܒܢܬܐ ܒܬܪܗ. ܡܘܟܟܐ
ܘܢܒܥܝܢ ܒܩܘܫܝܢ ܒܝܬ. ܡܢ ܕܙܒܢܐ ܓܝܪ ܕܚܫܐ. ܡܘܟܟܐ ܠܡܫܘܐܒܘ
ܢܦܫܗ ܗ̄ ܕܝܢ ܒܥܠܡܐ ܕܬܕܝܪ. ܢܨܒܝܗ ܗ ܒܥܠܡܐ ܗܘܐ.
ܕܐܝܬ ܐܢܫܝܢ ܕܒܥܠܡܝܢ ܬܡܢ ܗ̄ ܦܓܪܘܗܝ ܘܡܒܟܝܢ ܘܡܘܡܝܢ. ܕܠܐ
ܕܬܒܥܘܢ ܡܘܬܐ ܟܡܐ ܕܚܝܝܢ ܠܒܪܗ ܕܐܢܫܐ ܗ ܒܬܫܘܪܐ
ܕܬܒܘܪ. ܕܐܬܐ ܒܡܫܠܡܘܬܗ ܗ̄ ܕܝܢ ܒܫܘܒܚܐ ܘܐܝܩܪܐ ܕܡܬܚܫܒ.
17 ܘܒܬܪ ܫܬܐ ܝܘ̈ܡܝܢ ܗ̄ ܕܐܫܬܒܩ ܘܐܡܪ ܕܢܚܘܢ ܫܒܚܘܗ.
ܘܠܘܬܐ ܒܬܪ ܠܡܕܝܢܬܐ ܢܘܡ̈ܝ ܐܡܪ ܟܕ ܠܥܘܡܪܐ ܗܘ ܕܒܗ ܡܠܠ
ܗܠܝܢ ܟܕ ܬܠܡ̈ܝܕܘܗܝ ܘܠܥܘܡܪܐ ܕܒܗ ܗܘܐ ܫܠܡ. ܠܬܘܦܐ ܕܬܒܘܪ
ܢܦܫܗܘܢ ܕܫܬܐ ܝܘ̈ܡܬܐ ܕܒܡܥܕܬܐ ܡܢܐ. ܕܟܕ ܢܦܩܘ ܠܒܪ ܗ ܡܓܠܐ
ܕܢܫܐ ܗܘܐ ܕܡܠܦܢܐ. ܘܡܠܦܢܘܬܐ ܗ ܡܓܠܐ ܕܟܠܗ ܕܡܫܒܚܝܢ
ܠܡܫܬܐ ܒܫܐ. ܘܠܡܘܢܝܢ ܐܢܘܗܝ ܗ ܡܓܠܐ ܕܩܕܡ ܗܘܐ ܠܗ.
ܘܬܠܬܐ ܐܝܟ ܕܟܠܗ. ܒܗܝ ܕܠܐ ܦܘܫ ܬܩܝܡ ܘܬܠܬܐ ܫܘ̈ܗܕܝ
ܬܫܒܘܚܢ ܒܠܐ ܡܠܐ. ܘܐܬܚܙܝ ܠܗܘܢ ܡܫܒܐ ܗ̄ ܡܢ ܡ̈ܝܬܐ. ܘܐܠܐ
ܗ ܡܢ ܚ̈ܝܐ. ܘܠܘ ܦܓܪܢܐܝܬ. ܐܠܐ ܓܠܝܐܝܬ. [1]ܐܬܢܝܚܘ ܒܝ
ܡܫܬܠܡܝܢ ܢܦܫܗ ܗ̄ ܒܠܐ ܡܦܢܝܢܗ ܕܬܡܢ ܗܘܐ ܕܢܫܬܠܡ ܒܐܘܪܫܠܡ
ܐܝܟ ܕܐܡܪ ܠܒܘܐ. ܫܦܝܪ ܗܘ ܠܝ ܕܬܠܝ ܢܗܘܐ ܗ̄ ܘܢܓܗܐ ܡܢ
ܙܒܢܐ ܕܩܕ̈ܝܫܐ. ܒܟܢ ܠܝ ܬܠܬ ܡܫܠܡ̈ܢ. ܒܦܬܚ ܓܢܬ. ܡܘܟܟܐ
ܠܟܠܬܐ ܡܫܒܚܐ. ܗܐ ܒܟܢܢܐ ܢܗܝܪܐ [2]ܐܬܟܠܬ ܗ̄ ܐܝܢ
ܡܬܟܠܬܐ ܗܘܬ ܠܟܠܗܘܢ. ܕܒܗ ܐܬܟܠܬ. [3]ܡܟܝܠ ܕܒܗ ܗܘ ܕܐܬܟܠܬ[3]

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[1] ܘܐܬܢܝܚܘ F [2] add ܠܟܠܗܘܢ F [3] omit B

ܒܝܬ. ܒܡܗܘܝ ܠܚܡܐ ܗ̄ ܡܬܠܐ ܕܠܘ ܣܪܝܪ ܢܝܫܢܝ ܗܘܘ ܕܦܪ̈ܐ.
ܚܪܘ ܐܪܗܘܪܘ. ܒܦܬܚ ܕܠܝ. ܡܢ ܢܡܠܟܪܐ ܗ̄ ܢܘܠܦܢܐ. ܕܦܪ̈ܢܫܐ
ܘܪ̈ܘܦܢܐ. ܡܪܦܦܣ ܡܢ ܢܡܠܟܪܗ ܕܗܪ̈ܘܪܢܣ. ܡܠܢܐ ܡܬܢܫܒܢܬܘܝ.
ܒܪܘܒܝ ܒܝܬ. ܠܐ ܟܗܘܪܝܬܘܝ. ܒܦܦܫ ܕܠܝ. ܘܗܘܪܐ ܟܝܐ ܐܡܝܢ
ܠܐܦ ܡܬܘܦܢܐ. ܢܫܬܘ̈ܦܢܘ ܕܝܢ ܡܒܠܓܘܢ ܠܗ. ܠܐܓܪܐ. ܢܘܢܐ
ܠܐܓܘ̈ܐ. ܕܦܣܪܢܐ ܕܦܢܠܒܦܣ. ܒܪܘܒܝ ܦܐ ܦܪܡܟܬܐ ܘܡܝܓ
ܦܐ ܢܘܢܬܐ ܐܡܪܢܬܐ. ܕܡܠܢܘ. ܒܦܬܚ ܡܢܡܠ ܘܡܝܓ ܢܘܝ. ܐܡܪܢܝܢ
ܟܠܢ ܐܢܫܐ ܕܐܢܬܢ. ܦܘܒܡܝܢ. ܢܘܢܐ ܦܘܒܬܢܐ ܐܢܬܢܝܢ. ܫܡܟܢܘܝ
ܒܪܗ ܕܝܘܢܐ. ܒܫܡܝ ܕܠܝ ܘܐܦܦ ܢܘܕ ܟܦܬܢ ܢܘܝ. ܘܐܢܬ ܗܘ
ܟܐܦܐ. ܢܘܢܐ ܐܢܬ ܐܢܬܢܢ ܦܛܪܘܣ ܗ̄ ܦܘܟܐ. ܘܥܠ ܗܕܐ
ܟܐܦܐ. ܢܘܢܐ ܗܢܐ ܫܘܟܐ ܗ̄ ܟܠܢܢ. ܐܟܢܢܗ. ܒܪܒܓ ܠܐܦ.
ܘܢܝ. ܠܟܝܓܢ. ܒܫܠܢ ܕܠܝ. ܢܫܬܘ̈ܦܢܘ ܒܦܬܚ ܕܠܝ ܘܡܢܬܢܬ ܗ̄
ܠܟܬܫܐ ܕܡܗܢܡܠܟ̈ܐ. ܘܕܝ ܕܦܢܡܠܐ ܕܟܝܓܐ ܡܢ ܟܐܕܐ ܢܣܒܒ.
ܘܓܬ̈ܠܐ ܕܦܢܘܠܐ ܠܐ ܢܣܘܒܢܗ. ܒܪܒܓ ܢܘܝ ܗ̄ ܟܡܘܓܐ ܠܐ
ܡܒܬܠܐ ܠܗ ܠܟܝܓܢ ܐܠܐ ܦܢܫܐ ܕܝܡܢܐ ܠܟܠܡܐ. ܗܡܝܡ ܦܦܝ.
ܒܦܬܚ ܦܐ. ܢܘܢܐ ܒܦܬܚ ܦܦܦ. ܠܬܠܡܠܡܪ̈ܗܘܢ ܕܠܐܢܫ ܠܐ ܢܐܡܪܘܢ
ܕܗܘܢܘ ܡܫܝܚܐ ܗ̄ ܡܬܠܐ ܕܝܡܠܐ ܕܢܒܢܡ ܡܢ ܡܝ̈ܬܐ ܠܐ ܐܢܫ
ܡܫܒܚ ܕܢܗܢܡܢ ܣܬܪ ܡܢ ܓܠܡܝ̈ܪܐ. ܘܒܪܗ ܟܐܦܐ ܘܫܪܝ ܠܡܠܟܐܐ
ܒܗ. ܒܫܠܢ ܒܦ ܘܐܦܦ ܠܠܦ ܦܪܡܟܬܐ ܗ̄ ܐܡܪ ܗܘܐ ܠܡܪܗ ܕܐܝ
ܐܢܓ ܠܢܫ ܘܓܬܘܦܬܠܐ ܒܦܠܐ ܒܪܘܐܓܝ. ܐܠܐ ܟܝܢ ܠܒܣܬܢܝܢ. ܒܦܬܚ ܠܘ
ܣܦܢܐ ܗ̄ ܗܢܐ ܢܘܦܒܐ ܕܕܠܐ ܒܝܢ ܡܢ ܣܦܢܐ ܗܘ ܕܠܐ ܓܒܐ ܐܝܬ

ܬܪܬܥܣܪ̈ܝܐ. ܚܓ̈ܝܪܐ ܘܣ̈ܡܝܐ ܘܚܪ̈ܫܐ ܘܦܟܝ̈ܓܐ. ܗ̄ ܡܬܐܣ̈ܝܢ
ܡܢ ܬ̈ܓܠܐ ܘܟܬ̈ܒܐ ܘܠܡܥܠܐ ܘܐܝܬ̈ܝܐ. ܘܠܒܬ ܠܗܘܢ ܡܫܐ
ܕܐܟܠܘ ܚܡܫܐ ܡܐܐ ܒܐܟܠܘ. ܘܕܐܬܐ ܐܝܟ ܕܗ̄ ܒܗ ܘܡܟܠܝܢ.
ܒܦܬܚ ܙܒܐ ܘܐܘܦ ܗܘܝ. ܕܠܡܐ ܒܗܘܢ. ܒܕܘܙ ܕܐ. ܗ̄ ܡܢ
ܒܫܘܬܐ ܘܡܫܠܡ. ܗܘܝܐ ܒܦܬܓܡ ܒܡܠܟܐ ܬܘ ܗ̄ ܡܢ ܡܫܡܥܢܘܬܐ.
ܐܡܟܢܐ ܠܝ ܒܡܘܪܒܐ. ܒܡܘܡܐ ܒܡܬ. ܠܫܡܟܐ. ܡܕܝܢܐ ܡܢ ܐܝܟܐ
ܠܝ ܒܡܬܒܪܐ ܠܫܡܟܐ ܦܓܝܥܐܘܬ ܗ̄ ܚܝܐ ܠܒܥܝܬܘܗܘܢ ܐܝܟܢܐ
ܠܚܓܝܐܘܬ ¹ܕܐܘܗ ܐܬܐ ܒܝܬܐ. ܐܡܪܝܢ ܠܗ ܥܡܐ ܒܟܠܠܐ
ܕܘ̈ܝܐ ²ܕܒܝܬܐ ܗܘܝܐ ܕܘܬܪܐ ܒܝܬ ܕܘܢ ܐܬܪ̈ܝܬܐ ܗ̄ ܗܕܐ ܣܡܟܬ
ܡܕܪ̈ܫܬܐ ܡܫܘܕܥܐ ܐܝܟ ܕܠܒܘܣܐ ܕܐܡܪܘܣܐ. ܒܒܝܬ
ܠܒܢܝ̈ܐ ܕܢܣܬܡܟܘܢ. ܒܒܘܫܝ ܒܗ. ܗܘܝܐ ܠܡܣܬܡܟܘ ܒܥܠܝܗ ܬܘ
ܒܟܠܐ ܐܪܥܐ ܘܦܫܝ ܒܓܐ. ܗܘܝܐ ܐܘܝܗ ܒܓܐ. ܡܠܠܐ ܦܒܟܐ
ܐܣܟܝܡܝܢ ܗ̄ ܕܚܝܠܐ ܘܒܝܪܟܬܐ ܒܝܡܟܬܐ ܡܢ ܚܫܟܐ ܠܒ̈ܢܡܟܝܢ
ܚܡܫܐ ܠܠܒ̈ܢܝܢ ܣܒܠܐ ܘܬܪ̈ܥܣܝܢ ܒܒܢ̈ܝܢܝܢ ܐܘܬܪ. ܒܗܘܝܐ ܕܒܝܬܐ
ܡܢ ܦܒܐ ܠܚܫ̈ܟܝܢ ܐܪܒܐ ܠܠܒ̈ܢܝ ܙܒ̈ܢܐ ܣܦܪ ܡܢ ܕܫܐ ܘܬ̈ܠܟܐ
ܣܒܠܐ ܘܦܒܟܐ ܐܣܒ̈ܝܢܝܢ ܐܘܬܪ. ܘܐܬܐ ܠܬܚܒܡܟܐ ܕܡܓܝܢ.
ܒܬܚܝ ܡܟܡܟ ܘܦܠܟܝ ܓܡܠܐ ܡܪܒܬܐ ܘܟܕܘܙ ܕܠܝ ܡܟܡܫܬܐ. ܒܕܝܢܐ
ܠܬܚܘܡܐ ³ܕܡܓܝܢܐ ܒܒܘܫܝ ܕܠܝ. ܘܡܪܒܘܣ ܕܕܠܡܟܢܬܐ. 16
ܘܐܠܟܝܢ ܠܗ ܐܬܐ ܡܢ ܦܒܟܐ ܗ̄ ܕܒܠܠܐ ܦܠܫܐ ܐܝܟ ܢܦܫܐ ܒܪ ܢܘܢ ܐܘ
ܢܚܬ ܕܘܪܐ ܒܠܐ ܒܟܠܬܐ ܐܝܟ ܠܠܟܐ. ⁴ܡܕܒܬܘܢ ܕܠܒܘܢ. ܒܪܘܒܝܢ
ܒܡܬ. ܗܘܝܐ ܠܡܫܪܦܘ ܒܦܬܚ ܦܐ. ܠܟܘ ܕܢܣܒܘܢ. ܒܪܘܒܝܢ

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1 ܗܘܐܘܠܬܐ E F 2 omit E F 3 ܕܡܓܝܢܐܘ B E 4 ܗܠܟܝܢ ܐܬܠܘܢ ܡܕܒܬܘܢ B

ܡܐ ܕܝܢ ܡܚܝܠ ܬܐܬܪ ܗ̄ ܡܪܢ ܕܡܫܝܚܐ. ܦܬܐ ܐܝܬ ܕܐܬܬܐ ܠܟܝ
ܗܘܝܘ ܦܘܪܫܢܐ ܕܢܟܝܢ ܕܡܫܝܚ. ܐܢܐ ܠܐܠܗܐ ܘܟܬܐ ܗܕܐ ܠܐ ܡܨܐ
ܐܢܐ ܕܐܬܟܠܡܘܗܝ ܠܟܝ. ܠܐ ܗܘܐ ܡܪܢ ܕܐܬܐ ܠܥܘܡܐ ܡܫܡܫ.
ܠܒܢܝܐ ܗ̄ ܡܐܬܚܠܬܐ ܠܗ ܡܢܗ ܘܠܗ ܡܫܡܫܢܐ ܐܠܐ ܟܕ
ܒܬܪܒܝܬܐ ܒܫܦܬܐ ܡܬܐܡܪܐ. ܟܬܐ ܢܟܒܐ. ܐܝܟ ܕܠܐ ܢܟܒܗ
ܒܗܘܦܐ. ܟܝܬ ܐܟܝ ܕܒܫܟܝܢܐ ܬܬܟܪܝܢ ܢܫܬܘܕܥܘܢ ܐܝܟ ܢܟܝܬ ܦܪܝܫ
ܠܗ ܠܗܕܐ ܕܐ. ܗ̄ ܡܬܟܠܡܢܘܬܐ ܕܟܦܢܐ ܕܠܗ ܠܠܗܐ ܫܟܚ ܐܝܟܢ
ܡܬܬܟܢܢ. ܫܡܝܢܐ ܐܝܟ ܢܒܝܐ ܢܘܟܪܝܐ ܡܬܗܕܝܢܐ ܕܫܡܝܢܐ.
ܘܡܢ ܬܡܢ ܒܬܕܒܝܬܐ ܡܫܬܕܪܐ ܠܒܪ ܢܘܟܪܝܐ ܘܠܟܝܢܬ ܐܟܠܐ ܢܟܒ.
ܡܢ ܠܒܐ ܗܘ ܓܒܪ ܢܟܝܢ ܡܫܟܚܬܐ. ܒ̈ܫܬܐ ܢܘܟܪܝܐ ܢܩܘܦܝܐ
ܒܢ̈ܫܐ ܓܘܪܐ ܦܓܠܐ ܐܝܟܘܬܐ ܓܒܘܬܐ ܫܗܪܘܬܐ ܦܘܟܪܐ ܓܘܪܕܝܐ
ܢܘܟܪܝܐ ܫܓܝܐܝܬ ܐܡܪ ܦ̈ܓܠܐ ܓܘܪܐ ܐ̈ܝܟܘܬܐ ܢܫ̈ܡܫܐ ܓ̈ܘܟܝܐ
ܒܫܠܡܐ ܢܘܢ ܘܟܘܦܝܐ ܒܟܬ ܫܗܪܘܬܐ ܕܓ̈ܠܬܐ ܓܘ̈ܪܦܐ. [1] ܐܢ ܕܝܢ
ܐܝܟ ܢܟܠܫ [1] ܟܕ ܠܐ ܡܫܓ̈ܪܝ ܐܝܪ̈ܗܘܢ ܢܘܟܪܝܐ ܒܐܝܪ̈ܐ ܠܐ ܡܫ̈ܟܚܬܐ
ܠܐ ܡܫܬܡܥܢ. ܘܐܬܐ ܠܬܢܘܩܝܐ ܕܓܘܪ ܘܕܓܢܝ ܗ̄ ܠܗ
ܕܢܕܪܐ ܐܠܐ ܠܬܡܢ ܒܗܘܢ ܕܡܪܢ ܘܟܠܟܬܐ ܐܘܪ ܗܘܐ ܠܬܠܟܬܪ̈ܘܗܝ
ܕܒܐܘܪܚܐ ܕܢܫ̈ܦܐ ܠܐ [2] ܬܐܐܠܟܘܢ ܘܠܡܬܪ̈ܢܝܬܐ ܕܡܫܬ̈ܪܝܐ ܠܐ [3] ܬܬܟܠܘܢ.
ܒܬܪܝܢ ܒܫܬܝܢ ܢܦܫ ܒܟܐܦܬ ܡܬܕܒܪܐ ܒܪܘܒܝ ܒܟܬ. ܡܢ
ܦܐܕܐ ܢܘܟܪܝܐ ܡܬܪܝܢܘܬܐ. ܐܝܟ ܡܪܝܢ ܢܘܟܪܝܐ ܡܪܝܐ ܐܦ ܩ̈ܠܒܐ
ܐܟܠܝܢ ܦ̈ܬܓܡܐ ܒܫܬܝܢ ܦܐ ܘܡܓ̈ܓ ܠܘ ܦܪܝܫܬܐ ܘܪܒܝܢ ܐܝܟܢܝܬܐ.
ܢܘܟܪܝܐ ܦ̈ܬܟܒܐ ܒܫܬܝܢ ܦܐ ܘܡܓ̈ܓ ܒܫ ܡܟܠܫܝܬܐ. ܓܢܝܙܐ

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[1] ܐܢ ܐܝܟ ܕܝܢ ܕܢܟܠܫ B [2] ܬܐܐܠܟܘܢ CEF [3] ܬܬܟܠܘܢ CEF

ܠܪܘܡ: ܩܘܡܝܢܝ. ܒܫܢܬ ܗܝ ܕܝܢ ܗ̄ܘ ܡܪܛܐ ܐܝܟܘ̈ܬܐ.
ܘܡܣܒܪܐ ܠܟܘ. ܒܪܡ ܠܟܘ. ܢܣܬܘ̈ܪܝܢ ܒܬܚܝ ܠܟܘ ܘܠܡܕ
ܠܬܠܡܝܕ̈ܘܗܝ ܕܢܣܒܘܢ ܠܣܒܥܬܐ. ܒܒܠܥܢ ܗܘ. ܗܟܢܐ ܠܡܦܣܩ
ܠܠܟܐ. ܘܢܐܠܦܘܢ ܡܦܩܘܗܝ. ܗܟܢܐ ܘܒܦܩܕܢܘܗܝ ܒܪܡ ܗܘ
ܘܘܩܦ ܕܠܝ. ܘܒܪ ܢܩܦܬ ܒܩܘܦܐ ܒܦ. ܗܟܢܐ ܙܩܝܦܐ
ܗܘܐ ܘܠܟܐ ܢܩܝܦܐ ܗܘܬ ܡܢ ܐܪܥܐ ܐܦ̈ܩܝܪܘܬܐ ܒܪܡ ܠܟܘ
ܘܒܬܚܝ ܕܠܝ ܡܪܒܒܬܐ. ܗܘ̈ܝܢܐ. ܗܟܢܐ ܠܟܐ ܕܝܢ ܡܟܝܪܘ ܘܒܡܣܟ̈ܢܘܬܗ
ܕܡܠܐ ܐܝܬܘܗܝ ܗܘܬ ܒܠܥܬ ܒܒܝܢܐ ܕܗܘܢ ܐܦܩܪ̈ܘܬܐ ܗܘ̈ܝܢܐ.
ܟܠ ܕܝܢ ܐܝܟܢܐ ܠܬܠܬܐ ܡܬܩ̈ܢܐ ܗܘ ܘܟܠܐ ܡܬܠܐ ܠܟܘ ܘܡܫܬܡܥܐ
ܒܝ̈ܬܗ. ܒܪ ܡܩܛܝܠܐ. ܒܪܘܒܝ ܡܠܐ. ܗܟܢܐ ܡܩܛܠܢܐ. ܘܐܡܪܝܢ
ܘܗܘ ܕܢܐܪܐ ܗܘ ܙܠܐ. ܗܟܢܐ ܗܝܕܝܢ ܐܝܬܝܗ. ܘܡܢ
ܕܡܢܬܗܘܢ. ܒܒܝܬܗ ܠܡܪ. ܡܘܬ. ܘܒܢܐ ܘܐܦܐ. ܗܟܢܐ ܦܬܪܘܣ.
ܘܦܪܝ ܠܡܬܠܐ. ܒܩܘܦܝ ܒܝܬ. ܐܘܩܪ ܗܘܡܝܟܢܬܐ ܠܡܟܢܐ.
ܗܟܢܐ ܒܦܢܝܐ ܐܬܦܠܝܬ. ܘܒܪ[1] ܣܠܟܒ ܠܐܟܠܐ ܦܠܝܬ ܗܟܢܐ
ܢܣܝ ܩܒܝܐ. ܒܩܪܒ ܘܐܬܐ ܠܐܩܕܐ ܕܝܬܡܪ. ܒܪܡ ܝܡܐ ܠܐ
ܒܗܘ. ܗܟܢܐ ܟܠܐ ܐܪܐ ܠܝܡܬܪ ܒܒܝܬ ܙܡܐ. [2]ܘܦܪܘ ܠܒܠܒܗܝܢ
ܒܩܘܪܐ ܕܢܪ̈ܩܘܗܝ. ܗܟܢܐ ܠܒܠܒܗ ܦܪܒܘܫܐ ܒܪܡ ܗܘ [3]ܗܟܢܬܐ
ܒܝܡܝܢ ܙܝܦܐ ܘܦܪܝܫܬܐ ܘܦܪܘܩ ܒܒ. ܡܪܟܒܬܐ ܒܒܝܬܗ ܙܝܦܐ ܐܝܟܪܬܐ.
15 ܘܡܢ ܕܡܥܢܐ. ܗܟܢܐ ܕܐܦܪ ܒܫܢܝܬ. ܠܐܒܘܗܝ ܘܠܐܦܘܗܝ ܡܦܝܬ
ܢܦܩܬ. ܗܟܢܐ ܒܡܦܩܬܐ ܢܦܠܩ ܒܒܝܬܗ ܦܢܝ. ܒܠܐ ܡܢ ܕܐܦܪ ܠܐܒܐ
ܐܘ ܠܐܡܐ ܒܦܘܪܫܢܐ ܡܢܩܐ ܕܬܬܬܢܐ ܡܠܝܢ. ܗܟܢܐ ܒܦܘܪܫܢܐ ܗܘ

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[1] ܣܠܟܒܘ B [2] ܘܦܪܘ B [3] omit B ܗܟܢܐ EF

ܕܠܐ ܢܫܒܚܘܗ. ܘܐܠܐ ܢܨܘܡܘܢ ܠܝܬܢܥܐ ܠܐ ܟܠܐ ܕܢܫܒ. ܐܢܫ ܐܢܬܝ ܐܚܘܗܝ
ܕܡܠܬ. ܒܪ ܗܘܐ ܕܝܢ ܒܝܬ ܡܠܟܗ ܝܘܢܐ ܗܘܘ ܒܝܬ ܡܠܟ̈ܐ
ܕܗܪܘܕܝܣ. ܗ̄ ܐܝܟ ܗܘ ܝܘܡܐ ܕܒܗ ܐܬܝܠܕ ܒܪ ܡܬܬܝܢܘܣ. ܗܘܐ
ܒܟܠ ܦܢܝܬܐ ܚܙܐ ܕܒܪܝܢ ܗܘܘ ܐܕܡܐ ܕܐܦ. ¹ܐܕܡܐ ܠܟܘܡܪܐ ܐܚܕ
ܠܚܕܐ ܗܢܐ ܒܝܬ ܡܠܟ̈ܐ ܕܦܪ̈ܣܝܐ ²ܘܕܡܓ̈ܘܠܟܐ. ܕܦܪ ܦܘܬ ܒܫܬܚ.
ܫܡܥ ܒܪܬܗ ܕܗܪܘܕܝܐ ܩܕܡ ܬܫܡܫ̈ܬܐ ܝܘܢܐ ܒܡܫܬܘܬܐ. ܡܛܠ ܗܢܐ
ܒܡܫܬܘܬܐ ܕܗܘܦ ܡܬܡܠ ܐܚܪܝܬܐ ܚܕܝܘܬ ܕܠܐ ܢܘܩܦܐ. ܢܦܩ ܠܗ
ܝܘܢܐ ܐܦܬܘܪܝ. ܗܝ ܡܛܠ ܕܡܠܟܬܐ ܗܘܬ ܠܐܦܝܗ ܝܘܢܐ ܡܛܠ
ܕܩܪܝܒܐ ܗܘܬ ܠܡܠܟܐ ܒܫܬܚ ܢܘܪ ܡܢ ³ܐܦܝܗ ܦܩܕ ܕܢܝܬܘܢܗ
ܝܘܢܐ ܠܡܬܝܗܒܘ ܒܚܢܩ ܢܘܪ. ܘܐܝܬܝܬܗ ܒܫܬܚ ܢܘܪ
ܠܐܦܗ. ܘܐܬܘ ܗ̄ ܬܠܡ̈ܝܕܐ. ܢܘܢ ܠܟܢܫܗ ܗ̄ ܕܝܢ ܕܗܪܘܕܝܣ
ܟܕ ܫܡܥ ܕܢܘܚܝ ܐܢܬ ܕܩܛܠ ܡܢ ܒܝܬ ܡܬ̈ܐ. ܘܟܠܐ ܗܕܐ ܦܢܐ
ܡܢ ܠܘܬ ܠܡܕܒܪܐ. ܝܫܘܥ ܡܫܝܚܢܐ. ܢܦܩܘ ܕܝܢ ܒܪ ܦܫܠ ܗ̄
ܡܛܠ ܕܐܡܪ ܗܪܘܕܝܣ. ܠܐܬܪܐ ܡܘܬܒܐ ܒܦܘܩܕܢ ܒܝܬ. ܝܘܢܐ
ܠܒܘܬܐ ܡܕܢܚܐ. ܘܐܚܕܘܗܝ ܒܪܥ ܚܕ ܠܗܘܢ ܫܒܪ̈ܐ.
ܚܕܝܘܬ. ܝܘܢܐ ܡܐܟ̈ܠܬܐ ܫܦܝܪܐܝܬ. ܐܠܐ ܢܦܩܘ ܦܬ̈ܚܝ
ܗ̄ ܡܠܘ̈ܬܐ. ܝܘܢܐ ܢܦܩܬ ܠܚܫܐ. ܘܝܘܡܢ ܐܘܪܫܠܡ ܐܡܪ
ܕܫܒܪ̈ܐ ܗܘܘ. ܘܐܫܟܚ ܠܘܬ ܕܐܡܪ ܠܗ ܦܠܡܘܣ ܕܡܐܬܝܢ
ܕܒ̈ܢܝ ܠܚܡܐ ܠܐ ܫܦܩ ܠܗܘܢ. ܘܚܪ ܒܫܡܝܐ ܗ̄ ܕܠܝ ܢܠܦ
ܠܘܝܬܐ. ܘܦܩܕ ܠܒ̈ܢܝܐ ܠܡܫܬܡܠܝܘ. ܒܡܠܟ ܠܘ. ܟܠ ܐܪܥܐ.
ܝܘܢܐ ܟܠ ܕܡܕܢܚܐ. ܘܦܠܛܘ ܠܘܬܪܐ ܕܩ̈ܘܪܝܐ. ܒܐܘܪܚ ܙܕܐ.

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1 omit F 2 ܘܕܡܘ̈ܟܠܐ B D 3 add ܕܡܠܟܗ B

ܗ̄ ܐܢ ܨܒܐ ܡܢ ܚܕܬܐ ܡܫܪܪ ܬܘܕܝܬܗ ܘܐܢ ܨܒܐ ܡܢ ܥܬܝܩܬܐ ܘܐܬܐ ܠܡܕܝܢܬܗ ܗ̄ ܠܢܨܪܬ. ܠܐ ܗܘܐ ܒܠܚܘܕ ܗܘ ܗܢܐ ܒܪܗ ܕܢܓܪܐ. ܗ̄ [illegible]. ܡܪܩܘܣ ܐܡܪ ܠܐ ܗܘܐ ܗܢܐ ܢܓܪܐ ܒܪܗ ܕܡܪܝܡ ܘ[illegible] ܕܐܚܘܗܝ [illegible]. ܘܠܐ [illegible] [illegible] [illegible] [illegible] ܘܡܛܠ ܠܐ ܡܫܬܘܕܥܝܢ. ܗ̄ ܠܗܘܐ [illegible] [illegible] ܐܪܡܠܬܐ ܐܝܬ ܗܘܬ ܒܝܬ [illegible] ܘܠܘ ܠܗܘܢ ܐܠܐ [illegible] [1]ܕܝܘܡܢ ܠܗܘܢ ܐܢܬܬܐ ܐܪܡܠܬܐ [illegible] ܠܟܠܐ. ܘ[illegible] [illegible] ܐܝܬ ܗܘܘ ܒܝܬ ܝܫܪܐܝܠ [illegible] [illegible] ܢܘܟܪܝܐ ܘܡܢ [illegible] ܠܐ ܐܬܪܘܡ ܐܠܐ ܐܢ ܕܢܦܩ ܐܪܒܥܐ. 14 ܫܢܝܢ ܗܪܘܕܝܣ [illegible] ܒܫܢܬ [illegible] ܘ[illegible] [illegible] [illegible]. [illegible] [illegible]. ܗ̄ ܚܕ ܡܢ ܐܪܒܥܐ ܐܚܐ ܕܐܡܠܟܘ ܒܐܪܥܐ ܕܝܗܘܕܝܐ. ܘܡܠܟܐ ܗܘܐ ܗܪܘܕܝܣ ܕܐܡܠܟ ܒܓܠܝܠܐ ܘܗܘܐ [illegible] [illegible] ܕܢܗܝܪ [illegible]. ܘܐܬܬܘܗܝ ܒܪܗ ܕܗܪܘܕܝܣ ܕܦܝܠܝܦܘܣ [illegible] ܘܐܬܬܘܗܝ ܕܗܪܘܕܝܣ ܗܘ ܕܐܬܟܢܝ ܐܢܛܝܦܐܣ ܕܗܘܐ [illegible]. ܘܛܪܪܟܐ [illegible] ܕܐܡܠܟ ܒܐܝܛܘܪܝܐ ܘܐܬܬܘܗܝ ܐܦ ܗܘ ܒܪܗ ܕܗܪܘܕܝܣ ܗܘ [illegible] ܕܐܡܠܟ [illegible] [illegible] ܘ[illegible] [illegible] ܠܘܬ ܡܕܝܢܬܐ ܕ[illegible] [illegible]. ܘ[illegible] ܐܪܒܥܐ ܕ[illegible] ܘ[illegible] ܐܪܒܥܐ ܠܗ ܕܐܡܠܟ ܒܡܠܟܘܬܐ. ܗ̄ ܠܝܣܢܝܐ [illegible] ܐܪܬܐ [illegible] ܪܘܡܝܐ ܘܫܠܛ [2]ܒܪܗ ܕܗܪܘܕܝܣ ܡܛܠ ܕܗܘ ܠܬܐ. ܡܛܠ ܗܪܘܕܝܐ ܐܢܬܬ [illegible] ܐܚܘܗܝ ܗ̄ ܡܛܠ ܕ[illegible] ܕ[illegible] ܒܟܠܗ ܦܠܛ ܒܥܠܗ ܘܐܬܢܣܒܬ ܠܗܪܘܕܝܣ ܕܒܟܠܗ ܘܟܠܗ ܐܝܟ ܕܟܬܒ [illegible]. ܟܠ ܗܘܐ [illegible] ܠܗܪܘܕܝܣ

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[1] ܕܝܘܡܢ B C [2] add ܓܒܪܐ F

ܠܡܣܟܝܢܐ ܗ̄ ܫܒܝܪܐ ܗܘ ܕܦܠܚܬ ܐܢܬܝܐ ܗ̄ ܢܦܫܐ ܡܡܠܠܬܐ.
ܬܡܝܪܐ ܒܬܠܬ ܩܢܘ̈ܡܝܢ ܒܐܘܣܝܐ ܫܘܝܘܬ ܘܫܘܝܢ ܠܠܗ. ܢܘܗܪܐ ܩܢܘ̈ܡܝܢ
ܒܬܚܝܬ ܫܡܝܢܬ ܘܫܘܝܢ ܐܘ ܡܪ̈ܟܒܬܐ ܕܡܫܝܚܐ. ܗ̄ ܐܪܝ ܐܠܬ ܡܩܘ̈ܝܐ
ܕܢܦܫܐ. ܡܡܠܠܘܬܐ ܘܫܡܥܬܐ ܘܪܓܬܐ. ܟܕ ܢܦܫܐ. ܗ̄ ܕܘܒ ܐܦܬܚ
ܦܘܡܗ ܒܩܛܝܠܐ ܗ̄ ܕܝܢ ܒܡܬܐܡܪܢܘܬܐ ܕܒܒܝܢ ܘܒܢܝܐ. ܘܐܦ ܒܛܝ̈ܒܬܐ.
ܢܘܗܪܐ ܐܓܘܫܐ ܒܪܘܚ ܠܠܗ ܘܢܘܒܝܢ ܝܫܠܐ ܡܓܫܡܬܐ ܒܬܚܝܬ ܡܢܗܘܢ.
ܗܝܕܝܢ ܐܬܚܙܝܐ ܢܗܘܪܐ ܒܪܘܚ ܢܗܝܢ. ܠܫܡܫܬܐ ܕܡܓܫܡܬܐ
ܒܥܒܕܬܐ ܢܘܗܪܐ ܒܐܘܪܫܐ. ܗ̄ ܠܐܠܗܘܬܗ ܕܡܢܗ ܕܒܫܡܐ ܗܘܐ
ܒܐܢܫܘܬܗ. ܗܘ ܕܐܫܟܚܗ ܓܒܪܐ. ܗ̄ ܕܝܢ ܡܬܚܝܡܢܐ. ܐܠܐ ܐܝܟ ܟܠܒܐ
ܕܐܝܬ ܠܗ ܗ̄ ܒܗ̈ ܒܟܠܒܐ ܘܒܢܘܗ ܒܪܘܚܢ ܒܝܬ ܠܒܪܝܬܐ ܗܘ̇
ܗ̄ ܒܢܘܗ ܠܗܝܡܢܘܬܐ. ܠܓܒܪܐ ܟܝܢܐ ܗ̄ ܗܘ ܕܡܫܝܚܐ ܒܩܘ̈ܫܬܐ
ܕܦܬܪܝܢ ܒܚܟܡܬܐ ܬܘܫܝܢܐ ܕܠܐ ܒܚܪܝܢ. ܕܟܝܢܐ ܗܘܐ ܡܓܠܝܢܝܬܐ
ܬܟܝܬܐ ܗ̄ ܡܬܠܐ ܡܬܢܝܬܐ. ܟܕ ܕܝܢ ܐܦܟܝܢ ܡܓܠܝܢܝܬܐ ܝܗܒ ܗ̄
ܫܒܪܝܗ ܕܡܥܝܢܐ. ܠܡܓܘܫܝܐ ܗ̄ ܒܪܘܐܐ. ܕܢܦܠܬ ܒܟܡܝܐ
ܗ̄ ܕܠܡܐ. ܘܡܢ ܟܠ ܓܢܫ ܒܢܦܬ ܒܪܘܚ ܒܗ ܒܓܕܐܝܬ. ܢܘܗܪܐ
ܒܦܬܚ ܒܗ ܫܓܝܐܝܬ. ܘܒܢ ܡܠܬ ܢܘܗܪܐ ܐܡܠܠܬ.
ܘܢܦܪܫܘܢ ܒܦܬܚ ܦܐ. ܡܬܠ ܗܘܝܐ ܒܠ ܫܦܪܐ ܗ̄ ܕܡܢܗ
ܒܬܪ̈ܝܗܘܢ ܕܐܬܪ̈ܘܡܘܗ ܘܡܢܗ ܢܝܠܐ ܕܒܬܪ̈ܐ ܩܪܝܒܐ ܕܡܬܐܬܠܡܢ
ܠܡܫܠܡܘ ܦܘܩܕܐ ܗ̄ ܕܝܢ ܕܡܬܗܡܝܢ ܘܡܛܠ ܕܡܠܐ ܢܘܗܪܐ ܕܕܡܐ
ܐܢܬܘܗܝ ²ܠܡܝܪܐ ܒܢܬܐ ܗ̄ ܕܬܢܝܪܐ ܕܡܒܦ ܡܢ ܫܩܡܬܗ ܢܘܗܪܐ
ܫܢܡܬܗ ܒܥܠܝܐ ܡܢܡܠ ܡܢܐܝܬ. ܗ̄ ܡܢ ܡܢܬܗ ܩܢܝܐܐ ܘܬܬܩܢܬܐ

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1 add ܘܡܢ EF 2 ܠܓܒܪܐ ܡܪܐ B

ܕܠܝܬ ܠܗ ܗ̄ ܫܟܝܚ ܘܐܦ ܗܘ ܗ̄[1] ܒܓܙܪܐ ܕܐܝܬ ܠܗ ܢܫܬܘܠ
ܡܢܗ ܗ̄ ܐܦ ܡܢܗ ܒܡܗܝܡܢܘܬܗ. ܘܒܢܝܢ̈ܗܘܢ ܠܡܣܓܘ
ܒܦܬܚ ܕܐ. ܘܢܬܦܩܘܢ ܒܫܠܡ ܦ ܗ̄ ܘܐܦ ܒܓܙܪܐܝܬ. ܒܗܘܢ
ܕܢܬܦܘܢ ܬ̈ܚܢܐ ܒܦܬܚ ܦܐ ܠܗܝ ܕܫܪܝܬ ܡܫܘܪܟ ܘܐܫܐ
ܕܫܘܪܝܗ ܒܦܬܚ ܟܠܠ ܐܢܘܢ. ܕܢܠܒܘܢ ܕܝܢ ܬܘܒܝܗܘܢ ܢܘܢܐ
ܬܘܬܒܝܬܐ ܒܫܠܡ ܢܘܢ. ܘܚܢܢܐ ܕܡܫܪܝܢܐ. ܐܡܪܢܐ ܘܡܛܠ
ܐܡܛܠ ܒܦܘܫܢ ܠܘ ܠܗܘܢ ܢܘܢܐ ܐܡܪܬܐ ܦܠܠܬܐ ܫܡܫ
ܡܪܝܡܗܘܢ. ܗ̄ ܟܠ ܗܘ̈ܦܫܡܫ ܕܦܘܫܚ ܒܪܬܐ ܫܡܫ ܘܡܛܠ ܗܢܐ.
ܕܡܟܢܐ ܡܠܟܘܬܐ ܕܦܘܠܚܢܐ ܗ̄ ܗܦܟܬܗ ܕܡܫܝܚܐ ܠܓܒܪܐ ܗ̄
ܡܫܝܚܐ. ܕܐܢܐ ܦܫܐ ܗ̄ ܡܫܠܚܢܐ ܡܫܝܚܐ ܒܦܬܪܗ
ܢܘܢܐ ܒܫܠܡܗ ܗ̄ ܒܒܠܫܐ. ܘܟܕ ܕܡܠܟܘ ܗ̄ ܐܗܡܢܝܗܘ ܐܢ̈ܫܐ
ܐܠܐ ܒܒܠܒܒܗ ܗ̄ ܫܦܝܪܐ. ܘܐܝܟ ܐܢܫܐ ܗ̄ ܗܘܦܫܡܫ. ܘܦܪܘܩ
ܠܟܘܗܝ ܗ̄ ܡܫܠܠܐ. ܕܠܒܫܐ ܟܕ ܡܓܙܡ ܐܢܘܢ ܐܢ̈ܫܐ
ܠܟܪܝܗܘܢ ܒܪܝܫ ܠܘ. ܢܘܫܪܘܢ ܒܦܬܚ ܠܘ. ܟܡܗܘܢ ܐܦ ܡܢ̈ܫܐ
ܗ̄ ܕܠܡܐ ܟܕ ܡܘܟܒܝܢ ܐܢܘܢ ܗܘܦܫܘܬܐ ܕܒܬܝܗܘܢ ܕܟܠܗܘܢ ܐܦ
ܐܬ̈ܘܪܝܘܣ. ܘܒܐܕܢܐ ܕܫܘܓܪܐ ܗ̄ ܕܡܫܡܥܬܐ ܐܡܪ ܐܢܐ
ܠܡܓܘܪܐ ܗ̄ ܡܠܐ̈ܟܐ. ܡܐܫܬܝܬܐ ܕܪܓܫ ܡܫܡܫ ܘܐܦ ܫܡܫܬ.
ܚܕܐ ܕܒܠܗܝ ܡܐܫܪܬܐ. ܕܡܠܟܐ ܡܠܟܘܬܐ ܕܫܡܝܐ ܠܒܪܝܬܐ
ܕܡܪܝܠܐ. ܗ̄ ܐܪܐ ܠܡܘܪܘܬܗ ܕܫܘܒܚܐ ܒܫܘܪܝܗ ܘܫܘܠܡܗ ܠܒܪܝܬܐ.
ܐܡܝܟ ܕܐܬܐ ܚܪܝܬܐ ܕܫܡܝܐ ܡܘܪܝܐ ܕܐܬܐܝܢ ܦܓܪܝܬܐ ܕܫܡܝܢ ܗ̄
ܕܡܦܩܐ ܡܫܬܡܠܝܐ. ܘܠܡܣܒ. ܡܘܪܝܐ ܘܕܡܝܢ. ܒܦܘܩܕܢܗ ܗ̄ ܕܡܬܬܢ̈ܝܢ

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[1] omit A

ܐܝܟ ܡܬܠܐ ܕܦܪܕܬܐ ܕܚܪܕܠܐ. ܘܟܕ ܙܪܥ ܐܢܬ ܕܦܩܠܐ ܟܠܐ ܚܕ
ܐܘܪܚܐ ܗ̄ ܠܐ ܐܬܦܟܠ ܗܘ ܙܪܥܐ ܕܡܠܟܦܐ ܟܠܟܘ̈ܬܗܘܢ
ܘܐܬܬ ܦܪܚܬܐ. ܗ̄ ܣܓܝܐ. ܡܘܢܐ ܘܐܬܝ ܦܪܚܬܐ ܗ̄ ܦ̈ܐܕܐ
ܘܐܟܠܬܗ ܒܥܓܠ ܠܥܝܢ ܘܙܘܥܝ ܬܘ. ܗ̄ ܠܐ ܥܒܒܬܗ ܕܐܕܐ.
ܘܐܡܪܢܐ ܕܟܠܐ ܟܠܐ ܥܘܢܐ ܗ̄ ܕܠܐ ܐܬܝܗܪ ܒܐܪܥ ܕܥ̈ܬܗܘܢ.
ܕܟ ܕܢܚ ܥܡܠܐ ܢܫܠܟ ܒܫܬܢ ܢܫܬ ܗ̄ ܟܝ ܐܬܐ ܡܥܝܢܐ ܥܡܠܐ
ܪܟܐ ܕܐܝܢܘܬܐ ܐܬܝܪ ܒܡܥܬܐ ܠܟܘܟܠܗ. ܘܡܥܓܠ ܕܟܝܬ ܗܘܐ ܠܗ
ܒܪܐ. ܠܟܘܐ ܬܠܟܝܠܘܬܐ ܢܟܥ. ܗ̄ ܡܥܓܠ ܕܠܐ ܡܥܢܪܐ ܗܘܬ
ܗܡܥܝܟܬܗܘܢ ܘܡܪܟܢܐ ܟܚܝܠܐ ܕܬ̈ܟܟܐ ܕܢܟ̈ܒܐ ܠܐ ܐܟܥܢܬ
ܟܗܘܢ ܣܒܪܬܐ. ܘܐܡܪܢܐ ܢܦܠܐ ܟܝܬ ܟܦ̈ܟܐ ܗ̄ ܡܪܝܢܬܐ
ܕܟܠܡܐ. ܘܐܡܪܢܐ ܢܦܠܐ ܒܐܪܒܐ ܓܒܬܐ ܗ̄ ܒܢܒܥܐ ܕܒܝܬܐ
ܘܗܘܟ ܦܐܪܐ ܐܝܬ ܕܡܐܐ ܟܦܬܚ ܕܟܝ. ܗ̄ ܡܢܝܪܐ ܕܐܡܪ ܒܢ̈ܬܐ
ܡܓܠܠ ܢܪܬܐ ܐܘܟܝܬ ܡܠܟܘܬܐ ܕܠܠܗܐ. ܕܐܝܬܝܗ ܚܕܬܐ
ܕܠܟܝܘܬܐ ܦܝܥܬܐ ܦܠܚܝܢ ܡܝܬܪܬܐ. ܘܐܝܬ ܕܥܬܝܢ ܟܪܟܓ ܕܟܝ.
ܗ̄ ܙܒ̈ܢܐ ܦܥ̈ܓܠܐ ܕܐܡܪ ܐܢܬܐ ܡܓܠܠ ܐܢܫܐ ܕܟܣܣܡܠܐ
ܕܟܕܪܝܣܐ ܦܠܚܝܢ. ܘܐܝܬ ܕܠܬܠܝܢ ܗ̄ ܣ̈ܬܝܟܝ ܟܢܬܢܝܬܐ ܗ̈ܟܠܝܬܐ
ܕܐܡܪ ܠܟ̈ܒܐ ܡܓܠܠ ܕܠܐ ܢܥܬܝܘܢ ܦܠܚܝܢ ܡܢܬܐ ܟܓܝܪܬܐ ܡܢ
ܡܢܬܪܘܬܐ. ܟܕܝ ܕܡܪܟܣܐ ܡܢ ܠܬܠܝܢ ܡܥܪܐ ܟܟܡܐܐ ܡܥܠܡܐ.
ܘܠܟܘܬܐ ܟܟ ܦܐܪܐ ܡܢ ܟܡܐܐ ܦܠܚܝܢ ܐܡܪ. ܘܠܐ ܡܪܟܪ ܥܬܝܢ
ܘܬܠܬܝܢ. ܠܡܢ ܢܩܪ ܕܐܝܬ ܠܗ ܗ̄ ܟܢܝܢܐ ܓܒܐ ܘܡܟܝܓܘܬܐ
ܬܝܗܟ ܠܗ ܗ̄ ܣܟܠܠ ܕܣܟܪܬܐ. ܘܢܬܝܬܙ ܟܦܬܚ ܢܘܪ. ܘܠܡܢ

ܝܘܡܐ ܕܥܪܘܒܬܐ ܘܫܒܬܐ ܘܚܕ ܒܫܒܐ ܡܢܬܐ ܚܫܒܝܢ ܘܬܠܬܐ
ܝܘܡ̈ܝܢ ܡܢܝܢ. ܘܓܠܝܐ ܕܠܘܬ ܬܠܬܐ ܐܝܡ̈ܡܐ ܘܬܠܬܐ ܠܠܝ̈ܘܬܐ ܗܘܝܢ
ܒܗܝܢ. ܐܠܐ ܟܕ ܒ ܐܡܪܝܢ ܕܐܝܡܡܐ ܩܕܡܝܐ ܗܘ ܕܒܗ
ܐܬܓܠܝ ܘܠܠܝܐ ܕܝܠܗ ܫ̈ܥܐ ܗܢܝܢ ܕܒܗܝܢ ܚܫܟ ܫܡܫܐ.
ܘܐܝܡܡܐ ܬܪܝܢܐ ܐܝܡܡܐ ܕܥܪܘܒܬܐ ܘܠܠܝܐ ܕܝܠܗ. ܘܐܝܡܡܐ ܬܠܝܬܝܐ
ܟܠܗ ܐܝܡܡܐ ܕܫܒܬܐ [1] ܘܠܠܝܐ ܕܝܠܗ ܡܢܬܐ ܡܢ ܠܠܝܐ ܕܢܓܗ
ܚܕ ܒܫܒܐ ܒܗ̇ ܕܠܐ ܝܕܝܥ ܒܐܝܕܐ ܫܥܬܐ ܡܢܗ̇ ܩܡ ܡܪܢ. ܐܡܬܝ ܕܝܢ
ܕܪܘܚܐ ܓܒܬܐ ܗ̄ ܠܐ ܗܝܡܢܘܬܐ ܬܫܘܫܝ ܡܢ ܒܪܝܫܐ. ܗ̄ ܡܢ
ܟܡܐ ܕܒܫ̈ܢܝܐ ܒܐܪܒܥ ܡܟܘܫܐ ܐܬܬܟܝܠܬ. ܡܬܒܪܟܢܐ ܒܫܘܫܝ
ܬܪ̈ܝܢ ܒܗ ܒܐܬܪ̈ܘܬܐ ܗ̄ ܒܐܝܡ̈ܡܐ ܚܕ̈ܐ ܕܫ̈ܢܝܐ ܠܝܬ ܒܗܘܢ
ܗ̄ ܕܐܬܓܠܝܬ ܡܢ ܡܠܬ ܚܝ̈ܐ ܘܒܟܠܐ ܢܦܫܐ ܘܠܐ ܡܫܟܚܐ. ܗ̄ ܡܬܠܠ
ܕܗܝܡܢܘ ܚܢ̈ܢܐ ܠܐ ܬܘܒ ܡܬܚܫܒܝܢ ܠܚܘܫܒܢܐ. ܐܗܒܒܝܢ ܒܝܬ
ܡܢ ܐܝܟܐ ܕܢܣܒܬ ܗ̄ ܠܘܬ ܝܘܕܝܐ ܕܠܐ ܗܝܡܢܘ. ܘܐܢܐ ܡܫܒܚܐ
ܕܗܪܝܢ ܢܘܢܐ ܕܒܫܡܥܘ ܗ̄ ܡܢ ܗܝܡܢܘܬܐ ܘܡܬܝܡܢܘܬ ܒܫܠܡܐ ܚܝܬ.
ܢܘܢܐ ܘܒܢܝܗ ܘܡܠܟܬ ܗ̄ ܒܫܒ̈ܬܐ. ܟܠܠ ܐܝܟ ܕܡܢ ܕܢܕܒܪ
ܓܒܝܢܘܗ ܕܐܒܝ ܢܫܬܪ̈ܘܢ ܒܐܘܫ ܠܟܠ ܘܠܘ ܒܐܘܫ ܕܠܝ. ܘܐܡܪ
ܒܪܫܝ ܟܠܗ ܘܠܘ ܒܪܫܝ ܘܐܘ. 13 ܘܡܬܒ ܟܠܠ ܡܢ ܢܘܢܐ ܘܠܘܬ
ܢܦܫܐ ܗ̄ ܕܐܬܒܪܝܫ. ܘܫܪܝ ܡܫܠܠ ܗܘܐ ܕܡܫܗܘܢ ܩ̈ܛܠܐ
ܗ̄ ܡܬܠܠ ܫܪܝܐܬ ܗܝܡܢܘܬܗܘܢ. ܘܠܗܠܝܢ ܕܐܘܪ̈ܫܠܡܝܐ ܐܟܪ̈ܝܐ
ܩ̈ܢܬܐ ܒܪܘ ܡܠܬ ܩ̈ܠܠܬܐ ܒܥܝܢ. ܘܐܡܝܪܐ ܕܒܝܠܬܐ ܡܢ ܡܠܠ̈ܬܐ
ܡܫܬܘܬܐ ܐܝܟ ܫܠܬܐ ܕܒܗܪ. ܒܬܘܟܢ. ܘܡܠܬܐ ܡܢ ܠܐ ܡܠܠ̈ܬܐ

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[1] add ܟܠܗ ܠܠܝܐ ܕܫܒܬܐ B.

ܗ̄ ܕܒܪܐ[1] ܐܢܘܢ. ܦܘܢܝܐ ܕܐܘܪܚܐ. ܡܢ ܕܠܐ ܗܘܐ ܒܟܠܗܝܢ ܗܘܐ
ܕܛܒܐ ܢܟܝܢܐ ܕܠܐ ܐܝܬܘܗܝ ܕܛܒܐ ܠܥܘܠܡܝܢ ܗ̄ ܒܟܠܙܒܢܝܢ.
ܕܠܘܩܒܠ ܘܠܘ ܡܟܪܙܢܐ ܕܝܠܗ ܐܝܬܘܗܝ. ܘܡܢ ܕܠܐ ܒܪܫ ܒܪܘܫ
ܟܕ ܢܟܝܢܐ ܡܟܝܫ. ܨܒܝܢܐ ܠܡܟܝܢܐ. ܘܟܠ ܡܢ ܕܐܡܪ ܡܠܬܐ
ܗ̄ ܕܡܘܕܝܐ ܟܠ ܒܪܗ ܕܐܢܫܐ ܢܬܒܟܐ ܠܗ ܗ̄ ܠܡܘܕܝܐ ܕܟܠܢܝ
ܐܝܬ ܡܛܟܠ ܒܪܘܚܐ ܟܗܢܐ ܕܢܬܬܢ ܠܗ ܒܪܢܫܐ ܐܚܪܢܝܗܘܢ. ܠܡܘܕܝܐ
ܕܡܢ ܕܟܠ ܪܘܚܐ ܒܪܢܫܐ ܕܗܘ ܥܒܕ ܬܟܠܐ ܟܠܬ ܐܬܝܢ ܠܗܬ [2]ܦܣܩܣܝܢܐ.
ܡܛܠ ܕܢܟܠܐ ܗܘ ܒܠܒܫ ܠܐܚܪܢܐ ܘܠܐ ܢܦܩ ܒܗ ܡܢܝܠܘܬܐ
ܐܢܦܬܐ. ܐܘ ܒܪܘ ܐܢܟܝܢܐ ܦܘܪܐ ܢܟܝܢܐ ܠܒܝܢܐ ܒܦܐܪܗܘܢ
ܦܐܪܐ ܐܘ ܒܪܘ ܐܢܟܝܢܐ ܒܪܫܐ ܘܦܐܪܗܘܢ ܒܢܫܝ ܗ̄ ܟܒܪܐ
ܠܒܪܐ ܠܪܘܚܐ ܒܪܘܫܐ ܗܒܒ ܘܢܒܪܐ ܒܫܒܐ ܠܟܢܠܒܘܒ. ܒܡܛܠ
ܠܬܘܢ̈ܝ ܠܟܐ ܓܒܪ ܡܠܠ ܦܘܩܕܐ ܗ̄ ܠܘ ܗܠܝܢ ܒܠܗܝܢ ܕܒܠܒܐ
ܠܐ ܦܘܩܕܐ ܡܛܠܠ ܕܒܢܬܐ ܐܘ ܒܗܬ ܐܠܐ ܠܬܘܪܐ ܒܠܝܘܕ. ܟܠ
ܡܠܐ ܒܛܝܠܐ ܒܛܠܝܐ ܒܝܬ ܘܐܦܘܦ ܬܟܝܬ ܢܘܟܝܐ ܡܠܬܐ ܒܛܝܠܬܐ
ܗ̄ ܕܡܠܬܐ ܢܬܠܘܢ ܦܬܓܡܐ ܠܘ ܦܬܓܡܗ ܢܬܒܥܐܢܝܬ ܗ̄
ܦܘܢܝܗ. ܫܪܒܬܐ ܒܝܫܬܐ ܘܓܝܪܬܐ ܢܘܟܝܐ ܕܪܐ ܒܝܫܐ ܘܓܝܪܐ ܗ̄
ܕܒܥܐ ܕܝܢ ܒܐܬܘܬܐ ܘܐܬܐ ܠܐ ܬܬܝܗܒ ܠܗ ܗ̄ ܡܛܠܠ ܕܠܘ
ܒܗܝܡܢܘܬܐ ܦܫܝܛܬܐ. ܐܠܐ ܐܬܗ ܕܝܘܢܢ ܢܒܝܐ ܗ̄ ܕܒܩܒܪܬܐ
ܘܒܢܝܫܬܐ ܕܟܠܗ ܕܒܢܝܫܗ ܡܦܪܢܣܝܢܘܗܝ ܡܢܗ. ܐܝܟܢܐ ܓܝܪ ܕܗܘܐ
ܝܘܢܢ ܒܟܪܣܗ ܕܢܘܢܐ ܢܘܢܐ ܕܒܓܘܗ. ܗܟܢܐ ܢܗܘܐ ܒܪܗ ܕܐܢܫܐ
ܒܠܒܗ ܕܐܪܥܐ ܬܠܬܐ ܐܝܡܡܝܢ ܘܬܠܬܐ ܠܠܘ̈ܬܐ ܗ̄ ܐܝܟܢ ܡܢ ܟܠ

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[1] add ܡܢ ܐܒܘܗܝ B [2] ܦܘܢܝܐ B

ܕܪܙܐ ܐܡܪ. ܘܠܐ ܐܝܟ ܢܦܫܐ ܘܠܗ ܒܥܘܡܩܐ ܗܘܝܐ ܒܡܬܠܬܘܬܐ.
ܗܟܢܐ ܙܒܢܐ ܗ̄ ܡܫܝܚܐ ܠܐ ܢܬܒܪ: ܗ̄ ܡܬܦܠ ܕܝܚܝܕ ܘܡܬܒܥܝܢ
ܘܦܪܨܐ ܗܘܝܐ ܘܒܬܝܐ ܗ̄ ܦܬܝܠܬܐ ܕܦܪܨܘܦܐ ܕܡܬܦܬܦ
ܒܪܟܢ ܛܝܒܬ ܐܡܝܢܬܐ ܠܐ ܢܬܢܝܚ ܒܡܬܚ ܢܝܢ. ܗ̄ ܠܡܘܪܒܝܐ
ܕܡܬܕܡܝܢ ܠܡܬܦܠ ܠܐ ܡܫܘܪ ܐܠܐ ܡܢ ܕܫܪܝܘܗܝ ܐܫܬܪܝܢ. ܕܝܠܐ
ܕܢܦܩ ܒܡܬܚ ܢܝܢ ܕܝܢܐ ܠܚܘܬܐ. ܗ̄ ܕܝܠܐ ܕܢܦܩ ܡܢ ܒܝܬ
ܡܬ̈ܬܐ ܘܢܦܩ ܒܠܒܘܫ̈ܝܗܘܢ ܒܟܘܣܐ ܠܘܬ ܦ̈ܓܪܗܘܢ. ܗܟܢ
ܒܪܗ ܒܡܬܚ ܗܘܩ ܠܗ ܕܢܘܪܐ ܚܝ ܕܢܦܩ ܒܪܟܢ ܙܢܫ ܘܢܦܝܚ.
ܗ̄ ܒܡܝܪܐ ܗܪܟܐ ܠܘ ܠܗܘ ܕܝܚܐ ܒܫܡܗ ܒܪܐ. ܐܠܐ ܠܗܘ [1]ܕܠܐܬܐܝܢ
ܫܦܠܝܢ. ܗܘܝܐ ܡܬܕܢܚܢܐ ܘܡܫܬܒܚܐ ܘܡܪܦܐ. ܗ̄ ܕܠܐ ܚܝܐ ܐܦܠܐ
[2]ܡܬܠܠ. ܗܘܐ ܠܐ ܡܫܬܦ. ܦܐܪܐ ܗܘܝܐ ܕܢܩܐ ܐܠܐ ܒܡܬܠܬܘܬܐ.
ܙܒܢܐ ܕܢܩܐ. ܗ̄ ܠܗܢܐ ܚܕܢܐ ܒܐܪܒܥܐ ܒܘܢܝܐ ܦܪܐ. ܒܪܡܬܐ.
ܟܠܠ ܡܠܟܘ ܕܐܬܦܠܓܝܢ ܒܡܬܚ ܦܐ ܟܠܠ ܢܦܫܗ ܗܘܝܐ ܗܘ
ܠܠܗܘܢ ܠܓܪܒܝܢ ܒܟܠܠ ܒܗ ܒܡܬܚ ܒܗܬ ܘܡܝܬܝܐ ܗܘܝܐ ܘܟܠܠ
ܡܝܬܬܐ ܐܘ ܒܝܬܐ. ܦܘܝܐ ܠܙܢܝܐ. ܘܐܢ ܐܢܐ ܒܡܬܠܬܘܬܐ
ܡܦܩ ܐܢܐ ܕܢܩܐ ܒܢܦܫܗܘܢ ܒܐܦܝܬ [3]ܠܩܠܝܠܐ ܕܠܒܢ ܕܐܝܬܝܗܘܢ
ܒܬ̈ܪܝܐ ܒܡܫܢܐ ܡܦܩܢ. ܘܐܢ ܒܪܘܚܐ ܠܒܘܢܐ ܟܝܘܢܐ
ܕܠܠܗܐ ܡܦܩ ܐܢܐ. ܒܪܒܬ ܠܗ ܠܠܗܘܢ [1]ܡܠܟܘܬܐ ܕܠܠܗܐ.
ܦܘܝܐ ܠܠܒܝܬܐ. ܐܘ ܐܝܟܢܐ ܐܝܟ ܡܫܟܚ ܕܟܠܘ ܠܟܠܐ ܢܟܦܝܐ
ܗܘܝܐ ܚܝܠܬܢܐ ܘܡܬܢܗܘܢ ܗ̄ ܠܩ̈ܢܝܢ ܐܝܟ ܩ̈ܪܝܐ ܘܫ̈ܬܝܐ
ܕܐܝܬܝܗܘܢ ܡܬܢ̈ܐ ܕܫܬܝܐ ܒܟܠ ܒܪܟܢ ܢܝܢ. ܗܘܝܐ ܠܡܫܬܦ.

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[1] ܠܙܠܝܗܘܢ B [2] ܡܡܬܠܠ B [3] ܦܠܝܢܐ B [4] add ܗ̄ ܕܝܢܐ B

ܟܕ ܟܦܢ ܘܐܝܠܝܢ ܕܥܡܗ ܥܠ ܠܒܝܬܐ ܕܐܠܗܐ ܘܠܚܡܐ ܕܦܬܘܪܗ
ܕܡܪܝܐ ܗܘܢܐ ܕܫܡܫܘܬ ܒܐܘܦ ܫܡܫܬ ܩܪ̈ܒܐ ܒܪܘܚ ܕܠܒ ܘܪܟܢ
ܡܫܡܫ ܫܘܝܐܝܬ ܘܫܘܚܠܦܐ ܕܫܡܫܘܬ ܒܫܡܝܢ ܫܡܫܬ ܩܪܒܐ ܒܫܡܬܗ.
ܦܘܩ ܘܐܦܩ ܡܫܡܫ ܢܒܝܐܝܬ ܐܟܠ. ܟܠܬܐ ܕܬܪܬܝܢ ܗܘ ܕܐܡܪ
ܐܘ ܠܐ ܩܪܝܬܘܢ ܒܐܘܪܝܬܐ ܕܟܗ̈ܢܐ ܒܗܝܟܠܐ ܡܚܠܝܢ ܠܗ
ܫܒܬܐ ܠܟܪܝ ܗ̄ ܦܪܝ. ܗܘܢܐ ܡܬܦܫܩ ܠܗ ܠܫܒܬܐ ܘܕܠܐ ܥܘܠ
ܗܘܢܐ ܟܠܬܐ ܐܢܘܢ. ܟܠܬܐ ܕܬܠܬ ܗܘ ܕܐܡܪ ܟܠܗ ܘܡܕܝܢ
ܗܘܝܬܘܢ ܡܢܗ ܒܐܘܦ ܡܫܡܫ ܘܫܡܫܬ ܠܗ ܣܝܡܐ ܗܘܢܐ ܡܢܝܐ
ܐܝܬܝܗ ܕܫܡܫܐ ܥܠܝ ܐܢܐ ܘܠܐ ܕܫܒܬܐ. ܗ̄ ܐܘ ܫܒܬ ܕܫܒܬܐ
ܡܫܬܪܝܐ ܫܒܬܐ. ܟܡܐ ܕܐܬܪܝܐܬ ܫܡ ܣܝܡܐ. ܕܫܡܫܐ ܟܠܠ ܕܐܠܗܐ
ܬܒ ܡܢ ܕܫܒܬܐ ܐܝܟ ܕܬܫܒܪ. ܘܡܫܬܠܡܝܢ ܗܘܘ ܠܗ ܘܐܡܪܝܢ
ܕܐܝܟ ܦܠܚܐ ܒܫܒܬܐ ܠܡܐܦܢܘ. ܗ ܐܘܟܠܣܝܢ ܐܝܪܐ ܐܡܪܝܢ
ܕܗܘ ܡܢ ܦܐܠ ܐܝܟ ܟܠܠ ܗܒܢ ܐܝܟ ܕܐܬܟܠܝ ܒܪܘܚܗ
ܗܘܢܐ ܐܡܟܢ ܕܢܣܒܝܘܢܗܘܢ. ܘܐܝ ܢܒܠܠ ܒܪܒܢ ܢܘܢ ܘܒܢܐ
ܒܡܫܪܐ ܒܫܒܬܐ ܝܗܒ ܘܐܦܩ. ܒܗܝ ܡܫܡܫܬܐ. ܗܘܢܐ ܕܦܘܡܫܟܐ
ܒܫܟܐ ܕܝܢ ܗܒܬܪ ܗܘܢܐ ܡܫܡܫܬ ܒܪܢܫܐ ܡܢ ܟܪܒܐ. ܗܘܐ ܟܒܝܪ
ܕܐܬܟܠܝܬ ܒܗ ܗܘܢܐ ܗܘ ܦܓܪܝܬ. ܗ̄ ܒܗܘܢ ܕܡܫܡܫܬܐ ܕܒܝܐ ܢܫܒ.
ܒܫܬܒܪܢܫܘܬܗ. ܟܒܪ ܐܬܐܡܪ ܒܗ ܐܦܟܐ ܢܦܫܐ. ܠܐ
ܬܫܢܐ ܘܠܐ ܢܫܟܐ ܗ̄ ܐܢܫܐܝܬ ܘܦܪܘܝܐ. ܘܐܠܐ ܒܐܘܢܟܢܘ
ܡܢܐ ܗܘܐ ܘܡܢܐ ܐܝܟ ܕܐܡܪ ܢܘܚܢ. ܕܒܘܫܡܐ ܠܡܫ ܐܢܫܐ
ܕܒܪܬܐ ܩܐܡ ܗܘܐ ܫܘܫܐ ܘܫܢܐ. ܗܘܢܐ ܘܠܘܡܝܐ ܒܫܡܬܐ

ܒܪ ܕܝܢ ܒܫܢ̈ܝܐ ܫܪܝܪܐܝܬ ܘܒܩܘܫܬܐ ܝܘܢܐ ܒܫܘܐ ܚܕܐܝܬ.
ܘܐܬܝܗ ܒܒܪܢܫܘܬܗ ܗ̄ ܡܫܝܚܘܬܐ ܕܝܠܗ . ܕܒܪܡܐ ܠܡܫܡܫܐ
ܐܬܬܪܡܣܬܝ ܗ̄ ܩܐܬܘܬܐ ܘܡܝ̈ܠܐ ܕܐܬܡܪܘ ܒܟܢܝ ܕܒܪܐ ܠܡܫܡܠܐ
ܬܬܡܬܝܢ ܒܪܨܘ ܬܘ ܐܡܪܬܐ ܒܫܡܐ ܒܫܬܝ ܒܫܒܘ ܘܐܒܘ ܝܘܕ
ܝܘܢܐ ܐܝܬܝܗ ܗܘܬ ܕܩܘܡܬ ܒܪܡܫܐ ܠܡܢܘܣܢܐ. ܢܗܘܐ ܢܚܫ
ܝܘܢܐ ܫܬܝܪ ܒܚܘܡܐ ܕܕܝܢܐ ܐܘ ܠܒܝ ܗ ܘܠܒܘ ܠܒܝ. ܒܗܘ
ܒܥܕܢܐ ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܗ̄ ܒܪܘܒܐ ܕܝܫܝ ܠܒܗܘܢ ܕܠܐ ܗܝܡܢܘ
ܒܗ. ܡܘܕܐ ܐܢܐ ܠܟ ܐܒܝ ܝܘܢܐ ܐܒܐ ܕܒܫܡܝܬ ܝܘܢܐ ܡܬܠܐ
ܕܬܫܟܚ ܗܠܝܢ ܡܢ ܚܟܝ̈ܡܐ ܘܣܘ̈ܟܠܬܢܐ ܗ̄ ܡܢ ܗܘܢ ܕܢܟ̈ܝܟܝܢ
ܒܒ̈ܢܝ ܢܦܫܗܘܢ ܘܓܠܝܬ ܐܢܘܢ ܠܛ̈ܠܝܐ ܝܘܢܐ ܠܒܫܪܐ ܗ̄ ܠܦ̈ܠܚܝܐ
ܒܫܝ̈ܬܐ. ܟܠܡܕܡ ܐܫܬܠܡ ܠܝ ܡܢ ܐܒܝ ܗ̄ ܟܠܗ ܡܢ ܗܘܐ ܐܠܐ
ܡܢ ܟܠܗ. ܬܘ ܠܘܬܝ ܟܠܟܘܢ ܠܐ̈ܝܐ ܘܫܩܝ̈ܠܝ ܡܘܒ̈ܠܐ ܘܐܢܐ ܐܢܝ
ܐܢܝ ܫܩ̈ܠܐ ܘܫܬ̈ܪܐ. ܢܚܬܐ ܕܝܢ ܒܫܡܝܐ. ܠܡܢ ܘܫܩܠܝ ܠܠܐ
ܡܬܐܡܪܐ ܐܝܟ ܗܘ ܕܒܫܠܐ ܐܢܐ ܘܠܐܝܐ ܡܢ ܦܘܠܚܢܐ. ܩ̈ܒܠܘܢ
ܡܩ̈ܒܠܐ ܗ̄ ܝܩܝ̈ܪܐ ܕܢܦ̈ܫܬܐ ܒܥܝܢܐ ܘܡܬܐܡܪܐ ܕܐܝܟܢܐ
ܡܢ ܟܠܠܐ ܐܡܪ ܡܠܐ ܘܝܗܒ ܠܢܒܐ ܘܠܟܡܝܐ ܐܘܪܚܐ. ܘܗܘܒܐ ܐܡܪ
ܢܝܪܝ ܓܝܪ ܒܣܝܡ ܗܘ ܘܡܘܒܠܝ ܩܠܝܠ. ܡܢܐ ܗܘܬ. ܘܟܠܠܐ
ܗܘ. ܘܐܡܪܝܢ ܕܠܒܝܫܝܢ ܗܘ ܡܠܟܐ ܠܢܦܫܗ ܘܠܡܫܝ̈ܚܐ ܒܗܝܡܢܘܬܐ
ܢܗܪܐ 12 ܘܢܦܩܘ ܡܠܟ̈ܝܢ [1]ܒܒܘܫ. ܐ[1] ܩ̈ܠܐ ܘܐܠܒܝܫܝܢ ܗ̄ ܒܪܐ ܘܡܠܟܘܬ
ܠܗܘܢ ܠܡܠܠܟܝܢ ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ ܗ̄ ܠܟܠ ܐ̈ܬܐ ܐܒܪܢܝ ܠܡܫܒܥܐ
ܕܒܠܗܘܢ ܡܬܠܠ ܩܪܐ ܕܩܪܢܐ. ܒܟܠܐ ܦܪܘܩܬܐ ܐܢܫܢ. ܕܡܬܠܠܗ ܕܘܢ

[1] omit E F

ܕܡܫܝܚܐ ܒܟܬܒ̈ܐ ܡܬܕܒܪ̈ܐ ܒܪܘܚܗ ܒܝܬ ܗ̄ ܒܓܙ̈ܐ ܕܒܢ̈ܝܐ
ܘܪܦܫܐ ܘܒܘܙܐ. ܡܬܚܫܒܢ. ܗܘܐ ܗܘ ܢܘܣܝܢ ܠܡܠܠܘ ܒܢ̈ܝ ܐܢܫܐ
ܠܡܠܟܘܬܐ ܕܫܡܝܐ. ܡܢ ܗܫܐ ܕܝܢ ܘܠܗܠܐ ܒܬܫܡܠܝܐ ܫܡ̈ܝܐ ܘܫܬܪܐ
ܘܬܓܪܐ ܡܬܒܥܝܢܐ. ܒܟܠܗܘܢ ܓܝܪ ܢܟ̈ܣܐ ܘܐܘܪܚܬܐ ܢܘܟܪܝܐ
ܘܡܠܘܫܐ ܕܝܡܐ ܠܢܘܚܝܢ ܐܬܚܝܒܘ ܗ̄ [1]ܗܘܐ ܐܬܥܡܠܠܘ
ܢܟ̈ܣܝܗܘܢ. ܘܐܦ ܙܒܢ ܐܬܘܢ ܥܡܟܘ ܕܗܘܘ ܢܘܢܐ ܠܡܥܒܕܘ
ܗܘ ܐܝܬܝܗܘܢ ܠܠܐ ܕܬܠܝܢ ܠܡܐܬܐ ܗ̄ ܐܢܫܐ ܕܐܠܗܐ ܒܝܬ
ܡܬܐܝܬܗ ܐܡܪܝܬܐ ܕܡܫܡܫܢܐ ܠܬܝܢ ܕܐܬܐ ܐܝܟ ܕܒܝܬܗ ܒܡܠܐܟܗ
ܢܒܝܐ ܡܬܡܨܝܢܐ ܒܝܘܡ ܡܬܐܝܬܐ ܒܝܘܡܬܐ [2]ܕܡܢ̈ܝ ܐܬܐ. ܐܡܪܝ
ܒܥܠܡܗ ܐܝܟ ܢܦܘܩ̈ܝܢܘ ܒܪܘܚܐ ܕܘܝܕܐ ܐܡܪܝܢ ܠܟܘܢ ܘܠܐ ܪܒܝܬܘܢ
ܒܬܘܒ. ܪܫ ܗ̄ ܡܢ ܪܒܐ. ܘܠܟܠ ܒܪܝܫ ܘܐܘ ܘܡܬܒܝ ܠܡܪ
ܢܦܘܩ̈ܝܢܘ ܒܬܒܝ ܘܐܘ ܘܠܡܪ ܠܟܘܢ ܘܠܐ ܐܪܒܝܬܘܢ ܒܬܒܝ
ܠܠܒ ܡܢ ܡܪܘܒܬܐ. ܒܐܡܬ ܐܝܟ ܡܠܬ̈ܐ ܕܠܐ ܗܘܐ ܐܬܢܝܚܬܘܢ ܠܘܩܒܠ
ܬܘܒܗܘܢ ܢܦܫ̈ܐ ܕܝܠܗ ܘܕܝܢܘܢܝܢ ܡܬܡܪܝܢܐ. ܕܝܠܗ ܡܢ ܒܬܫܡܫܬܐ
ܘܕܗܘ ܒܓܘ ܩܒܪܐ. ܘܠܐ ܥܐܠܝܢ ܡܢܝܬܘܢ ܒܡܫܚܐ ܕܠܐ ܐܬܠܐ ܥܡܟ ܗܘ
ܒܒܝܬܘܢ. ܘܐܬܪ̈ܘܬ ܡܢܘܬܐ ܡܢ ܒܪܝܗ. ܠܘܬܐ ܡܢ ܒܢ̈ܝܗ
ܗ̄ ܒܝܬܡܠܬܐ ܫܒܝܬ ܕܒܪ̈ܝܐ ܠܫܒܐ ܕܒܢܝܢ ܘܒܐܘܪܚܐ ܡܬܚܫܒܬܐ
ܕܝܢܬ ܘܠܐ ܗܕܐ ܫܦܝܪܬܐ ܕܝܠܗ ܢܡܘܬ ܘܕܝܠܗ ܐܬܪܐ. ܘܝ ܠܟܝ
ܒܘܪܚܝ ܒܢܝܢ ܗܘ ܘܩܠܝܢ ܐܢܫ. ܡܘܬܐ ܒܘܪܚܐ ܒܪܘܚ ܗܘ ܡܬܒܪܬܐ
ܘܡܬܝܢ ܢܫܡ. ܘܝ ܠܒܝ ܒܡܬܓܝܐ ܕܒܓ ܘܐܡܦ ܢܘܕ ܗ̄
ܡܕܝܢܬܐ ܐܝܟ [3]ܕܒܒܝ ܡܫܪ̈ܝܐ ܕܠܘ ܒܓܘܪܘܒܫܝ ܗ̄ ܡܕܝܢܬܐ ܕܒܝܢܬܐ.

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[1] omit C add ܗܘܐ B [2] omit B [3] ܕܒܝܬ E F

ܢܦܫܐ ܗ̄ ܘܐܦ ܒܦܓܪܐ ܠܚܘܕ ܢܗܘܐ ܢܦܫܐ ܘܠܘ ܒܡܫܬܪܝܢܐ ܐܝ̈ܪܐ
ܕܢܦܫܐ ܢܦܫܗ̇ ܗ̄ ܡܫܬܟܠܢܘܗ̇ ܐܝܟ ܗܘ ܕܢܦܫܐ ܦܓܪܐ ܒܟܠܠ ܡܬܦܪܫ
ܡܬܦܠܓ ܗܝܟܢܘܬܗ. 11 ܐܝܬ ܗܘ ܗܘ ܕܐܬܐ ܐܘ ܠܐܝܬܝܐ ܗܘ
ܡܫܬܡܠܝܢ ܡܘܢܝܐ ܐܘ ܠܐܝܬܝܐ ܢܦܫܐ ܗ̄ ܠܗܘ ܕܠܐ ܡܕܡ ܗܘܐ ܠܗ
ܗܘ ܡܫܡܠܝܢ ܦܪ ܡܢ ܬܠܡܝܕܘܗܝ ܘܦܐܠܗ. ܐܡܪܝܢ ܗܘܐ ܡܟܝܠ
ܗܘܕ ܡܢܟ ܒܝܫܐ ܕܗܘܝܐ ܐܡܪܗ ܕܠܗܘܐ. ܦܪܝܬܐ ܡܢܝܢ ܕܠܦܘܪ̈ܐ
ܬܠܡܝܕܘܗܝ ܕܠܐ ܡܗܝܡܢܝܢ ܗܘܘ ܦܪ ܐܝܟ ܠܗܘܬܗ ܕܢܚܘܐ ܠܗܘ
ܬܕܡܪ̈ܬܗ ܘܗܝܡܢܘܬܗ. ܡܛܠ ܕܗܦܟܘ ܠܣܘܪܚܐ ܒܦܘܩܕܢܐ ܒܗܬ
ܢܘܡܐ ܠܡܕܢܚܐ. ܠܡܥܝܢܐ ܡܢܝܐ ܕܡܢ ܙܘܥܐ ܡܬܬܙܝܥ ܢܘܡܐ
ܡܬܡܢܥ ܗ ܡܛܠ ܗܦܟܝܬܘܢ ܕܗܘܝܐ ܒܚܝܐ ܐܝܬ ܠܗ ܕܠܟܠ ܙܘܥ
ܡܬܚܝܠ ܘܠܐ ܕܡܬܚܫܒ ܚܝܘܬܐ ܗܦܟܐ ܡܫܘܐ ܕܠܐ ܚܕܐ. ܓܒܪܐ
ܕܢܝܫܐ ܙܥܘܪܐ ܠܒܝܫ ܡܘܢܐ ܡܠܟܐ ܗ̄ ܕܡܫܬܟܚܝܢ ܠܒܝܫܐ ܦܓܪܢܝܐ
ܢܦܫܐ. ܐܝܟ ܐܡܪ ܐܢܐ ܠܟܘܢ ܘܡܬܪ ܡܢ ܢܦܫܐ ܗ̄ ܐܬܢܒܝ ܘܥܗܕ
ܒܟܠ ܐܝܟ ܦܪܐ ܕܢܦܫ̈ܐ ܘܐܝܬ ܠܗ ܡܬܪܐ ܗܝ ܕܢܬܠܝ ܦܓܪܢܝܬ.
ܗܘܝ ܓܝܪ ܕܠܟܠܗܘܢ ܒܬܪܟ ܗ̄ ܒܡܠܐܟܝ ܢܦܫܐ. ܚܕܐ ܬܡܝܢܐ.
ܕܠܐ ܒܝܬ ܒܡܠܦܢܝ̈ ܢܦܫ̈ܐ ܕܙܟܝ ܡܢ ܡܘܬܐ ܗ ܕܠܐ ܐܝܟ ܐܬܪܘܬܐ
ܒܒܢܝ̈ ܕܪܗ ܐܝܬܘܗܝ. ܐܝܟ ܐܢܫ ܕܝܢ [1] ܒܡܠܐܟܘܬ ܫܡܝܐ ܪܒ ܗܘ ܡܟܝܠ
ܗ̄ ܕܢܝܪܐ ܐܢܫܐ ܕܐܬܚܠܦ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܡܠܟܠܟ ܡܢ ܕܢܝܪܗ
ܕܡܫܝܚ ܒܟܠܗܡܐ ܗܘܐ ܕܐܦܐܬ ܠܘܬ ܗܘܝܢ ܕܡܬܩܪܒܝܢ ܠܗ. ܘܐܠܗܝܢ
ܐܡܪܝܢ ܕܐܢܫܐ ܠܒܝܬܗ ܒܪܐ ܡܢ ܠܒܝܬ ܡܫܬܪܝܢܘܬܐ ܕܢܘܗܪܐ.
ܡܢ ܢܘܡܣ̈ܐ ܢܘܡܐ ܡܢ ܕܝܢ ܢܘ̈ܡܐܬܗ ܕܢܘܚܐ ܡܠܟܝܬܐ ܡܠܟܘܬܐ

[1] omit A C

ܟܠܗܝܢ ܩܘܪ̈ܝܬܐ ܕܒܝܬ ܐܝܣܪܐܝܠ. ܗ̅ ܡܢ ܗܪܟܐ ܡܪܝܡܐ ܕܠܘܬ
ܡܩ̈ܕܫܐ ܒܠܚܘܕ ܦܪܝ ܐܝܟ ܒܥܘܢܝܐ. ܕܝܠܗ ܕܐܬܐ ܒܪܗ ܕܐܘܠܨܢܐ
ܗ̅ ܢܪܕܦܘܢ ܠܡܘܢܗ. ܟܕ ܬܬܡܠܐ ܕܒܬܪܝ ܡܢ ܢܘܚܗ ܡܕܝܢܬܐ
ܕܫܠܛܬ ܡܢ ܡܠܟܘܬܐ ܕܝܠܗ ܘܠܐ ܬܗܘܐ ܡܢ ܗܪܟܐ ܡܕܝܢܬܐ ܕܡܠܟܘܬܗ
ܡܢ ܗܪܟܐ. ܫܡܥ. ܡܕܝܢܬܐ ܫܡܥܐ ܠܗ. ܐܬܪܗܘܢ ܐܢܬܘܢ
ܡܕܝܢܬܐ ܐܡܪܘ ܒܥܘܗܕܢܐ. ܕܡܠܘ ܒܫܬܝܢ ܫܢܬ. ܠܐ ܬܬܪ̈ܥܝܢ
ܕܫ̈ܢܝܢ ܩ̈ܕܝܫܝܢ ܕܐܬܘܪ ܒܫܬܝܢ ܫܢܬ. ܡܕܝܢܬܐ ܕܐܬܘܪ. ܗ̅ ܒܝܫ
ܦܠܘܓܬܐ. ܠܟܘܢ ܡܠܦܐ ܕܫ̈ܢܝܢ ܒܬ̈ܪܝܢ ܐܫ̈ܬܪܝܢ ܐܡܪ. ܕܢܠܒܫܘܢ
ܐܦ ܦ̈ܓܪܐ ܕܢܫܒܘܢ ܟܠܗܝܢ ܗ̅ ܐܦ ܡܫܩ̈ܠܬܗܘܢ ܘܡܕ̈ܝܢܬܐ ܡܠ̈ܟܝܢ
ܢܕܝܢܐ ܡܕ̈ܝܢܬܐ ܐܢܫ ܗ̅ ܡܫܬܡܗ ܠܐܠܗܐ. ܠܐ ܬܫܬܥܒܕܘܢ ܒܫܬܝܢ
ܬܘ. ܢܫܬܦ̈ܩܘܢ ܒܪܓܠܐ ܕܐܬܝܬ ܕܐܘܪܫܠܡ ܡܕܝܢܬܐ ܠܡܫܬܡܥܘ ܦܪܝܫܐ
ܒܐܪܥܐ. ܗ̅ ܐܢܫܝܢ ܐܡܪܝܢ ܕܡܠܟܐ ܗܘܐ ܠܟܗܢܐ ܕܢܛܠܠ
ܦܠܚܐ ܥܡ ܩܛܘܠܐ ܘܠܗܘܢ ܕܦܠܓܬܐ ܗܘ ܕܦܠܚܐ ܟܠܗܘܢ ܕܗܘܘ
ܦܠܚܝܢ ܟܠܗܘܢ ܕܦܠܚܐ ܕܢܠܒܫ ܡܗܘܒ ܐܢܐ ܠܟܘܢ. ܘܐܡܪܝܢ ܕܗܠܝܢ
ܟܠܗܝܢ ܠܘܬ ܦܘܠܚܢܗ ܕܫܡܝܐ ܡܫܝܚ ܘܗܘܐ ܕܗܪܟܐ ܠܘܬ ܦܘܢܝܗ.
ܠܐ ܐܬܝܬ ܕܐܪܥܐ ܦܫܝܩܬܐ ܐܠܐ ܡܪܚܩܐ ܡܢܝܢܐ ܫܢܝܩܬܐ.
ܘܒܒܥܠܕܒܒ̈ܘܗܝ ܢܪܕܐ ܡܕܝܢܬܐ ܕܪܘܚܐ ܗ̅ ܕܡܫܝܚܐ ܒ̈ܢܝܗ
ܒܝܬܗ. ܗ̅ ܒ̈ܢܝܗ ܐܝܣܪܐܝܠ ܕܡܫܝܚܗܘܢ ܐܬܚܙܝܘ [1]ܡܫܝܚܐ ܒܒܝܬ.
ܘܒܠ ܕܠܐ ܦܘܠ ܐܦܘܗܝ ܡܕܝܢܬܐ ܕܝܠܕܬܐ ܕܡܠܟܗ. ܗ̅ ܒܠ ܕܠܐ
ܡܠܬ ܠܡܠܟܐ ܘܠܬ̈ܝܒܘܬܗ ܠܐ ܦܐܫ ܠܟ. ܡܢ ܕܐܦܩܘܢ ܢܦܫܗ
ܢܕܒܪܝܗ ܗ̅ ܢܗܠܐ ܢܚܘܐ ܕܡܠܟܐ. ܡܢ ܕܡܫܬܒܠ ܢܗܘܐ ܒܥܠܡ

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[1] omit A C

ܘܠܐ ܦܓܪܐ ܡܘܬܢܐ ܡܘܬܪܐ. ܘܠܡܢ ܗܘܘ ܒܒܠܝ ܗܐ. ܡܘܬܢܐ
ܒܬܪܗ. ܗ̄ ܘܠܐ ܠܘܬܗܘܢ ܡܢ ܟܕ ܠܟܕ. ܫܐܠܘ ܒܡܫܝܚ ܦܓܪ.
ܢܣܛܘܪ̈ܝܘܣ ܒܡܫܝܚ ܐܠܗܐ ܘܡܫܝܬ. ܐܘ ܡܢ ܕܪܝܫܐ ܒܢܝܢܐ ܡܫܝܚܐ
ܗܝ ܦܓܪܗ ܒܪܒܓ ܦܐ ܡܘܬܢܐ ܕܦܓܪܗ ܚܠܐ ܡܢ ܬܚܠܒܘܢ ܗ̄
ܠܝܩܪ: ܠܐ ܠܘܒܠܘܢ ܡܢܗܘܢ ܡܢܗ. ܐܘ ܗ̄ ܘܠܐ ܠܡܫܝܚܐ ܗܝ.
ܗܘܘ ܗܒܠܠ ܡܒܬ̈ܝܬܐ ܐܝܟ ܡܝܘܬܐ. ܗ̄ ܐܝܟ ܡܝܬܐ ܕܦܓܪ: ܦܢܝܗ
ܒ ܡܬܪܒܝܐ ܗܒܝܐ ܐܦ ܐܝܫܘܥ ܓܪܘ ܗܡܫܝܚܘܬܗܘܢ ܕܐܢܫܘܬܗ
ܢܦܐ ܕܒܠܗ ܡܫܬܘܕܥܝܢ. ܘܠܡܬܡܢܐ ܐܝܟ ܢ̈ܘܢܐ ܗ̄ ܠܐ ܕܓ̈ܢܝܢ
ܐܒܬܐ. ܐܐܕܗܪܘ ܡܘܬܢܐ ܡܘܪܘ ܕܝܢ ܡܢ ܒܢܝ̈ܢܫܐ ܗ̄ ܠܬܘܩܢܐ.
ܡܫܠܡܝܢ ܠܟܘܢ ܓܝܪ: ܠܟܝܬ ܕ̈ܢܝܐ ܒܡܫܝܚ ܕܠܝ ܘܐܦܢ ܡܘܕ ܡܘܬܢܐ
ܠܒܘܫ̈ܝܐ. ܠܡܣܗܕܘܬܐ ܕܡܠܝܗܘܢ ܘܕܡܬܡܟܟܢܐ ܡܘܬܢܐ ܠܗܘܢ
ܘܠܡܬܡܟܟܢܐ ܗ̄ ܠܡܬܓܪ̈ܝܗܘܢ. ܠܐ ܠܐܦܝܘܢ ܡܘܬܢܐ ܠܐ
ܢܒܘܢ ܐܡܬܝ ܐܘ ܡܢܐ ܠܡܠܠܘܢ ܗ̄ ܗܢܐ ܦܓܡܝܐ ܐܝܟ ܗܘ
ܕܫܡܫܠܝܐ ܗܘ ܠܗܘ ܕܐܡܪ ܦܓܪܘܗܝ. ܫܠܝܚܐ ܒܡܬܘܠܡܐ ܗܝ ܕܠܗ
ܒܐܡܬ ܗܘܝܬܘܢ ܡܬܝܒܝܢ ܠܡܫܘ. ܒܪܘܚܐ. ܘܐܡܪܝܢ ܕܝܢ ܠܟܠ ܡܢ
ܚܠܦ ܘܐܡܪ ܕܠܒܝ ܕܒܘܫܢܐ ܕܠܐ ܠܐܠܗܐ ܗܘ ܒܠܚܘܕ ܐܝܗ. ܠܗ
ܠܡܫܬܠܛܘ. ܘܡܢ ܢܦܫܗ ܐܬܪ ܠܡܫܠܬܐ. ܘܠܐ ܠܝ ܠܡܫܬܡܠܝܘ ܡܢܐ
ܢܣܒ. ܘܠܗܘܢ ܡܫܡܥܝܢ ܠܐ ܠܡܠܟ ܐܠܗܐ [1]ܘܒܚܝܠܐ ܕܡܫܬܘܕܝܢܘ
ܠܐ ܠܡܠܟܝ ܠܐܠܗܐ.[1] [2]ܡܢ ܟܠ ܐܢܫ[2] ܡܢܝܢܐ ܩ̈ܢܘܡܐ ܡܢ ܫܘܝܐܝܬ ܒܗܘܢ
ܕܫܢ̈ܝܐ ܒܡܫܝܚ ܠܗܘܢ ܡܢ ܫܘܝܘܬܐ ܘܫܒܪܘܬܐ ܐܠܗܝܐ. ܗܘܘ ܚܝܐ
ܡܘܬܢܐ ܗܢܐ ܢܫܬܘܡܥ. ܕܠܐ ܠܫܠܡܘܢ ܒܡܫܝܚ ܫܡܥ ܐܝܟܢ

[1] omit . add ܐܦܠܐ ܓܝܪ ܗܢ. ܡܫܠܡܝܢ ܠܗ B [2] omit B

ܡܓܒܠܐ ܘܐܬܐܡܪ: ܒܐܬܚܘܡܝܢܐ ܘܡܬܦܪܣ ܘܠܟܘܠܐ ܩܪܝܡ ܠܐܘܪܬܐ
ܬܫܒܘܚܬܗ ܗܘ ܕܝܢ ܒܬܪܗ ܡܠܐ ܢܦܫܗ ܘܒܡܫܟܢܐ ܟܕܝܢ ܗܘ ܠܗ
ܬ. ܘܢܣܒܘܢ ܒܗ: ܫܠܡܐ ܡܢ ܦܘܬܐ ܕܡܫܝܚܐ ܒܠܐ ܕܬܐ ܒܒܬܗܝܢ
ܕܗܪܘܓܐ ܘܐܡܪ ܡܕܝܬ ܘܐܬܐܡܪ: ܝ. ܘܠܟܠܗ ܒܬܚܝ ܠܡܪ ܘܢܦܩ
ܒܝܬ ܡܫܟܢܬܐ ܢܣܒܘܬܗܘܢ ܒܬܚܝ ܠܡܪ ܘܒܝܬ. ܕܐܬܟܢܫ ܬܐܒܝ
ܒܬܚܝ ܠܘ ܘܢܦܩ ܕܠܝ ܡܫܟܢܬܐ ܢܣܒܘܬܗܘܢ ܒܬܚܝ ܠܘ ܘܕܠܝ ܗ̄
ܠܗܘܐ ܢܗܘܪܐ ܕܝܢ: ܢܟܘܟܒ ܡܢܗܘܢ ܐܟܙܐ ܒܠܐܘܪܫܠܡܐ[1] ܘܐܬܪܓܡ
ܒܐܘܪܝ ܘܐܬܐܡܪ: ܝܐ. ܘܦܣܩܘܢ ܡܫܝܚܐ ܒܦܠܓܗ ܡܢܗ ܗ̄
ܠܗܘܐ ܬܢܝܐ ܢܣܗܘܢ ܘܩܕܡ ܠܟܘܢ ܬܫܒܘܚܬܗ ܘܓܠܝܢܐ ܗܘ ܡܢ ܦܘܬܐ
ܕܐܬܪܡܝ ܐܟܙܐ ܒܫܘܪܐ ܒܟܠܐ ܕܒܬܐ ܒܒܬܘܪܬܐ ܘܐܡܪ ܐܬܐܡܪ.
ܝܒ. ܘܢܗܘܪܐ ܫܡܫܗ̈ܬܐ ܗܘ ܕܐܦܠܚܗ ܗ ܡܢ ܦܘܬܐ ܕܪ̈
ܡܢ ܫܡܝܢܘܬ ܢܝܬܐ ܘܩܠ ܕܝܢ ܢܠܒܘܫܘܢ ܡܬܬܐ ܡܢ ܦܘܬܐ ܕܢܘܒܝܠ
ܘܟܠܐ ܕܒܬܐ ܒܡܠܘܟܐ ܘܐܡܪ[2] ܘܡܢ:. ܝܓ ܢܘܟܪܝܐ. ܘܒܝ
ܒܬܚܝ ܦܐ ܢܘܒܠܐ ܘܒܡܪ̈ ܐܢܘܢ ܗ̄ ܗܢܘ ܐܢܘܢ ܒܐܘܪܚܐ
ܕܫܒ̈ܩܐ ܢܘܒܠܐ ܕܡ̈ܠܟܐ ܠܐ ܬܐܠܦܘܢ[3] ܗ̄ ܠܥܠܡܐ ܒܬܝܬܐ
ܕܒܪ̈ܝܐ[4] ܠܟܘܢ ܡܢ[4] ܡܕܝܢ ܒܢ ܠܒܠܗܘܢ ܕܡ̈ܠܟܐ. ܒܠܐ ܢܣܒܐ
ܗ̄ ܦ̈ܠܐ ܒܟܬܒ̈ܘܢ ܢܘܟܪܝܐ ܒܪ̈ܢܫܐ ܕܡܠܟܘܢ ܗ̄ ܒܐܬܪ:
ܣܘ̈ܟܠܘܢ. ܘܠܐ ܠܐܬܪ̈ܘܬܐ ܒܬܚܝ ܠܘ ܘܐܬܒܒ ܡܢܝܢ ܗ̄ ܒܘܪܢܐ
[5]ܢܘܒܠܐ ܡܫܡܘܥܐ ܗ̄ ܡܐܠܐ ܕܒܗ ܢܣܒܠܘܢ ܡܬܩ̈ܠܐ ܘܡܢ ܓܒܪܐ
ܡܬܒܢܝܢ ܘܠܐ ܡܬܩܪܝܢܐ ܗ̄ ܠܥܒܬܐ ܐܠܐ ܐܢܫ ܕܐܡܪ: ܡܬܚܡܣܢ
ܦܬܐ ܐܟܢܬ ܬܫܬܐ ܕܐܢܫܘܬܐ ܡܬܚܒܢܝܢ ܠܡܢܬܘ: ܕܥܝܬܐ ܕܢܓܐ.

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[1] ܘܪܓܡܘܗܝ ABC [2]. ܐܬܐܡܪ: F. [3] add ܠܟܘܢ ܡܢ BC

[4] omit BC [5] omit AE

ܕܢܬܦܠܛܘܢ ܠܒ̈ܢܝܗܘܢ. ܘܦܠܛܘܣ ܡܢ ܫܐܠܠ ܕܒܪܘܩܐ ܒܬܪ ܫܢ̈ܝܗ
ܕܢܗܘܐ ܠܟܠ ܡܢܫܘܢ ܕܢܟ̈ܣܐ ܡܢܗ. ܘܒܬܠܬܘܣ ܠܩܘܕܡܐ ܫܢ̈ܝܗ
ܒܚܡܫܐ. ܒ. ܐܢܕܪܐܘܣ ܐܡܘܗܝ ܗ̄ ܕܦܠܛܘܣ. ܗܢܐ ܒܢܝܐ ܕܠܐ
ܒܒ̈ܝܬܐ ܕܗܘܐ ܒܡܫܬܘܫܬܐ ܗܘܐ ܡܢܗ ܘܐܬܒܢܝ.
ܘܡܬܩܘܡ ܒܬܪ ܒܢ̈ܝܐ ܐܢܫ ܦܠܛܘܣ. ܝ. ܡܬܡܢܝܢ ܡܢ ܐܢܫ ܗ̄
ܐܡܘܗܝ ܕܢܘܚܢ ܐܠܟܣܢܕܪܘܣ ܘܒܬܠܬܐ ܫ̈ܢܝܐ ܒܡܠܟܘܬܗ ܡܩܕܘܢܝܐ.
ܡܬܚܘܢ ܕܝܢ ܡܢ ܒܪܝܬܐ ܡܢ ܫܢܬܐ ܕܝܘܢܝܐ. ܐܟܙܢ ܕܒܡܠܟܘܬܐ
ܘܠܡܢ ܐܠܦܝܢ. ܙ. ܘܢܣܝܒ ܐܡܘܗܝ ܗ̄ ܕܢܘܚܢܘܣ ܘܗܘܝܘܢ
ܐܠܟܣܢܕܪܝܐ. ܢܫܐ ܕܝܢ ܡܢ ܐܦܣܛܘܡܘܣ ܒܡܠܟܘܬܗ ܐܦܐ ܕܥܢܝ ܢܦܫܗ
ܘܐܒܝܕܐ ܐܬܪܗ ܠܩܘܠܘܢܝܘܣ ܐܢܛܝ. ܘܟܕ ܫܢܐ ܡܢ ܐܟܫܘܢܐ ܐܟܪܐ
ܒܐܬܪܐ. ܘܟܕ ܟܠܐ ܒܐܫܘܪܣ ܘܡܫܬܘܫܝܢ ܐܬܚܪܝܬܘܣ ܕܘܟܬܐ
ܘܡܫܬܡܥܢܘܬܐ. ܘܗܘ ܒܦܪܘܣ ܠܬܘܡܢܝܬܐ ܡܠܟܘܬܐ. ܘܠܐ ܚܕ ܐܢܫ
ܐܝܟ ܐܡܪܗ. ܚܕܐ ܕܝܢ ܦܬܓܡܐ ܘܠܬܠ ܫܢ̈ܝܢ ܘܡܫܠܡ ܒܬܪ ܡܠܟܘܬܗ
ܦܠܟ̈ܝܐ ܘܐܬܒܢܝ ܒܐܬܪܘܬܗ. ܗ. ܦܪܘܣܘܡܘܬܐ. ܗ̄ ܡܢ ܒܪܝܬܐ
ܡܢ ܫܢܬܐ ܕܐܒܪܗ. ܟܠܗ ܕܝܢ ܫ̈ܢܝܐ ܕܒܬܪܗ ܡܠܟܘܬܐ. ܘ.
ܒܬܠܬܝܢ. ܗ̄ ܢܫܘܬ ܗܘܐ ܫܢܬܗ. ܘܠܐܒܪ ܫܢܗ ܠܐ ¹ܡܬܪܘܡܝܢ
ܒܫܢܬܗ ܐܠܐ ܒܫܢܬ ܐܡܘܗܝ ܠܠܡܬ ܒܐܝܬܘܡܝܐ ²ܠܬܠܬ ܫܢ̈ܝܢ ܕܒܬܪܗ
ܗܪܘܕܝܣ ܡܠܟܐ ܘܐܬܒܢܝ ܒܫܢܬܐ ܕܝܢܐ ܠܡܠܟܐ. ܐ. ܘܠܐܒܪܐ ܗ̄
ܡܢ ܫܢܬܐ ܕܝܘܢܝܐ. ܐܟܙܢ ܕܒܡܠܟܘܬܐ ܘܡܩܕܘܢܝܐ ܗܘܝܘܢ ܘܐܬܦܠܛܘܢ
³ܒܡܠܟܘܬܗ ܘܐܬܬܠܝܬ ܦܪܝܣܗ ܐܬܪܘܗܝ. ܝ. ܡܬܠܝ ܡܫܬܐ
ܗ̄ ܡܢ ܛܘܦܢܐ ܡܢ ܫܢܬܐ ܕܐܒܪܗ. ܐܟܙܢ ܕܒܡܠܟܘܬܗ. ܘܡܬܠܝ

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1 ܡܬܪܘܡܝܢ F. 2 ܠܬܠܬ F 3 ܒܡܠܟܘܬܐ A

ܘܚܙܐ ܐܦܪ̈ܝܐ ܒܡܬܚ ܐܝܟ ܘܩܢ̈ܫܐ ܕܡܬܥܓܒܢ. ܗ̄ܘ
ܦܠܓ̈ܐ ܘܡܢ̈ܬܐ ܐܩ̈ܠܝܡܬܐ ܒܟܠܗ ܗܘܘ ܠܟܠܗ ܕܫܠܝܚܘܬܐ ܐܝܟ
ܟܕܝܢ ܕܢܣܒ̈ܐ. ܦܪܘܣܘ ܠܗܘܢ ܗ̄ܘ ܫܘܐ. ܠܐ ܕܡܠܒܐ ܗܘ
ܡܘܢܝܐ ܕܡܫܒܚܐ. ܟܠܠ ܐܝܕܗ ܟܐܝܕܗ ܡܬܪܘܣܣ ܘܠܘܩܒܐ ܐܘܣܡܘ
ܗ̄ܝ ܕܐܬܠܗܐ ܡܫܡܫܐ ܘܗܘܐ ܕܡܫܒ ܕܢܬܠܡܘ ܠܗ ܠܡܠܟܘܬܐ ܕܫܡܫܘܗܝ
ܡܘܢܝܐ ܢܫܡܫܘܗܝ ܫܘܦܪܐ ܠܩܘܡ ܗܡܝܢ ܡܪܗ ܠܩܕܝܫܘܗܝ ܒܫܬܚ
ܠܐ ܘܡܫܝܚܐ ܐܙܕܒܚܝܢ ܒܫܬܚ ܗܘ ܡܘܢܝܐ ܐܙܕܒܚܝܢ
ܒܢ̈ܝܗܘܢ ܘܟܠܐ ܗܘܐ ܒܗܘܢ ܡܘܢܝܐ ܘܐܬܦܫܛ ܠܗܘܢ ܢܫܡܥ
ܘܐܡܪ: ܡܢܘ ܠܡܫܒܚܐ ܡܘܢܝܐ ܠܐ ܐܢܫ ܚܕ ܗ̄ܘ ܕܠܐ ܢܫܬܟܚ:
ܕܒܫܘܒܚܗ ܫܟܝ ܐܢܫ ܠܬܕܡܘܪܬܐ. ܗܘܘ ܕܝܢ ܢܫܡܥܘ ܐܬܦܫܗܘܢ
ܒܪܘܡܝ ܒܥܠ ܒܠܚܘܕ ܐܢܫܐ ܗܘܐ. ܒܪܫܡ ܠܗ ܡܫܚܐ ܕܐܝܬ
ܠܟܠܗܘܢ ܕܢܐ ܡܘܢܝܐ ܒܪܫܡܐ ܕܐܝܬܝ ܕܡܫܬܕܪܝܢ. ܒܪ ܚܝܐ
ܕܝܢ ܠܒܢ̈ܝܐ ܐܬܐܡܪܬ ܠܟܠܗܘܢ ܡܘܢܝܐ ܬܠܡܝܕܘܗܝ ܕܠܐ ܒܪܘܓܐ
ܕܠܐ ܢܬܦܠܓܘܢ ܒܫܬܚ ܕܠܐ ܘܟܘܪ ܠܟܠܫ ܡܘܢܝܐ ܕܡܫܬܕܪܝܢ ܗܘܘ
ܘܫܪܝ ܗ̄ܘ ܡܢ ܡܥܪܘܒܬܐ. ܣܓܝܐ ܗ̄ܘ ܡܗܝܡ̈ܢܐ ܕܡܬܬܠܡܕܝܢ
ܗܝܟ ܘܡܩܠ ܗ̄ܘ ܫܠܝܚܐ ܠܡܪܢ. 10 ܕܟܠܗܘܢ [1]ܕܝܢ [2]ܕܬܪܥܣܪ:
ܫܡ̈ܗܐ ܐܝܬܝܗܘܢ ܗܠܝܢ. ܐ. ܩܕܡܝܗܘܢ ܫܡܥܘܢ ܕܡܬܩܪܐ
ܟܐܦܐ ܡܕܝܢܐ ܗܘ ܕܐܬܓܒܝ: ܒܥܘܬܐ ܗ̄ܘ ܪܝܫܐ ܕܫܠܝ̈ܚܐ ܡܢ
ܒܐܬܪ̈ܐ ܡܢ ܫܠܝܚܐ ܕܒܛܠܟܐ ܠܟܠܗ ܕܐܬܓܘܡܘܢܐ ܦܘܠܐ ܗܘܐ ܘܟܠܒܘܢܐ
ܗܘ ܕܐܙܠ ܘܐܟܪܙ ܠܪܘܡܝ ܘܐܦ ܒܗ ܦܬܓܡܐ ܕܫܡܥܘܢ ܘܗܕܐ. ܘܟܕ
ܗܠܝܢ [3]ܓܒܝܗܘܢ ܫܡܠܗܘܢ ܗܘܐ ܦܩܘܕܐ ܒܪܗܘܢܝܢ ܘܥܡܗ ܕܐܬܘ

[1] omit A [2] add ܫܠܝܚܐ B [3] ܓܐܪܘܗܝ F

ܒܡܗܘܢ ܗ̄ ܠܗ ܠܓܘܫܡܐ ܡܫܠܐ ܐܠܐ ܡܠܟܗ ܠܝ ܕܦܘܡܐ ܕܒܗܘܢ
ܙܪܘܗ. ܠܡܓܘܫ. ܠܐ ܐܝܟ ܪܒܐ ܐܘܪܚܬܐ ܚܕܬܐ ܡܕܝܢܬܐ ܪܒܐ ܪܒܬܐ
ܕܪܘܪܒܘܬܐ ܠܐ ܡܫܓܪܬܐ ܗ̄ ܦܘܩ̈ܕܢܐ ܐܘܪ̈ܚܠܟܐ ܕܟܠܐ ܢܣܒܬܐ
ܡܕܝܢܬܐ ܡܪ̈ܙܐ ܟܠܒܐ ܒܪܘܦܗ ܠܡܟܝ ܗ̄ ܠܡܚ̈ܬܐ ܕܢܘܪ̈ܐ ܕܠܐ
ܬܬܘܣܦ ܒܪܒܥ ܬܘ ܩܕܡܝܬܐ ܐܝܟ ܬܓܘܢ ܘܡܟܒܫܝܢ ܬܘ ܬܪܝܢܝܬܐ
ܐܘܟܝ ܕܝܢ ܒܫܠܡ ܬܘ ܩܕܡܝܬܐ ܘܪܒܝܢ ܬܪܝܢܝܬܐ ܩܪܝܢ ܠܗ ܢܬܝܬܐܝܬ
ܡܕܝܢܬܐ ܢܬܒܐ ܝܗܒ ܡܠܟܘܬܗ ܘܢܗܘܐ ܒܪܒܐ ܒܪܒܥ ܒܫܒܬ
ܡܬܚܙܐ ܡܕܝܢܬܐ ܗܦܝܟܐ ܒܥܓܐ. ܘܠܐ ܬܫܟܚܢ ܡܫܟܚܐ ܡܚܕܬܐ
ܒܦ̈ܩܐ ܒܠܒ̈ܬܐ ܡܕܝܢܬܐ ܠܬܡܩ̈ܬܐ ܕܠܐ ܡܕܝܢܬܐ ܘܐܦܝܢ [1]ܠܐ ܡܫܓ̈ܚܝܢ
ܐܦ̈ܐ ܐܠܐ ܬܫܟܚܢ ܡܫܟܚܐ ܚܕܬܐ ܒܦ̈ܩܐ ܡܚ̈ܬܬܐ ܗ̄ ܡܩܠܥܢܐ
ܐܘܪ̈ܚܬܐ ܒܠܒ̈ܘܬܐ ܕܠܠܦ̈ܝܢܐ. ܐܬܐ ܐܘܟܝܢܐ ܒܪܘܚ ܒܗ.
ܢܣܓ̈ܘܕܢܘ ܒܟܦܦܐ ܘܠܐ ܚܬܝܬ ܡܕܝܢܬܐ ܐܟܙܢ ܡܢ ܗ̄
ܢܨܚܐ ܘܗܘܝܘ ܢܦܩ ܒܗ ܒܥܒܕܬܐ ܗܘ ܕܢܦܩ. ܒܪܬܗ ܕܝܢ ܒܥܕܬܐܝܬ
ܒܟܢܫܐ ܐܝܟ ܕܐܡܪܘ ܡܦܩܩܝܢ. ܘܟܠܗܘܢ ܒܝ ܦܩܕܝ ܕܢܦܩܬ ܘܐܡܪ
ܒܬܪܗ ܗܦܟܐ ܡܚܬܬ ܐܝܟ ܕܐܡܪ ܡܟܝܠ. ܘܗܘܐ ܐܬܬܐ ܕܪܒܐ
ܗܘܐ ܕܡܠܘܗ ܡܕܝܢܬܐ ܕܢܦܠ ܕܝܢܐ ܩܕܡܝ ܬܪܬܥܣܪܐ ܗ̄ ܡܠܬܝܢ
ܦܫܝܛܐܝܬ ܐܚܘܗ ܠܒܪ̈ܝܬܐ ܘܡܪܩܘܩܡܗ ܘܡܠܘܐ ܐܣܟܡܐ ܦܢܝܘ ܘܪܒ.
ܠܒ ܣܠܠܐ ܕܗܘܢ. ܡܟܝܠ ܘܕܡܫܝܚ ܚܘܪܒܠܬ ܡܢ ܐܦܘܬܐ ܘܟܠܗ ܡܝܢܘܗ
ܐܦܬ. ܐܠܟܬܒܢ ܒܥܠܝܢ ܒܗ ܦܪܘܩܬܐ ܢܣܦܘܪܝܢܘ ܒܦܬܚܢܐ
ܗܡܟܬܒܘܢ ܐܝܬܝܟܘܢ ܒܦܬܚܢ ܗܘܕ ܡܕܝܢܬܐ ܦܘܬܟܝܢ ܒܪܡܫ ܐܝܟ
ܘܐܡܪ ܬܘ. [2]ܘܒܪܩܬ ܠܒܪܐ ܡܕܝܢܬܐ ܘܦܦܬ ܒܩܪܝܢܐ ܦܢܝܐܝܬ ܕܠܩܦܘܗ

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[1] omit F

[2] F places this sentence after ܬܪܬܥܣܪܐ in line 16

ܕܡܕ̈ܢܐ. 9 ܘܒܫܢܬ: ܬܠܬ ܠܡܠܟܘܬܗ ܗ̄ ܠܒܒܪ̈ܝܣܘܣ ܐܝܟ ܕܐܡܪܝܢ:
ܪ̈ܗܘܡܝܐ. ܒܐܢܛܝܘܟܝܐ ܕܝܢ ܐܬܟܠܝ ܘܒܝܘܡܬܐ ܐܬܬܢܝܚ ܘܒܒܒܪ̈ܝܣܘܣ
ܒܫܢܐ. ܘܡܢܒܬܪ ܠܗ ܡܫܪܝܐ ܕܝ ܙܒܢܐ ܒܒܪ̈ܝܬܐ ܗ̄ ܗܘܢ ܕܡܫ̈ܒܚܝܢ
ܘܠܡܠܘܬܐ ܕܐܘܪ̈ܚܬܐ ܒܟܘܣܣ ܐܬܟܢܫܘ ܕܗܢܐ ܠܟܠ ܡܫܪܝܐ ܗܘܘ
ܗܘ ܕܒܒܘܣܝܢ ܘܕܒܠܛܘܗܝ ܗܘ ܡܕܝܢܬܐ ܡܢ ܗܝ ܕܗܘ ܡܢ ܒܐܬܪܐ
ܗܘܐ ܕܢܛܠܡܘܢ ܘܠܐ ܡܢ ܡܫܟܚܢܐ ܠܗ ܐܝܟ ܗܘܐ ܐܢܫܐ ܕܢܐܡܪ:
ܕܠܝܬ ܠܗ ܕܝܢ ܐܝܟ ܕܗܟܢܐ ܕܐܬܬܝܗܒܘ ܡܫ̈ܒܚܐ ܢܡܘܣܝܢ ܒܡܬܡܠܘܕܝܬܐ
ܘܗܢܐ ܕܝܢ ܒܒܪ̈ܝܣܘܣ ܗܘܐ ܘܩܘ̈ܛܠܝܢ ܗܘܘ ܡܫܡ̈ܫܢܘܗܝ
ܐܢܫܐ ܕܢܣܒܘܗܝ ܐܦ ܠܐܪ̈ܐ ܘܢܣܒܘܢܘܗܝ ܟܠ ܕܪܘܫܗ ܡܢ
ܐܬܟܠܝܢ ܐܝܟ ܕܐܡܪܘ ܪ̈ܗܘܡܝܐ. ܘܠܒܬܪ ܐܬܟܢܫ ܒܫܠܝܐ ܒܟܠ
ܢܡܘ̈ܣܘܗܝ ܒܒܬܚܐ ܕܝܢ ܡܒܒܒܝܢ ܐܝܟ ܢܛ̈ܘܪܝܢ ܗ̄ ܘܡܠܠ
ܕܢܛܘ̈ܪܐ ܗܘܘ ܟܠܗ ܡܫܪܝܢܘܬܐ ܒܡܪܝܡܢܘܬܐ ܟܠܬܐ ܠܟܠܬܢܐ ܐܪ̈ܥܐ.
ܠܡܫܒܥܘ ܒܥܘܦܐ ܒܟܠ ܢܛܘ̈ܪܐ. ܫܢܐ ܕܝܢܐ ܣܘܢܝܐ
ܒܐܪ̈ܥܐ ܕܒܠܒܐ ܒܟܠ ܡܒ̈ܥܐ ܕܫܠܗ ܣܘܢܝܐ ܕܡܠܐܡܪ: ܡܠܬܐ
ܗ̄ ܟܠܠ ܢܦܫܗ ܐܡܪ: ܘܡܬܒܢܝܢܘܬܗ ܠܐ ܡܬܓܡܪܢ: ܒܪܘܒܗ ܦܪܝܣܐ
ܒܐܬܪ ܒܡܬܒܥܘܬܐ ܕܐܝܬܘܗ ܒܝܬܠܐ [1]ܘܡܬܒܥܪܐ ܐܦ ܠܗܝ. ܘܟܡܐ
ܐܪ̈ܥܐ ܒܬܪܗ ܣܘܢܝܐ ܕܒܗܘ. ܘܡܢ ܫܡܫܝܢ ܒܒܝܬܐ ܗ̄ ܕܝܠܗ
ܕܡܬܝ. ܐܟܢ ܡܠܟܐ ܡܢܐ ܒܐܘܪܚܐ ܡܢܟ ܘܒܬܝ ܢܘܢ ܣܘܢܝܐ ܡܢܐ
ܐܬܬܗܘܢ ܣܢܝܐ ܒܟܠܐ ܐܢܐ ܘܠܐ ܕܫܝܬܐ ܠܐ ܝܕܥ: ܐܬܬܠܝ ܕܐܡܪܐ
ܠܕܒܪܐ ܐܠܐ ܠܫܬ̈ܐ ܣܘܢܝܐ ܠܬܫܒܘܚܬܐ. ܕܠܡܠܐ ܡܫܒܚܝܢ
ܒܒܝܬܗ ܕܣܘܢܝܐ ܠܡܓܘܫ ܣܘܢܝܐ ܠܡܬܐܟܠܘ ܒܡܠܐ ܡܠܐ ܕܢܬܠܐ

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[1] add ܗܘܐ B

ܦܘܠܛܝܘ. ܕܡܠܟ ܗܘܐ ܒܡܬܝ ܕܠܒ. ܗܝܕܝܢ ܩܡ ܘܒܐܐ
ܒܡܠܟܐ ܘܐܘ ܘܐܘܪܗ ܒܗ ܢܦܬܘܪܝܘ ܒܡܬܝ ܘܐܘ ܘܐܘܪܗ ܠܠܗ ܘܝܬܬ.
ܒܪܘܚܐ ܚܕܐܬ ܡܘܕܝܐ ܦܢܝܬܐܬ ܡܢܗ ܒܡܬܝ ܡܢܡܠ
ܘܐܝܟ ܝܘܢ ܕܪܘܚܐ ܒܐܘܦ ܚܝܬ ܡܘܢܐ ܕܐܡܝܢ ܐܡܢܐ ܐܝܬܘܗܝ
ܗܢܐ ܕܪܘܚܐ ܒܪܘܟ ܚܝܬ ܦܢܝܬܐܬ ܒܡܪܐ ܡܫܬܡܠܟܝܢ ܠܗ.
ܘܒܝܢ ܐܬܐ ܡܦܘܥ ܠܟܒܪܐ ܠܐܬܪܐ ܕܢܒܝܐ ܒܐܘܪܒ ܢܦܠܐ
ܢܦܬܘܪܝܘ ܒܪܒܝܐ ܗ̄ ܠܐܬܪܐ ܕܡܫܡܠܐ ܚܝܒܐ ܐܪܒܥܗܝ
ܬܪܝܢ ܕܗܘܐ ܡܢ ܟܠܬ ܒܡܬܪܐ. ܗ̄ ܡܪܘܩܘܣ ܚܕ ܐܡܪ ܕܒܦܝܢ ܒܗ
ܡܢ ܟܠܬ ܒܡܬܪܐ ܒܝ ܐܬܐ ܠܐܬܪܐ ܢܒܝܐ ܘܗܒܘܬ ܘܡܠܘܐ ܚܝ
ܐܡܪ ܕܦܢܥ ܒܗ ܗܘ ܕܒܒܝܬܐ ܠܐ ܠܡܠܐ ܗܘܐ ܐܠܐ ܒܒܝܬ
ܒܡܬܪܐ ܘܒܒܪ ܚܝ ܡܢܗܘܢ ܦܢܝܢ ܒܝܦ ܗܘܐ ܘܠܠܗܝ ܡܠܠܘ
ܡܪܩܘܣ ܘܠܘܩܐ. ܒܫܢܐ ܕܬܠܒ ܚܝܘܬ ܦܢܝܢ. ܐܝܬ ܗܘܐ ܕܝܢ
ܠܗܘܥ ܡܘܢܐ ܐܝܬ ܗܘܬ ܕܝܢ ܕܪܚܡܬܐ ܡܢܗܘܢ ܒܡܪܐ ܡܘܢܐ
ܪܡܠܐ ܗ̄ ܕܚܝܬܐ ܦܢܝܢܐܐ ܕܪܟܢܐ ܗ̄ ܒܡܪܐ ܘܪܡܠܐ ܬܪܝܗܘܢ
ܢܒܬܐܝܬ ܡܫܐܡܪܝ. ܐܦܣ ܠܝ ܕܐܬܐܠܐ ܠܟܒܪܐ ܕܚܝܬܐ ܗ̄
ܕܒܝ ܢܐܒܪܘܢ ܚܝܬܐ ܢܪܦܬܘܢܗܝ ܡܬܗܘ ܐܡܪ ܒܪܒܗ ܠܠܗ.
ܡܘܢܐ ܒܪܒܝܐ. ܠܗܘܢ ܡܦܘܥ ܐܠܘ ܗ̄ ܚܘܝ ܕܠܠܘܐ ܒܛܝܒܘܬܗ
ܕܐܠܗܐ ܟܠܠ ܒܢܒܝܐ ܒܦܝ ܡܢ ܗܘܢ ܚܝܬܐ ܦܢܘ ܗܘܘ ܦܐܪܐ
ܒܗܘܢ ܬܪܝܢ ܕܡܘܢܐ. ܬܪܝܢ ܒܪܒܝ ܘܬ ܠܟܠܠ ܠܦܘܒܝܐ
ܡܘܢܐ ܪܗܛܬ ܒܚܝܐܦܐ ܠܘܒܠܠ ܦܒܝܐ. ܥܚܝܢܐ ܦܬܝܬܐ.
ܘܡܘܢܘ ܦܠܠ ܡܢܦ ܕܗܘܐ ܘܕܗܘܢ ܗ̄ ܘܦܪܒܐ ܕܗܘܢ

ܚܝܬ ܘܒܢܝܬ ܫܪܝܪܐܝܬ ܗ̄ ܒܡ̈ܠܟܐ ܩ̈ܢܝܢܐ ܘܫܘܬܦܘܬܗܘܢ ܒܟܘܟܒ
ܒܗ ܩ̈ܢܝܢܗ ܕܝܢ ܕܡܠܟܘܬܐ ܗ̄ ܒܟ̈ܬܒܐ ܕܒܗܘܢ ܗܘܝܐ ܕܬܫܒܘܚܬܗܘܢ
ܠܫܘܒܚܐ ܕܒܪܝܐ ܗ̄ ܠܬܕܒܝܪܗܘܢ ܡܢ ܢܘܗܪܐ ܠܐܠܗܐ. ܘܐܬܐ
ܗܘܘ ܠܒܝܬܗ ܕܦܠܛܘܢ ܗܘܝܐ ܕܦܝܬܓܘܪܣ ܡܪܩܘܣ ܠܒܝܬܗ
ܕܦܠܛܘܢ ܘܐܪܐܘܣ ܗ̄ ܕܒܥܠܠ ܡܫܒܪܬܐ. ܘܗܢܐ ܠܡܫܠܛܘܬܗ ܗ̄
ܡܫܘܐ ܕܐܝܬܘܬܐ ܐܝܬ ܗܘܐ ܠܗ ܘܡܬܐܡܪܐ ܕܡܢ ܟܕ ܐܬܘܟܪܝ
ܠܡܫܬܡܠܝܘܬܐ ܠܐ ܬܘܒ ܒܪܡ ܠܗ. ܘܒܪܡ ܠܐܢܫܗ ܘܫܘܒܚܬܗ
ܒܪܘܡ ܠܘ ܐܦܬܐ. ܟܕ ܗܘܐ ܕܝܢ ܢܦܫܐ ܒܪܡ ܒܟܬܒܝ ܒܘܟ.
ܒܡܗܘܗ ܗܘܝܐ ܠܗ ܘܡܠܟܗܘܢ ܐܠܗܝ ܕܒܫܡܐܝܬ ܟܒܝܪܝ ܗܘܘ
ܒܡܠܝ ܐܢ ܢܬܦܪܫܘܢ ܒܫܬܝ ܐܢ ܗܘܝܐ ܕܒܫܡܐܝܬ ܐܝܬ ܠܗܘܢ
ܘܗܘ ܢܣܒ ܗ̄ ܕܝܢ ܢܣܠܩ ܕܐܒ̈ܗܝ ܗܘܝܐ ܡܫܟܠܠܢ ܘܒܫܘܪ̈ܗܝܢ
ܕܦܓܪܝ ܗ̄ ܕܒܠܠ ܐܠܗܢ ܡܠܝܢ. ܘܒܪܡ ܦܣܝܪܐ ܡܢ ܘܐܡܪ
ܠܗ ܪ̈ܒܝ ܗܘܝܐ ܡܠܒܒܐ ܐܬܐ ܒܬܐܪܝ ܗܘܝܐ ܐܦܣ ܠܟ ܗ̄ ܣܒܪ
ܕܢܫܒ ܡܢܗ ܚܝܠܐ ܕܐܣܘܬܐ ܕܬܠܝ ܒܗ ܘܟܠܠ ܗܘ ܐܡܪ ܠܗ.
ܕܐܢܐ ܠܟܘ ܡܬܝܪ ܡܢ ܠܚܕܐ ܘܦܪܝܫܘܬܐ ܐܝܟ ܡܫܪܝܐ ܘܐܝܟܢܐ
ܒܟܠܬܐ ܕܟܘܢ ܢܦܫܐ ܓܒܐ ܐܝܬ ¹ܕܬܗܘܐ ܠܗ ܠܡܫܡܫܐ. ܐܦܣ
ܠܗ ܠܟܘܪܣ ܗܘܝܐ ܒܦܪܫܬ ܐܠܐ ܐܦܘܪ ܒܟܘܟܒ ܒܗ ܐܝܬ ܐܢܫ
ܗ̄ ܐܘ ܒܪܝܗ ܗܘܐ ܠܡܣܒܬܐ ܐܘ ܫܝܢܝ ܫܐܠ ܗܘܐ. ܠܐ ܒܬܪܝ
ܗܘܝܐ ܒܡܠܝ ܘܦܘܩܕ ܡܬ̈ܝܬܐ ܗ̄ ܡܬ̈ܝܬ ܒܫ̈ܝܢܐ ܗܘܐ ܡܒܕܪܝܢ
ܡܫܬܝܬܗܘܢ ܗ̄ ܠܐܠܗܐ ܡܛܪ ܕܠܐܒܗ̈ܐ ܘܠܐ ܠܡܫܡܫܘ.
ܘܗܘܐ ܘܐܢܐ ܢܒܐ ܗܘܐ ܒܦܣܩܐ ܗ̄ ܕܢܣܬܘܕܥܘܢ ܠܡܫܡܫܘܗܝ

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1 ܠܡܗܘܐ A (T in margin) BC

ܘܡܫܝܚܐ ܐܬܕܒܪ ܒܪܘܚܗ ܕܒܪܘܟ ܒܗ̇. ܚܕܐ ܠܡܠܐ ܠܐܢܫ
ܐܡܪ ܐܢܬ ܓܒܪܐ ܚܕܐ ܠܐ ܠܐܢܫ ܬܐܡܪ ܗ̄ ܡܠܟܐ ܠܡܠܟܘܬܗ ܡܢ
ܦܘܩܕܢܐ ܦܪܘܩܐ ܐܠܐ ܐܠܐ ܗܘܐ ܕܢܦܩ ܓܒܪܐ ܐܢܬ ܠܟܝ ܠܒܪ̈ܬܐ
ܒܪܩܝܢ ܗܘ̣ ܦܪ̈ܫܝܬ ܓܒܪܐ ܪܟܝܒ ܗܘ̣ ܚܙܝܬ ܗ̄ ܐܝܟ
ܠܒܝܐ ܕܢܘܗܪܐ ܘܪܘܒ ܦܘܪܩܢܐ ܐܝܟ ܕܦܩܕ ܒܬܫܥ ܐܦ ܡܘܦܐ
ܠܦܝܠܘܣܘܦ̈ܝܗܘܢ ܗ̄ ܕܝܠܗܘܢ ܢܡܘܣܝܗܘܢ ܠܟܠ ܕܠܐ ܦܪܐ ܐܢܐ
ܢܡܘܣܗܘܢ. ܘܪܒ ܠܗ ܡܬܓܪܘܢܐ ܒܪܩܝܢ ܒܥܘܒ ܚܕ ܓܒܪܐ
ܪܟܫ ܡܠܐ ܗ̄ ܠܦܘܪܩܢ ܦܪ ܠܟܬ ܝܘܡܐ ܦܪ̈ܫܝܐ ܕܝܘ̈ܢܝܐ ܘܟܠܐ
ܡܢܗ ܕܬܐܬܐ ܢܦܐ ܠܟܒܪܗ ܐܝܟ ܕܐܡܪ ܠܡܠܐ ܡܢ ܗܘ ܐܬܐ
ܒܬܪܗܘܢ ܐܝܟ ܕܐܡܪ ܡܠܟܐ ܘܟܠܐ ܗܘܐ ܒܪܘܟ ܒܗ̇ ܡܢܗ
ܓܒܪܐ ܡܢ ܡܦܩܗ ܠܗ. ܘܐܡܪ ܡܢܝ ܬܠܝܢ ܒܫܒܥ، ܗܘ ܡܠܟܬܐ
ܢܦܘܪ̈ܩܢܐ ܒܚܝ̈ܠܝܢ ܬܪ̈ܬܝܢ ܗܘܝܐ ܘܠܩܢܬ ܡܠܟܘܬ ܡܬܟܢܫܝܢ ܒܟܢܘܫܬܐ
ܓܒܪܐ ܚܕܐ ܕܡܠܟ ܗ̄ ܒܪܐ. ܡܢܗ ܠܐ ܦܐ ܐܢܐ ܕܠܒܘܫ
ܬܫܥܬ ܡܬܠܠܟܐ ܒܟܢܫ ܡܠܟ ܘܠܡܪ ܡܠܟܬܐ ܢܦܘܪ̈ܩܢܐ ܒܟܢܫ
ܡܠܟ ܘܦܠܬ ܡܢ ܚܕܐ ܠܡܪ ܒܠܝܘܣ ܡܢܝ ܓܒܪܐ ܡܬܠܠܐ ܕܡܠܟ
ܘܐܢܬ ܬܫܥܬ ܐܝ̈ܟܢ ܓܒܪܐ ܕܐܢܬ ܠܟܝ ܬܫܥܘܬܟ ܒܟܢܫ ܬܘ
ܐܢܫܝܐ ܐܦܪ̈ܝܣܢܛܐ ܒܪܩܝܢ ܠܟܠ ܗ̄ ܒܪܝܫܐ. ܘܒܢܝܢ ܦܠܟܐ
ܕܝܢ ܓܒܪܐ ܬܐܡܪ ܗ̄ ܒܐܢܫܘܬܗ ܒܗܘܢ ܕܓܒܪܐ ܠܠܗܘܢܐ ܠܐ
ܡܬܕܡܪ ܒܦܘܪܩܢ ܕܒܟܪܐ ܐܝܟ ܢܦܫܐ ܗܘ ܕܢܦܩܐ ܡܬܠܒܠܬܐ ܒܠܐ
ܡܬܕܡܪܢܘܬ ܟܠܬܗ ܕܒܘܬܐ. ܕܩܘܪ̈ܒܢܐ[1] ܡܢ ܡܒܚܪܐ ܘܡܠܟ
ܡܢܝܢܐ ܒܥܠܡܐ ܕܝܢ ܘܐܢܫ ܚܙܝܬ ܓܒܪܐ ܒܪܘܟ ܐܢܘܢ ܘܐܢܫ ܘܐܢܫܝܢ

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[1] add ܬܐܘܢ B

ܘܟܪ̈ܡܐ ܐܡܝܢܐܝܬ ܡܫܬܕܪ̈ܝܢ ܕܠܥܠܐ ܕܒܘܣܡܘܢ ܢܘܗܪܐ ܕܒܣܡܘܢ
ܒܡܫܝܚ ܕܠܝ. ܫܐܠܘ ܒܡܫܝܚ ܦܢܝ. ܢܫܬܘ̈ܕܝܘ ܒܡܫܝܚ[1] ܠܥܠܡ. ܗ̄
ܓܘ ܘܟܒܒܘ. ܕܢܦܐܠܒܘܗܝ ܒܪܒܝ ܦܢܝ ܘܢܘܢ. ܓܢܒܝܐ
ܢܡܠܦܢܐ. ܒܘܠܗ ܒܫܪܐ ܡܢܝܢܐ ܒܡܝ[2] ܠܪܐ . ܗ ܠܒܣܘܣܘܬܐ
ܕܦܢܝ ܟܘ̈ܫܬܐ ܡܠܐ. ܡܢܐ ܦܟܢܝ ܡܢܝܢܐ ܡܢܐ ܐܠܒܢܝܓ ܗܘ
ܠܪܢܐ ܘܠܠܒܝܓܐ ܢܘܢܝܐ ܘܦܫܝܩܘܬܐ ܐܘܪܚܐ. ܒܠܒܘܦܐ
ܕܐܡܪܬ ܡܢܝܢܐ ܕܪܒܘܬܐ. ܠܐ ܗܘܐ ܒܠܠ ܕܐܡܪ ܠܢܝ ܡܪܝ ܡܪܝ
ܢܘܢܐ ܡܪܝܐ ܡܪܝܐ . ܗ̄ ܗܢܡܠܒܘܬܐ ܒܠܒܝ ܟ̈ܒܝܐ ܟܒܐ ܠܐ
ܡܘܠܐ. ܐܢܫܒܘ ܠܒܗܝ ܡܢܝܢܐ ܐܬܦܪܘ ܡܬܢܝ ܦܠܢܝ
ܒܠܐ ܢܘܢܐ ܠܐ ܢܡܠܒܘܬܐ. ܘܐܬܟܪܝܘ ܒܡܫܝܚ ܟܝܫ
ܗ̄ ܐܒܕܬܐ ܣܓܝܐܬܐ. ܒܗ ܒܒܝܫܐ ܗܘ ܕܠܐ ܢܒܠܠ ܦܐܬܣܘ̈ܗܝ
ܒܪܒܓ ܦܢܝ. ܢܣܬܘ̈ܕܝܘ ܒܡܫܝܚܐ . ܢܫܪܡܐ ܟܓܒܪܐ ܣܒܠܐ
ܡܢܝܢܐ ܠܠܐ . ܘܐܬܟܪܝܘ ܒܦܠܢܝ ܟܝܫ. ܗ ܚܝܪܐ ܐܒܬܐ ܡܒܢܐ
ܘܐܬܬܠܒܘ ܒܪܒܓ ܒܒܦܝ. ܘܒܝܫܐ ܡܢ ܐܪܙ ܗܢܡܠܒܘܬܐ ܘܦܘܒܐ
ܦܘ̈ܐܪܐ ܘܡܟ̈ܪܐ ܘܒܢܝܗܘܬܐ ܘܙ̈ܘܢܐ ܐܘܠܓܢܐ ܘܙ̈ܪܘܦܝܐ ܘܒܢܣܢܐ
ܐܡܪ ܡܠܐܟܐ ܒܡܫܝܚ ܦܢܝ. ܡܢܐ ܐܡܪ ܡܢ ܕܐܬܐ ܠܗ ܦܠܟܐ
8 ܗܘܐ ܓܒܪܐ ܒܒܦܢܝ ܒܝܫ ܣܝ ܡܢܝܢܐ ܓܒܪܐ ܗ̄
ܓܒܪܐ ܕܐܬܐ ܠܗ ܣܦܐ ܕܓܒܪܐ ܒܪܒܝܡ ܒܝܫ. ܒܒܦܟܢ ܐܝܕܗ
ܢܦܩܘ ܡܢܒ ܠܗ ܡܢܝܢܐ ܓܒܦܐ[3] ܒܗ. ܗ̄ ܐܡܪ ܡܠܐܟܐ ܓܒܦܐ ܒܗ
ܓܒܪܐ ܘܐܡܪ ܢܡܒܘܬܐ ܒܠܠ ܠܡܓܦܐ[4] ܒܗ ܘܐܡܪ ܠܗ ܓܒܪܐ
ܐܢܐ ܐܬܪܒܐ ܒܐܘܒܢ ܒܒ. ܗ̄ ܒܒܕܐܬܐ ܘܒܢܗ ܒܦܫܬܐ ܡܢܝܢܐ

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[1] add ܒܟܘ BCD [2] add ܠܓܘܐ BC [3] omit B [4] omit B

ܣܓܝܐ ܡܢ̈ܝܐ ܠܡܠܚ ܗ̄ ܐܚܝܕܐ ܕܘܠܐ. ܠܐ ܗܐ ܢܦܫܐ
ܡܬܢ̈ܐ ܣܓܝܐ ܡܟܬܒܐ ܡܢ ܚܕ̈ܬܐ ܣܓܝܐ ܬܪܚܝܬܐ ܗ̄ ܗܘ
ܕܢܦܫܐ ܝܗܒ ܠܗܘܢ ܐܦ ܚܕ̈ܬܐ ܝܗܒ ܘܗܘ ܕܦܓܪܐ ܐܦ
ܠܒܘܫܐ. ܗܘܝܘ ܒܦܪܢܬܐ ܒܦܬܚ ܪܒܫ ܣܓܝܐܬ ܕܠܐ ܐܪܟܝܢ
ܘܠܐ ܣܪܓܝ ܗ̄ ܕ ܢܦܒܬܝܬܐ ܗܝ ܦܓܪܢܝܬܐ ܕܒܪܢܝܬ ܐܝܬܘܗܝ
ܒܗܘܢ ܕܢܦܫܬܢܝܬܗ ܒܬܪܡܠܬܐ ܗܘ ܡܠܘ ܗܘܟܢܝܬܐ ܐܠܐ ܗܘ ܕܠܐ
ܐܪܟܝܢ ܘܠܐ ܣܪܓܝ ܣܓܝܐܝܬ ܐܡܪ ܠܟܬ ܠܗ ܦܪܘܫܐ. ܕܐܦܠܐ
ܫܠܡܘܢ ܒܟܠܗ ܦܢܝܢܗ ܣܓܝܐ ܠܒܢܝܢܬܗ ܐܠܒܫܝܢ ܣܓܝܐ
ܐܠܒܫܦ ܐܡܪ ܚܪܐ ܡܢܗܘܢ ܘܐܦܢ ܢܬܪ ܡܢ ܒܠܝܫ ܡܠܝܐ ܗܘܐ
ܠܡܪܝܡܢ ܒܪܘܟܒܐ ܟ̈ܝܢܐ ܒܡܦܬܝܗ. ܗܦܟ ܠܗ ܠܝܘܦܐ
ܒܝܫܬܗ ܣܓܝܐ ܗܦܟܐ ܠܗ ܘܢܬܝܬ ܗ̄ ܗܦܟ[1] ܠܝܘܦܐ ܕܢܐܦܠ
ܒܦܠܠܗ ܘܠܒܫܗ ܘܠܐ ܠܚܦܟܘܢ ܠܗ ܒܦܠܐ ܕܠܒܫܐ ܕܡܠܚ ܠܘܒ.
7 ܠܐ ܠܕܘܝܢܘܢ ܗ̄ ܒܝܢܘܐܠܝܬ ܕܠܐ ܠܠܕܝܢܘܢ ܗ̄ ܒܐܝܢܐܝܬ.
ܒܒܝܠܬܐ ܝܒܝܢܐ ܘܒܒܝܠܐ ܕܡܬܠܒܝܠ[2] ܠܒܘܢ ܒܒܒܫܝ ܠܬܠܝܢ ܠܘ
ܘܪܒܢ ܒܗ. ܘܦܪܝܬܐ ܕܒܒܝܢܝܢ ܒܐܘܦܗ ܡܘܦ ܠܐ ܒܡܪ ܐܢܬ
ܣܓܝܐ ܠܐ ܡܬܒܥܐ ܐܢܬ. ܐܘ ܐܒܝܢܐ ܐܡܪ ܐܢܬ ܠܐܠܘܗܝܢ ܗ̄
ܠܚܒܪܝܢ ܦܘܒܘ ܗ̄ ܠܒܪܝܬܐ ܕܒܝܢܝܢ ܘܐܢܬ ܐܦܘ ܠܐ ܡܢ
ܕܢܝܢ ܗܘܝܘܢ ܢܬܒܪ ܠܣܝܢ ܣܓܝܐ ܚܪܐ ܐܢܬ ܠܡܦܘܘ. ܠܐ
ܬܬܠܘܢ ܦܘܪܫܐ ܗ̄ ܡܠܟܘܬܐ ܢܒܬܐ ܠܒܠܟ̈ܐ ܗ̄ ܠܚܪܫܐ
ܕܫܢܠܦܐ ܕܠܒܬ ܢܒܬܐ ܠܟܝܬ ܠܗܘܢ ܘܠܐ ܬܪܦܘܢ ܡܦܪ̈ܝܢܬܒܘܢ
ܗ̄ ܡܠܟܬܘܢ ܡܬܪ̈ܬܐ ܦܘܡ ܣܓܝܐ ܗ̄ ܗܘܢ ܕܦܘܒܪܐ ܚܪ̈ܝܣܐ

[1] add ܠܗ CD
[2] omit C

ܕܦܘܠܚܢܐ ܦܪܝܫܐ ܡܢܐ ܕܟܝܢܐ ܕܡܬܝܕܥ ܗ̄ ܡܫܡܫܬܐ ܡܕܒܪܢܘܬܐ ܕܡܠܟ
ܐܠܗܐ ܒܪܝܐ ܦܘܪܢܣܐ ܘܠܘ ܡܢ ܒܢ̈ܝܢܫܐ. ܘܐܟܙܢ ܕܐܢܐ ܒܟܢܫܐ
ܢܘܗܪܐ ܒܬܘܩܦܐ. ܗܟܢܐ ܕܡܬܓܠܝܢ ܐܢܬܘܢ ܠܐ ܬܗܘܘܢ ܡܫܬܘܫܝܢ
ܐܝܟ ܣܟ̈ܠܐ ܢܘܗܪܐ ܠܐ ܬܫܬܠܛܘܢ ܥܠ ܛܒ̈ܬܐ ܐܝܟ ܠܡܫܟ̈ܚܐ.
ܠܐ ܗܟܝܠ ܬܬܕܝܩܘܢ ܒܡܠܬܐ ܕܠܝ ܢܘܗܪܐ ܬܬܕܝܩܘܢ ܒܫܬܩܐ ܕܠܝ
ܐܦܢ ܕܒܢܦܫܐ ܗ̄ ܕܗܠܝܢ ܕܟܠܗ ܡܢ ܐܪܐ ܡܠܟܐ [1]ܠܟܝ ܘܠܗ
ܕܒܢܦܫܐ ܡܫܡܫ ܐܠܗܐ ܢܬܦܪܫ ܗ̄ ܢܦܬܚ ܦܫܝܛ. ܬܐܬܐ
ܡܬܒܬܠܝ ܗ̄ ܦܘܠܚܢܐ ܠܐܠܝܢ ܢܗܘܐ ܚܒܝܒ ܗ̄ ܢܦܬܟܪܐ
ܚܒܝܒ ܛܒܐ ܡܢ ܐܒܢܐ ܕܒܢܦܫܐ ܗ̄ ܒܡ̈ܠܐܟܐ ܐܦ ܒܐܪܐ ܗ̄
ܡܢ ܐܪ̈ܥܐ. ܗܘ ܠܝ ܠܡܬܠܐ ܗ̄ ܡܢܛܪ ܢܦܫ [2]ܒܬܚܝ ܡܫܡܫ ܘܛܝܬ[2]
ܕܡܘܢܝܢ ܢܘܟܪܝܐ ܗ̄ ܘܠܗ ܢܬܪܕܐ. ܘܠܐ ܬܬܠܝ ܒܫܠܝ ܟܐ.
[3]ܠܗܘܐ ܬܬܠܝܢ ܒܪܘܚ ܟܐ ܠܡܫܘܚܬܐ ܗ̄ ܕܢܘܪܐ ܒܡܫܝܚܘܬܗ ܡܠܟܐ
ܠܝ ܠܐ ܦܘܢ ܡܢ ܒܢ̈ܝܫܐ ܗ̄ ܫܦܝܪܐ ܠܫܠܡܬܟܠܝܢ ܢܘܗܪܐ
ܠܫܠܡܝܢ ܐܡܝܢ ܠܒܢ̈ܝ ܐܢܫܐ ܫܟ̈ܠܬܗܘܢ ܢܘܗܪܐ ܦܘܪ̈ܬܗܘܢ
ܡܫܠܟܝܢ ܢܘܗܪܐ ܡܫܪ̈ܚܝܢ ܚܙܝ ܦܪ̈ܙܘܦܗܘܢ ܐܝܟ
ܕܬܚܘܢ ܠܒܢ̈ܝ ܐܢܫܐ ܕܙܕܩܝܢ [4]ܒܝܘܡ ܕܝܢܐ ܘܦܠܝ ܢܘܪ ܢܘܗܪܐ
ܕܙܕܩܝܢ ܒܬܚܝ ܕܝܢܐ ܘܝܘܡ ܢܘܪ ܘܚܝܬܬ. ܐܝܟ ܕܠܐ ܬܬܚܝܐ
ܠܒܢ̈ܝ ܐܢܫܐ ܕܙܕܩܝܢ ܐܬܐ ܒܝܘܡ ܕܝܢܐ ܘܢܘܪ ܠܒܪ ܘܠܐ ܬܬܪܐ ܕܙܢܘܢ
ܒܝܘܡ ܢܘܪ. ܐܢܫܐ ܚܙܝ ܕܐܬܚܙܝܘ ܫܡܫܬܗܘܢ ܒܬܚܝ ܡܫܡܫ.
ܦܪ̈ܨܘܦܐ ܕܦܪ̈ܨܘܦܐ ܐܬܚܙܝܘ ܒܢܝܢܐ ܗ̄ ܒܢܝܢܐ ܐܪܐ ܐܟܣܢܝܘܬܐ
ܘܡܫܠܡ̈ܢܐ ܘܦܪ̈ܨܘܦܐ ܐܪܐ ܒܟܠܐ. ܠܐ ܐܝܟ ܡܫܝܚ ܠܬܚ̈ܘܝ ܡܢܢ

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[1] ܠܟܝ B [2] omit BC. [3] add ܠܐ BC [4] ܒܬܚܝ BC

ܒܦܬܚ ܦܡ . ܡܘܕܝܢܐ ܠܦܪܘܩܢ ܕܚܣ ܠܡܫܪܢܣܐ ܡܫܬܡܠܝܢ . ܗ̄ ܠܐ
ܬܪܝܢ . ܐܦܠܐ ܒܪܢܫ ܬܐܡܪܐ . ܗ̄ ܟܝ ܡܫܬܥܒܕ ܐܝܬ
ܘܡܫܡܫܢ ܐܝܬ ܠܗ . ܐܠܐ ܬܗܘܐ ܡܠܟܘܬܗ ܒܦܬܚ ܠܟܪ . ܡܕܡ
ܕܡܢ ܗܠܝܢ ܡܬܐܡܪ ܡܢ ܟܬܒܐ ܗܘ . ܗ̄ ܟܝ ܬܐܡܪܘܢ ܠܗܘ ܕܐܡܪ ܠܐ
ܘܠܗܘ ܕܠܐ ܐܝܟ . ܐܠܐ ܗܘ ܕܡܫܝܚܐ ܠܗ ܟܠܗ ܥܒܕ ܕܡܫܝܚܝܐ .
ܡܘܕܝܢܐ ܡܫܝܚܝܐ . ܐܦܠܐ ܠܗ ܐܦ ܐܚܪܢܐ . ܗ̄ ܡܬܐܡܪܐ ܕܒܪ ܙܒܢܐ
ܕܫܒܠܐ ܦܫܩ ܡܢ ܕܡܫܝܚܐ . ܐܘܦ ܗܘܐ ܕܐܡܪ . ܟܝ ܬܬܡܫܝܚܐ ܟܠܗ
ܦܩܪ ܕܫܒܠܐ . ܐܦܠܐ ܠܗ ܗܘ ܕܡܫܝܚܐ . ܘܐܡܪܝܢ ܕܦܬܐ ܕܡܫܝܚܐ ܟܐܡܪܐ
ܕܫܒܠܐ ܡܬܡܫܝܚܐ .[1] ܘܟܠܗ ܫܘܪܝܗ ܡܟܐܪܐ ܡܫܘܚܬܗ ܒܗܦܟܐ ܕܦܬܐ
ܕܫܒܠܐ ܕܟܐܡܪܐ ܡܫܝܚܐ ܒܫܢܝܐܬ ܡܬܡܫܝܚܐ[1] ܒܓܘܗ ܦܩܪ ܕܠܗܘ ܒܠܚܘܕ
ܠܚܫܐ ܕܗܘܐ ܠܡܫܝܚܐ . ܐܠܐ ܘܠܗܘ ܕܐܡܪ ܢܦ . ܡܢ ܕܓܒܐ ܕܒܪܘ ܫܡܝܐ
ܘܢܦܘܠ ܒܬܪܝܢ . ܗ̄ ܒܬܪܝܢܐ ܐܬܝܗ ܗܘ ܕܡܢ ܠܟܠ ܡܬܡܠܟܐ .
ܦܩܘܦ ܠܗ ܐܦ ܡܬܓܬܝܢ . ܗ̄ ܡܠܐܐ ܗܘ ܕܡܢ ܠܬܝܬ ܡܬܡܠܟܐ
ܘܡܫܟܚܐ ܒܬܓܠܝܬܗ . ܡܢ ܕܡܫܬܡܥ ܠܝ ܒܦܬܚ ܦܡ ܘܢܘܬ . ܡܘܕܝܢܐ ܕܝܕܥ
ܠܝ ܐܠܗܝܐ ܒܦܬܚ ܠܟܠ ܘܓܒܠܐ ܡܬܒܒܬܐ ܗ̄ ܒܦܬܓܪܐ . ܘܡܢ ܕܓܒܐ
ܕܐܦ ܡܢܝ ܠܐ ܬܬܠܥܘܗܝ ܒܪܘܚܝ ܒܗ ܘܢܦܘܩ ܠܡܢ . ܡܘܕܝܢܐ ܠܐ ܬܗܘܐ
ܐܦܫܪ. ܒܪܗ ܠܡܢ ܕܐܠܗ ܠܒܢܝ ܗ̄ ܒܐܢܐ ܕܡܬܢܝܘܬܐ . ܘܐܢ ܠܐ ܡܬܡܥ
ܡܠܦܐ ܗܘ ܠܥܠܠܐ ܐܡܪ ܦܘܠܘܣ . ܠܐܟܣܢܝܘܣ. ܢܝܫܐ ܦܫܝܛܐ
6 ܢܘܪܐ ܕܝܢ ܒܪܝܬܗܘܢ ܒܫܬܚ ܦܘܦ . ܡܘܕܝܢܐ ܒܡܫܪܢܝܘܬܗܘܢ .
ܠܐ ܬܦܪܐ ܘܪܟܐ[2] ܢܝܐ ܠܐ ܬܗܒܒ ܒܗܦܦܘܪܐ[2] ܦܪܡܝܢ . ܕܦܟܠܘ ܐܓܪܗܘܢ
ܗ̄ ܒܘܠܫܐ ܕܡܢ ܒܟܢܫܐ . ܠܐ ܬܕܒܢ ܫܡܠܝܢ ܗ̄ ܡܫܦܟܬܐ ܒܫܪܬܐ

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[1] omit ܘܟܠܗ...ܡܬܡܫܝܚܐ AEF [2] omit ܡܘܕܝܢܐ...ܒܗܦܦܘܪܐ EF

ܕܦܪܢܣ ܟܝܠܐ ܟܝ ܕܒܣܗ ܐܝܬ ܒܐܘܪܚܐ. ܗܳ ܒܡܠܟܘܬܐ ܗܘܐ.
ܒܗܝ ܕܒܡܠܟܘܬܐ ܕܫܬܝܢ ܠܐ ܡܬܕܪܝܢ ܐܢܫ. ܕܡܠܟܘܬܐ ܕܒܡܠܝܟܝܢ ܕܫܠܝܛܝܢ
ܠܒܢܝܐ ܗܳ ܠܐܠܗܐ ܘܒܢܝܐ ܕܫܠܝܛܝܢ ܠܓܪܒܝܐ ܒܦܬܚܝܢ ܝܗܒܠܐ
ܘܐܦܣ ܒܝܬ. ܕܘܝܐ ܠܡܫܡܫܢܐ ܗܳ ܠܡܠܐܟܐ ܘܠܦܠܐ ܒܝܬ
ܐܫܟܪܐ. ܕܘܝܐ ܒܝܬ ܕܐܬܪܘܬܐ. ܗܳ ܒܓܗܢܐ. ܕܠܐ ܠܦܘܩ ܡܢ
ܠܡܢ ܕܒܡܐ ܕܠܠܐ. ܗܳ ܗܘ ܕܒܡܐ ܠܗ ܡܦܩܢܐ ܕܡܢ ܓܗܢܐ
ܘܦܠܓܘܬܐ ܕܦܘܪܫܐ ܡܦܘܕܝܐ. ܐܡܪ ܗܘ ܕܐܡܪ ܡܪܢ ܠܟܠܗܘܢ.
ܠܐ ܐܦܫܪ ܕܒܡܐ ܕܐܬܒ ܠܝ ܡܢܘܐ ܕܐܡܪܬ. ܘܓܠܝܐ ܕܐܦܠܐ
ܒܬܪ ܟܝ ܦܘܪܩܢܗ. ܘܐܡܪ ܗܘ ܠܘܒ ܕܡܫܒܚܘܢ ܐܢܐ ܕܒܡܐ ܠܦܘܠܚܢܗ
ܕܡܠܟܘܬܐ. ܘܓܠܝܐ ܕܐܦ ܒܬܪܟܝ ܕܡܫܗܘܢ ܗܘܐ. ܕܠܠܐ ܕܘܝܐ
ܕܠܦܪܘܢ ܦܫܘܛܐ ܐܡܪܝܢܐ. ܗܳ ܕܠܠܐ ܦܘܝܐ ܕܝܬܗܘܐ ܠܘܒ ܕܒܪܘܐ.
ܐܡܪ ܕܒܢܝܐܗ ܒܫܡܝܢ ܝܗܒܠܐ ܡܬܒܒܬܐ. ܐܡܪ ܒܝܬ ܕܡܫܒܚܗ
ܡܫܝܚܐ ܕܘܝܐ ܡܢ ܒܪܘ ܝܗܪܗ ܒܠܒܗ. ܗܳ ܠܗ ܠܪܘܚܐ
ܒܢܝܐ ܡܫܝܚܐ. ܐܠܐ ܠܗܘ ܘܗܘ ܕܒܢܝܐ ܠܗ ܡܫܝܬܝܬ ܒܪ ܐܢܫܐ
ܠܡܓܕܘ ܦܪܘܣܢܝܬ. ܐܢܝܢ ܒܢܝܢ ܕܡܫܢܝܐ ܡܫܦܠܐ ܠܝ. ܗܳ
ܒܢܝܐ ܠܟܢܫܐ ܘܠܟܢܘܬܐ ܡܪܐ ܘܐܝܪܐ ܠܐܢܫܐ ܘܠܐܢܫܘܬܐ. ܣܓܝܗ
ܒܗܠܝܢ ܣܝܡ ܘܒܝܢ ܓܕܐ. ܕܘܝܐ ܐܦܝܗ ܒܪܝܢ ܦܐ ܘܒܘܒ ܘܦܪܝܗ
ܡܢܝܢ. ܗܳ ܦܫܘܛܝܢ ܢܘܝܬܗܘܢ ܡܫܬܪܝܐ ܕܬܠܐ ܠܗ ܠܗ ܒܬܒܐ
ܕܪܘܟܠܐ ܕܘܝܐ ܐܦܫܛܘܫܝܗܘܢ ܡܪܢܫܘܝܐ. ܘܡܢ ܦܘܪܫܢܐ
ܠܐ ܕܡܘܫܐ ܫܦܝܪ ܡܢܗܪ ܒܗܝ ܕܫܘܒܚܐ ܠܦܘܪܝܐ ܠܠܗܐ ܕܐܡܪ
ܕܡܫܘܚ ܝܗܒܐ ܠܐܒܘܗܝ ܘܠܐܡܗ ܘܒܢܘܗܝ ܠܐܬܬܗ. ܛܘܒܢܝܐܢ

ܡܫܘܕܥ ܢܒܝܐ ܗܢܐ ܕܐܡܪ: ܕܫܡܥܘ ܫܡܝܐ ܘܐܪܥܐ ܢܒܒܘܢ
ܐܘ ܐܬܘܬܐ ܚܕܐ ܡܢ ܕܡܘܫܐ ܠܦܪܥܘܢ. ܘܐܚܪܢܐ ܕܐܦܠܐ ܕܡܘܫܐ.
ܗܘܐ ܡܠܟܘܬܐ ܕܐܠܗܐ ܕܪܘܚܢܝܬ ܡܬܚܙܝܐ ܗܘܬ ܒܗ ܠܢܒ̈ܝܐܝܬ
ܡܬܒܪܝܐ ܘܟܠܐ ܠܗ ܚܙܝܢ ܕܢܟܘܠܐ. ܘܕܫܡܥܐ ܠܐ ܒܥܝܢܐ ܚܙܝܐ
ܡܢ ܗܘ ܕܥܒܕ ܡܕܒܪܢܐ ܠܦܪ̈ܘܩܐ ܗܘܐ. ܘܐܪܢܐ ܠܘܬܗ ܠܐ ܥܒܪܐ
ܐܠܐ ܡܬܚܙܝܐ ܒܠܒܗ ܩܕܝܫܐ ܠܐܠܗܘܬܗ. ܡܫܪܪ ܢܒܝܐ ܠܗܘ
ܠܚܘܪܪܗܘܢ ܕܐܦܘܩܡܐ. ܟܠܐ ܡܢ ܕܢܫܪܐ ܚܕ ܡܢ ܦܘܩܕ̈ܢܐ
ܗܠܝܢ ܐܟܘ̈ܬܐ ܗ ܠܗܘܢ ܕܢܗܘܐ ܕܝܕܥ ܡܢ ܗܘ ܕܢܦܘܠܐ ܘܠܗܘ
ܕܐܢܫ [1]ܕܢܒܘܐ ܡܢ ܗܘ ܕܢܣܒܘܪ. ܟܠܐ [2]ܐܢܫ ܕܢܒܥܐ ܘܠܗ ܗܢܐ
ܢܒܝܐ ܢܬܩܪܐ ܗ̄ ܡܫܡܠܝܐ ܒܬܐܘܪܝܐ ܘܒܦܪܟܣܝܣ. ܕܐܢ
ܠܐ ܒܐܬܪ̈ܝܢ ܒܐܘܪ̈ܚܬܗܘܢ. ܢܒܝܐ ܕܐܠܐ ܐܬܬܥܝܪ ܘܒܦܣܠܬܗܘܢ
ܡܢ ܕܦܫܝܐ ܘܦܪܝܫܐ ܗ̄ ܕܗܘ ܠܐ ܒܥܝܢ ܡܠܟܝܢ ܘܟܠܐ ܕܢܦܘܠܐ
ܡܫܝܚܐ ܗܘ ܠܢܒܝܐ ܗ ܕܢܦܠܐ. ܟܠܐ ܕܢܦܝܠ ܟܠܐ ܐܢܘܢ
ܐܝܟ ܒܝܢܝ ܦܘܦ. ܗ̄ ܡܫܡܠܝܬ ܡܢ ܐܒܬܐ ܐܘ ܣܟܡܐ ܐܘ
ܦܣܝܩܬܐ ܘܐܠܐ ܟܠܐ ܩ̈ܕܡܐ ܘܪܟ ܠܗܝ ܕܢܦ̈ܝܠ ܕܢܬܒܥܘܢ ܐܢܫ
ܦܣܠܘܢ. ܟܠܐ ܡ̈ܠܬܐ ܘܡܦܪܫܢܝܬܐ ܘܟܠܐ ܕܐܡܪ: ܠܐܢܘܢ ܢܒܝܐ
ܒܦܬܝ ܢܦܫ ܦܘܦ. ܗ̄ ܦܠܐ ܡܫܝܚܐ ܗܘ ܠܒܪܢܫܐ ܗ [3]ܕܢܒܝ
ܢܬܩܪܐ ܡܢ ܒܢܘܦܬܐ [4]ܘܟܠܐ ܕܐܡܪ: ܠܠܐ ܗ̄ ܦܬ̈ܐ ܘܣܟܠܐ
ܡܫܝܚܐ ܗܘ ܠܢܗܘܪܐ ܕܢܘܪܐ ܗ̄ ܢܒܐ ܒܩܢܝܐ ܡܫܡܫܢܐ ܘܠܐ
ܒܢܦܫܐ ܕܐܬܝܗ ܠܓܡܐ ܕܐܠܗܐ ܘܟܠܗܘܢ ܦܫܐ ܐܢ ܕܢܗܘܐ. ܗܘܝܬ
ܡܬܐܘܐ ܟܠܗ ܒܟܠܡܕܡ ܗ ܟܠܗ ܕܦܫܛ ܘܠܐ ܠܬܠܡܝܕܘܗܝ ܒܬܪ̈ܥܝܬܐ

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[1] ܕܢܒܘܪ BCF. [2] ܕܢܫ BC [3] omit BCDEF [4] add ܡܢ BC .

ܚܫܟܐ. ܘܠܐ ܩܕܘܡ ¹ܬܘܒ ܫܟܝܚܐ ܒܪ̈ܬ ܩܠܐ ܗܕܐ ܒܟܠܗ ܓܘܪ̈ܬ
ܟܬܒ. ܚܘܝܐ ܘܠܐ ²ܠܡܦܪܫ ܡܓܢܐ. ܘܬܬܕܝܫܢ ܒܩܘܫܝ ܠܘ ܐܚܪ̈ܢܝܬܐ
ܘܪܘܡ ܕܠܕ. ܠܐ ܡܫܒܚܐ ܕܠܛܫܐ ܡܕܝܢܬܐ ܒܚܕܐ ܠܘ ܘܫܠܝܢ
ܛܝܬ. ܢܘܢܐ ܒܬܪ̈ܝܢ ܠܘ ܘܒܬܝܢ ܛܝܬ. ܘܠܐ ܡܬܗܦܟܝܢ ܫܢܝܐ
ܘܡܫܡܫܝܢ ܠܚܝܬ ܗܕܐ ܒܠܘܫ ܠܘ ܡܩܒܒܬܐ. ܢܘܢܐ ܠܚܝܬ ܡܩܘܒܠܐ
ܠܗܘܐ ܠܚܝܬ ܕܪܗܐ ܗ̄ ܐܟܫܐ ܕܡܢܟܐ ܠܐ ܡܫܬܥܫܥܢ ܠܚܝܬ
ܒܠܐ. ܐܦܠܐ ܕܪܘܠܚܘܢ ܡܬܚܫܒܐ. ܗܟܝܠ ܢܗܘܐ ܕܪܟܝ ܢܗܘ
ܢܗܘܘܢ. ܐܠܐ ܠܡܚܝܪܘܢ ܒܚܬܝܢ ܠܘ ܡܢ ܐܡܪ ܢܩܕܡܘܢܝܢ
ܕܪܟܝ ܠܘ ܡܢ ܗܟܢ ܕܐܬܝܬ ܕܐܦܪܐ ܢܡܩܡܐ ܐܘ ܢܟܬܐ ܠܐ ܐܬܝܬ
ܕܐܦܪܐ ܐܠܐ ܕܐܦܠܐ. ܢܘܢܐ ܐܠܐ ܠܡܫܟܚܘܢ. ܗ̄ ܢܡܩܡܐ
ܐܡܪ ³ܠܐ ³ܠܡܬܒܥܐ. ܐܢܐ ܕܝܢ ܐܡܪ ܐܢܐ ܠܐ ܠܡܬܒܥܐ ܘܦܠܓܐ ܕܪܘܚܐ
ܢܬܡܪ ܦܓܪܝܢ ܡܢ ܩܝܡܐ ܘܡܟܠܗܘܢ ܕܝ ܠܗܕܐ ܪܘܚܐ ܠܗܕܐ ܩܝܡܐ ܘܠܐ
ܗܢܝ ܘܠܘܒ ܢܡܩܡܐ ܐܡܪ ܠܐ ܠܚܘܪ. ܐܢܐ ܕܝܢ ܐܡܪ ܐܢܐ ܕܠܐ
ܠܚܘܪ ܒܐܢܬܐ ܐܝܟ ܕܠܚܝܢܗ ⁴ܒܪܘܚܝ ܦܠܓܐ⁴. ܘܦܠܓܐ ܕܪܘܚܬܐ
ܦܘܢܐ ܡܢ ܦܘܪܐ. ܦܠܐ ⁵ܦܢܝ ܕܦܢܐ ܪܘܚܝ ܘܠܐ ܗܢܝ. ܘܠܘܒ
ܢܡܩܡܐ ܐܡܪ ܠܝ ܢܩܦܐ ܕܩܪܒܬܐ. ܘܐܢܐ ܐܡܪ ܐܢܐ ܠܝ ܕܠܗܘܢ
ܡܩܬܠܝܢ ܡܢ ܦܠܚܝܢ ܦܪܩܘܫܬܐ. ܘܡܕܝܢܐ ܕܗܠܝܢ ܦܢܝܢ ܐܡܬܪܐ ܐܝܟ
ܘܠܘ ܦܪܘܫܐ ܕܢܡܩܡܐ. ܐܡܠܝܢ ܦܢܝ ܐܡܪ ܐܢܐ ܠܟܘܢ ܗ̄
ܦܪܐ ܕܒܪܡܕܐ ܕܒܟܪܘܢ ܢܘܢܐ ܕܠܟܪܝ ܫܟܝܢܐ ܘܐܪܐ.
ܗ̄ ܐܚܐܠܐ ܕܫܦܝܢܐ ܘܐܪܐ ܠܐ ܡܓܢܐ ܕܒܟܪܘܢ ܐܦܠܐ ܢܩܘܕ
ܦܪܐ ܐܘ ܚܝܪ ܗܪܬܐ ܡܢ ܢܡܩܡܐ ܕܟܪ. ܘܠܗܘܐ ܢܬܦܢ ܢܩܦܪܗܬ

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1 omit BC 2 ܡܦܪܫ F 3 omit ADE 4 omit BC 5 omit BC

ܣܘܟܠܐ ܕܡܫܝܚܐ. ܦܫܝܛܬܐ. ܐܝܠܝܢ ܕܕܝܢ ܒܠܒܗܘܢ
ܗܿ ܕܝܢ ܒܢܦܫܗܘܢ ܕܗܘܘ ܢܗܝܪܝܢ ܠܐܠܗܐ. ܗܿ ܠܘ ܒܚܕ̈ܬܐ
ܕܦܓܪܐ. ܠܐ ܠܗܘ ܚܙܐ ܠܗ ܒܥܝ̈ܢܐ ܘܚܙܐ ܗܘ
ܠܐܠܗܐ ܠܡܚܙܐ ܐܡܪ. ܐܠܐ ܒܥܝܢܐ ܕܢܦܫܐ. ܦܫܝܛܐ. ܠܟܠܢ̈ܫ
ܦܠܚܐ. ܗܿ ܗܢܘܢ ܕܒܥܝܢ ܠܢܟܦܘܬܐ ܒܝܬ ܢܦܫܐ ܠܦܓܪܐ ܒܗܘܢ
ܕܢܘܚܐ ܡܢܗ ܕܒܬܐ ܠܦܓܪܐ ܓܝܪ. ܕܒܗܘܢ ܕܐܠܗܐ ܢܬܒܪܝܢ
ܗܿ ܒܦܫܝܛܘܬܐ ܘܠܗ ܒܚܝ̈ܐ. ܠܡܫܝܚܐ. ܐܝܠܝܢ ܕܐܬܦܪܫܘ ܡܛܠ
ܒܐܝܕܬܐ. ܗܿ ܡܛܠ ܦܘܪܫܐ ܕܗܝܡܢܘܬܐ ܐܝܟ ܗܕܐ ܕܒܨܘܪܬܐ.
ܠܡܫܡܫܐ. ܬܫܡܫܬܗܘܢ ܐܡܬܝ ܕܡܫܬܡܫܝܢ ܒܪܘܚܐ ܕܠܝ ܠܗܘܢ.
ܐܦ ܡܢ ܚܘܒܐ ܒܥܘܢܐ ܕܠܝ ܐܘܟܝܬ ܡܢܘܬܐ ܐܬܬܗܝܒ. ܗܿ ܒܝ
ܚܘܒܐ ܘܡܬܕܟܝܢܘܬܐ ܦܪܝܫ ܠܗܘܢ. ܟܠ ܡܛܠ ܟܐܦܐ. [1]ܗܿ ܢܒܝܘܬܐ
ܗܘ ܘܕܓܠܝܬ ܠܐ ܡܬܦܬܚܐ [2]ܐܠܐ ܡܠܬ ܦܬܐ ܗܘ. ܐܝܟ ܐܝܬܐ
ܠܡܐܡܪ: ܦܬܝܚ ܟܐܦܐ. ܘܐܡܬܝ ܦܬܝܚܐ ܟܐܦܐ. ܘܡܠܐ ܟܐܦܐ.
ܘܐܡܬܝ ܡܠܬܐ ܟܐܦܬܐ [3]ܡܬܦܬܚܐ ܒܝܕܥܬܐ. ܗܿ ܠܘ ܐܝܟ ܒܟܝ̈ܢ
ܟܐܦܬܐ ܕܦܬܝܚܢ ܚܙܝܐ ܟܐ̈ܦܬܐ ܕܡܬܦܬܚܢ ܒܠܥܘܕܝܗܘܢ ܐܝܬܝܗܝܢ.
ܒܚܘܪܐ. ܗܿܦܝܟ ܚܙܘ [4]ܘܪܘܙܘ ܕܐܬܚܝܒܘ ܚܘܬܡ ܟܐܦܬܐ ܟܠܗ
ܚܬܝܬ. ܗܕܐ ܒܚܘܪܐ. ܘܐܦ ܠܘ ܡܬܚܫܒܬ ܒܗܿܝ ܒܗ ܬܘܒܐ.
ܐܠܐ ܚܠܦ ܕܬܘܒܐ ܒܗ. ܘܐܢܫ̈ܐ ܒܬܘܒܐ ܗܘ ܕܐܘܣܦ ܠܗܘܐ
ܘܐܡܬܝ ܬܘܒܗܘܢ ܠܒܢܝ̈ܢ ܗܘܐ ܕܢܬܚܙܘܢ [5]ܡܬܡܠܠܝܢ ܠܡܚܝܢܐ
ܒܚܘܪܐ. ܐܢܘܢ ܕܝܢ ܕܡܠܠܐ ܬܒܥܘܗܝ. ܒܡܠܐ ܬܬܡܠܠܘܢ ܒܟܠܗ.
ܡܠܦܐ. ܗܿ ܕܬܬܡܠܠܘܢ. ܠܡܚܝܠ ܠܐ ܐܝܟܐ ܒܟܠܝ ܠܡܐ. ܗܿ ܠܐ

[1] add ܒܪܬܘܬܐ ܕܒܚܙܘܐ ܗܘܢܐ ܠܗ ܡܬܚܙܝܐ ܗܘ ܕܒܪܝܢܐ ܒܗܘܢ ܕܡܠܐ BC. [2] ܠܐ ܗܘ C. [3] ܡܬܦܬܚܢ F. [4] ܘܪܘܙ BD. [5] ܡܬܦܠܠܝܢ BC

ܛܒܗ ܝܘܢܝܐ ܘܐܠܐ ܫܟܝܢܘ ܒܟܠܗ ܣܘܪܐ ܘܡܪܟܒ ܠܗ ܒܒܬܝܢ.
ܣܘܦ ܟܠܗܘܢ ܐܝܠܝܢ ܕܟܢܫ ܟܢܫ ܕܟܒܕܝܢ ܝܘܢܝܐ ܕܒܟܫܐܝܬ
ܐܝܬ ܠܗܘܢ . ܒܒܘܪ̈ܗܢܐ ܡܫܝܠܛܐ ܝܘܢܝܐ ܡ̈ܫܬܒܐ ܘܪ̈ܘܚܢܐ ܘܒܪ:
ܐܓܪ̈ܐ ܝܘܢܝܐ ܘܠܡܬܕܢܘܢܝܢ ܘܠܡܫܬܗܪܢܝܢ . ܗ̄ ܗܠܟܝܢ ܓܪ̈ܐ:
ܒܡܫܠܡܢܘܬܗ ܕܣܗܪܐ ܢܦܠܝܢ ܘܐܚܝܕ ܕܒܣܡܐ ܒܐܓܪ̈ܐ ܡܕܢܚܝܢ
ܘܒܣܗܪܐ ܡܐܙܕܝܢ ܠܚܫܐ ܐܢ ܡܪܚܩ ܐܟܢ ܡܣܬܟܠܬܗܘܢ ܐܘ ܢܚܝܦ.
ܘܒܠܐ ܗܕܐ ܒܬ̈ܪ ܐܓܪ̈ܐ ܘܡܫܬܗܪ̈ܢܐ ܐܠܦܪܝܣ . ܡܢ ܒܓܠ ܠܐܘܡܝܢ ܒܣܪܐ
ܡܢ̈ܝܬܐ ܒܫܬܚ ܢܦܠ . ܗ̄ ܡܢ ܒܣܪ ܡܢ̈ܝܢ ܕܒܣܠܩܬܗܘܢ ܗܘܝܢ
ܕܦܪ̈ܕܝܢ ܗܘܘ ܠܡܓܠܒܐ ܀ ܙܢܝܢܐ ܠܠܒܬܐ . 5 ܟܕ ܚܙܐ ܕܝܢ ܝܫܘܥ
ܠܟܢܫ̈ܐ ܣܠܩ ܠܛܘܪܐ . ܗ̄ ܕܢܫܠܡ ܕܫܪܐ ܛܘܒ̈ܐ ܒܡܫܝܢ ܕܫܪܐ
ܫܘܦܪ̈ܐ ܕܒܫܝܫܝܢ ܐܬܚܘܝܘ . ܘܒܪ ܡܬܚ ܠܫܢܐ ܕܗܘܪ. ܠܗܘܐ ܠܠܒܣܪܐ
ܐܘܦ . ܦܪܡܝܐ . ܛܘܒܝܗܘܢ ܠܡܣܟܢܐ ܒܪܘܚ . ܗ̄ ܕܡܟܟܝܢ
ܠܡܣܟܢܐ ܒܘܬܪܐ ܕܒܘܪܐ ܘܠܐ ܩܢܝܢ . ܬܪܝܨܐ . ܠܐܒ̈ܠܐ ܗ̿ ܕܐܒܠܝܢ
ܒܠܐ ܡܛ̈ܠܗܘܢ ܕܗܢܘܢ ܢܬܒܝܐܘܢ . ܗ̿ ܢܬܒܣܡܘܢ . ܠܡܟܝ̈ܟܐ
ܠܡܟܝܟܐ ܗܘܢ ܕܟܕ ܡܬܬܪܝܢ ܒܓܪ̈ܐ ܕܝܢܝܢ ܗܘܢ ܠܗܘܢ
ܕܗܢܘܢ ܢܐܪܬܘܢ ܐܪܥܐ . ܗ̿ ܠܣܓܝܗ ܕܪܘܩܝܐ ܒܪܐ ܐܪܥܐ ܒܪ ܕܡܬܠܠܟܝܢ
ܐܝܟ̈ܐ ܒܣܝܡܬܐ . ܐܝܟ ܕܐܡܪ ܕܘܝܕ . ܗܝܡܢܬ ܕܐܚܙܐ ܛܒܬܗ ܕܡܪܝܐ
ܒܐܪܥܐ ܕܚ̈ܝܐ ܀ ܬܘܒܥܐ . ܠܐܝܠܝܢ ܕܟܦܢܝܢ ܘܨܗܝܢ . ܗ̿ ܠܟܐܢܘܬܐ
ܕܢܚ̈ܐ ܐܝܟ ܗܘ ܕܟܦܢܝܢ ܠܐ ܗܘܐ ܠܠܚܡܐ . ܐܠܐ ܠܡܫܡܥ[1] ܡܠܠܬܗ
ܕܐܠܗܐ . ܠܟܐܢܘܬܐ ܝܘܢܝܐ ܠܒܪܝܫܘܬܐ . ܗ̄ ܕܠܐ ܒ ܠܟܦܢܐ ܚܘܫܒܢ
ܒܠܚܘܕ ܠܟܦܢܐ ܕܠܚܡܐ . ܡܟܦܫܐ . ܠܡܪ̈ܚܡܢܐ . ܗ̄ ܕܡܪܚܡܝܢ

[1] F ܡܠܠܬܐ

ܗܝܡܢܘܬܐ ܐܝܟ ܗܘ ܕܟܬܒܐ ܡܢ ܝܘܢܝ ܡܟܝܠ ܡܕܡ ܛܒܐ ܠܡܫܗܘܐ .
ܘܐܝܠܝܢ ܕܢܬܒܥܘܢ ܒܐܪܥܐ ܘܒܦܠܠܐ ܝܘܡܐ ܘܒܦܠܝܬܐ ܕܡܘܬܐ
ܗ̄ ܒܦܘܩܕܢܗ ܕܫܝܬܐ. ܡܢ ܗܕܝܢ ܦܪܫ ܢܘܚ ܠܡܕܒܪܘ ܗ̄ ܡܢ
ܕܢܦܠ ܢܘܚܝ ܒܢܬ ܐܢܫ̈ܐ . ܡܢ ܩܕܡ ܠܐ ܐܒܪܐ. ܕܠܐ ܢܣܬܕܩ ܗܘܐ
ܟܡܐ ܡܢܘܗ ܠܗ ܘܡܢܘܗ ܠܢܘܚܝ. ܬܘܒܘ ܩܪܒܬ ܠܗ ܡܠܟܘܬܐ
ܕܡܦܢܐ . ܗ̄ ܒܪܬ ܦܠܐ ܕܫܠܝܚܐ ܗܘܬ ܡܢ ܢܘܚܝ ܦܪܫ ܡܠܟܝ ܦܪܫ.
ܢܝܙܐ ܘܬܒܥܐ ܘܢܘܪܐ ܐܠܐ ܒܣܘܣܐܝܬ. ܚܙܐ ܬܪܝܢ ܐܣܝ̈ܢ
ܦܝܠܝܦܘܣ ܕܐܬܩܪܝ ܒܐܦܐ ܝܘܡܐ ܗܘ ܦܪܘܣ ܘܐܝܕܪܘܣ ܐܒܘܗܝ .
ܗ̄ ܩܕܡ ܗܘܝ ܒܐܘܬ ܒܬܪ ܕܟܬܒ ܩܪܐ ܗܘܐ ܐܢܘܢ ܘܗܘܘ ܠܘܬܗ
ܝܘܡܐ ܚܕ ܐܝܟ ܕܐܡܪ ܢܘܚܝ. ܘܗܦܟ ܬܘܒ ܒܬܪ ܕܐܬܚܒܫ
ܡܡܫܒܢܐ ܩܪܐ ܐܢܘܢ ܘܗܘܘ ܠܘܬܗ ܐܡܚܝܢܬ. ܘܟܠܗܘܢ ܬܘܒ
ܩܪܝܬܐ ܐܚܪܬܐ ܐܡܪ ܒܗ ܫܠܘ. ܘܝܬܒ ܒܣܦܝܢܬܐ ܕܒܝܬ ܦܝܠܝܦܘܣ.
ܐܝܬܝܗܘܢ ܗܘܘ ܚܠܦ ܓܒܪ̈ܐ. [1] ܗ ܩܢ̈ܘܬܐ ܐܬܠܒܟܘ ܘܐܬܦܪܩܘ
ܐܝܟ ܢܟܣܘܒ ܘܡܠܘܫܐ ܘܕܒܪ ܒܗܘܢ ܕܟܬܒܐ ܕܢܟܝܐ ܘܒܝܬܐ ܡܕܒܪܝܢ
ܗܘܘ . ܒܚܪܬܐ ܕܝܢ ܓܒܪ̈ܐ ܒܗܘܢ ܕܠܐ ܡܬܚܣܢܐܝܬ ܠܟܠܠ ܕܡܬܦܢܝܢ
ܗܘܐ ܡܢ ܟܡܐ ܩ̈ܡܣܡܐ [2] ܐܬܦܪܘ ܕܢܬܠܚܡܘܢ. ܘܟܕ [3] ܟܒܪ ܡܢ
ܬܡܢ ܝܘܡܐ ܡܟܠܠ ܚܙܐ ܐܣܝ̈ܬܐ ܐܢ̈ܬܐ ܬܪܝܢ ܢܡܡܘܒ ܒܪ ܐܦܝܗ
ܘܢܘܚܝ ܐܡܘܗܝ ܗ̄ ܗܘ ܕܗܘܐ ܐܢܝܠܣܛܐ . ܘܠܗܘܢ ܕܝܢ ܒܗܕܐ
ܩܪܝܬܐ ܕܬܪ̈ܬܝܢ ܩܪܐ. ܕܡܬܩܪܝܢ ܒܦܬܚܐ ܡܕܡ ܡܓܝܪܬܗܘܢ. ܗ̄
ܕܡܦܩܝܢ ܠܗܘܢ ܘܡܚܝܬܝܢ ܠܬܘܒܬܗܘܢ. ܒܗܘ ܕܒܦܬܚ ܬܘ ܡܢ
ܬܘܒܢܐ ܠܗܘ ܕܡܢ ܦܘܪܢܐ ܡܬܬܘܡ ܡܫܘܕܥܐ. ܘܐܫܬܡܥ

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1 add ܒܟܬܘܢܬܐ B 2 ܐܬܦܪܝ ACDE 3 ܟܒܪܘ ACE

ܠܐ ܕܝܢ ܒܗ ܡܢ ܒܐ̈ܬܪܐ ܠܚܡܐ ܐܦܠܐ ܕܢܦܩܘܗ ܦܪܐ ܡܢ ܒܢ̈ܝܐ ܕܗܘܒܠܐ
ܕܠܐ ܢܕܥܢ ܡܢܕܡ ܒܦܘܩܕܢܐ. ܡܪܕܐ ܡܢܗ ܕܡܫܝܚܐ. ܒܬܪܟ
ܐܝܟ ܕܠܡܐܠܦܘܬܗܘܢ ܢܗܘܐ ܠܠܫܢ ܢܘܟܪܝܐ ܡܬܬܠܡܢ. ܗ̄ ܒܡܐܡܪܐ
ܕܬܦܫܝܢ ܕܕܘܡ. ܐܡܪ ܠܗ ܢܦܘܠ. ܬܘܒ ܒܬܪܟ ܕܠܐ ܬܣܒܐ ܠܡܫܪܝܐ
ܠܟܠܗܘܢ ܗ̄ ܐܝܟ ܗܘܘ ܕܢܥܒܕܘܢ ܒܡܕܒܪܐ ܘܐܙܠ ܡܬܠܡܕܢܐ
ܠܐ ܐܦܬܘܢ ܠܡܠܟܐ. ܬܘܒ ܕܒܪܗ ܐܒܠܡܪܝܐ ܠܛܘܪܐ ܕܫܝܢ ܪܡܐ
ܡܘܬܐ ܕܫܝܢ ܪܡܐ. ܗ̄ ܒܪܐ ܗܘܐ ܠܬܠܬܐ ܒܪܫܡܬ ܒܥܒܕܐ ܢܥܒܕܘܗ.
¹ ܘܢܘܚܗ ܡܠܟܘ̈ܬܐ ² ܕܟܠܡܕܡ ܘܩܘܒܠܗܘܢ. ܗ̄ ܒܡܬܚܫܒܢܘܬܐ ܘܟܠܗ
ܒܫܪܪܐ. ܒܪ ܟܠܗ ܬܘܒ ܓܘܪܐ ܕܗܟܢܢ ܒܟܠܗܘܢ ܡܢܗ ܢܬܢܬܚܝܢ. ܗܕܝܢ
ܐܡܪ ܠܗ ܢܦܘܠ ܐܠܐ ܠܝ ܫܘܬܐ ܢܘܟܪܝܐ ܐܠܐ ܠܝ ܠܒܫܬܪܝܢ. ܒ ܓ ܐܢܐ. ܗ̄
ܒܬܪ ܕܐܦܬܠܡܕܘ ܕܢܗܘܘܢ ܐܝܟ ܒܗ ܘܫܘܒܚܗ. ܒܬܪܟ ܐܝܟ ܕܠܡܦܪܢܐ
ܠܟܠܗܘܢ ܬܫܡܠܝܢ ܗ̄ ܚܕ ܡܢ ܒܫܪܐ ³ ܒܩܘܪܒܐ. ܘܗܘܐ ܡܠܐܟܐ ܦܪܩܗ
ܘܡܫܡܫܝܢ ܗܘܘ ܠܗ. ܗ̄ ܒܪ ܦܪܘܦ ܡܢܗ ܒܥܠܐ ܒܣܘܟܠܗܘܢ ܡܠܐ̈ܟܐ
ܟܠ ܐܦܝ̈ ܐܝܟܘܬܗ. ܘܐܒܪܐ ܕܦܪܒܗ ܕܫܬܝܐ ܒܫܡ ܐܝܡܪ ܐܬܪܟܢ
ܒܪܘܚܐ ܠܡܫܡܫܐ ܘܐܒܬܒܢ ܟܠܗܘܢ. ܗܒܢܐ ܐܦ ܐܝܟܘܬܗ ܕܡܪܢ
ܐܬܪܟܢ ܠܫܠܝܚܐ ܒܟܠܒܬܐ. ܐܦ. ܗܘ ܡܢ ܐܝܟ ܠܐ ܠܗܘܢ. ܘܠܡܦܐ
ܠܒܪܐ ܕܢܚܡܬ ܦܘܩܚܐ ܠܬܠܬܝܐ ܬܚܩܘܗ ܘܚܝܬܬ ܒܗܘܢ ܕܬܪ̈ܝܗܘܢ
ܕܪ̈ܐ ܕܠܚܡܐ ܒܒܬ ⁴ ܘܕܢܘܘܢ ܡܠܟܘ̈ܬܐ ܒܡܕܒܪܐ ܗܘܘ. ܘܗܘܘ ܕܒܒܐ
ܕܗܘܒܠܐ ܒܡܕܝܢܬܐ. ܒܪ ܦܡܠܟ ܕܝܢ ܢܦܩܘܟ ܕܢܘܚܢ ܐܦܬܠܡܕ
ܒܪܫܝܢ ܠܡܪܝ ܗ̄ ܠܒܢܬ ܐܦܫܪܐ ܡܢ ܗܘܪܕܝܣ ܦܢܝ ܠܝܠܒܬܐ. ܗ̄ ܡܠܟ
ܠܝ ܕܠܐ ܢܦܘܡ ܠܡܦܩܠܐ ܒܢܫܐ. ܘܦܩܕܗ ܠܫܝܪܬ ܕܡܬܠܠ ܠܐ

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1 add ܟܠܗܘܢ B   2 ܕܐܪܟܐ B   3 omit F   4 ܘܕܢܘܘܗܝ A

ܘܒܩܠܐ ܕܡܢ ܫܡܝܐ [1]ܗܘܐ ܫܪܝ ܠܡܢܚܡ ܒܗ ܚܛܝܐ
ܠܡܢܚܝܘܬܗ . ܕܥܢܚܐ ܡܢ ܐܟܠܩܪܨܐ ܡܘܢܝܐ ܡܢ ܡܪ̈ܡܚܢܐ ܒܦܬܚ
ܪܢܫ . ܗ̄ ܡܪ̈ܙܐ ܒܡܚܪ̈ܬܐ ܐܢܘܢ. ܘܡܐܟܠܩܪܨܐ ܠܗܘܢ ܕܥܒܕܐ ܐܢܫ
ܚܒܠܘܬܐ ܕܐܢܚܝܢ ܡܫܩܘܕܢ . ܘܡܪܚܡܢܐ ܗܘ ܕܪܘܚܐ ܡܪܚܡܢܐ ܐܝܟ ܕܐܦ
ܗܘܢܐ ܚܒܝܪ ܗܘ ܒܝܫܐ ܟܕ ܐܡܪ ܠܒܪܐ ܕܐܠܗܐ ܕܒܒܝ ܠܟܐ ܡܢܗ
ܕܢܗܘܢ ܗܠܝܢ ܟܐ̈ܦܐ ܠܚܡܐ ܐܢ ܫܒܩ ܠܒܝ ܒܪܗ ܐܢܬ ܐܝܟ ܕܐܡܪ
ܐܢܐ ܘܐܠܐ ܐܙܕܗܪܝ ܒܝ. ܐܡܪܬ ܕܝܢ ܡܘܕܝܢܐ ܠܐܡܪܝܬܐ ܒܗܝ . ܗ̄ ܠܫܘܪܪ
ܐܢܫܘܬܗ . ܟܠܐ ܡܫܘܫܐ ܕܝܢ ܘܐܠܗܐ ܟܕ ܙܡܢܗ ܐܩܕܡܝ ܠܐ
ܐܡܪܐ ܕܒܥܘ ܟܕܠܐ ܐܢܫ ܐܠܗܝ ܠܟܠܗܘܢ ܕܠܗ ܒܝ̈ܫܬܐ ܐܢܘܢ.
ܠܐ ܕܢܦܩ ܐܙܕܗܪܘܢ ܐܝܟ ܡܫܘܫܐ ܕܠܐ ܕܢܘܢ ܗܘܐ ܚܛܝܐ ܘܠܐ ܢܬܒܥܫ
ܘܢܕܢ ܚܒܝܒܘܬܗ . ܟܬܝܒ ܕܠܐ ܗܘܐ ܒܠܚܡܐ ܒܠܚܘܕ ܚܝܐ ܒܪܢܫܐ
ܐܠܐ ܒܟܠ ܡܠܐ ܡܘܢܝܐ ܡܠܠܬܐ ܕܒܚܫܐ ܡܢ ܡܘܢܝܐ ܒܚܝ ܫܘܒܚܗ
ܕܐܠܗܐ ܗ̄ ܒܫܪܪܐ ܕܒܗ̈ܢܐ ܐܘܟܝܬ ܕܬܠܬܐ ܕܐܘܪܚܬܐ ܒܬܒܥܫ ܬܪܘ
ܫܘܦܪ̈ܝܗ ܘܫܡܗ ܕܒܪܢܫܐ ܕܒܢܝ ܐܢܘܢ ܢܝܚܐ . ܘܒܬܢܝܢ ܢܡܘܣܐ
ܐܡܪ . ܘܐܘܒܠܡܝ ܡܕܝܢܐ ܕܠܐ ܢܕܥ ܘܠܐ ܢܕܥܘܢ ܐܚܘ̈ܗܝ ܕܢܚܘܢ
ܕܠܐ ܗܘܐ ܒܠܚܡܐ ܒܠܚܘܕ ܚܝܐ ܒܪܢܫܐ ܐܠܐ ܒܟܠ ܡܠܐ ܡܕܡ ܕܡܫܟܚ
ܦܘܡܗ ܕܡܪܝܐ ܚܝܐ ܐܢܫܐ . ܗܝܕܝܢ ܕܒܪܗ ܐܟܠܩܪܨܐ ܠܡܕܝܢܬܐ
ܩܘܕܫܐ ܒܐܘܦܫ ܫܡܝ . ܡܘܢܐ ܠܡܕܝܢܬܐ ܩܕܝܫܬܐ . ܗ̄ ܠܐܘܪܫܠܡ .
ܠܗ ܒܩܛܪܐ ܐܠܐ ܦܘܩܕܢܗ ܟܠܐ ܒܪ ܕܒܨܐ ܗܘܐ . ܕܚܫܒ ܗܘܐ
ܒܝܫܐ ܕܐܒܐ ܠܗ ܡܬܥܝܒ ܗܘܐ ܘܡܒܗܬ ܠܗ . ܘܟܕ ܚܙܐ ܡܪܡܕܢܐ
ܕܚܟܡܬ ܒܪܘܙܐ ܠܐ ܐܬܚܙܝ ܚܝܠܗ . ܒܪܐ ܠܐܢܕܐ ܕܚܟܡܬ ܦܘܫܩܐ ܫܪܝ .

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[1] omit EF

ܗ ܒܬܪ ܕܐܦܩܠܐ ܢܡܘܣܐ ܟܢܝܢܐ ܘܟܬܒܢܐ. ܐܦܪܐ ܒܢܡܘܣܐ ܫܘܒܬܢܐ
ܕܐܘܪܫܠܡ. ܐܬܦܬܚܘ ܒܫܠܝ ܗܐ ܠܗ ܫܡ̈ܝܐ ܘܚܙܐ ܪܘܚܐ ܕܐܠܗܐ.
ܗ̄ ܡܬܝ ܘܡܪܩܘܣ ܘܝܘܚܢܢ ܡܛܠ ܝܘܚܢܢ ܡܥܡܕܢܐ ܒܠܚܘܕ
ܐܡܪܝܢ ܕܚܙܐ ܠܪܘܚܐ. ܘܠܘܩܐ ܕܐܬܦܬܚܘ ܠܗ ܫܡ̈ܝܐ ܘܢܚܬ ܪܘܚܐ
ܡܢ ܒܬܪ ܕܥܡܕ ܒܗ ܡܓܠܐ ܗܘܐ ܐܡܪ. ܘܕܚܙܐ ܐܘ ܕܚܙܘ ܠܐ ܐܕܥ.
ܘܦܪܫܐ ܐܘܣܝܒܝܣ ܐܡܪ ܕܒܠܗ ܒܒܫܐ ܢܚܙܘ ܠܪܘܚܐ ܒܗܘܢ ܕܝܢ ܡܢ
ܟܠܐ ܕܦܩܕܘ ܠܐ ܐܦܝܣܘ ܕܢܚܙܘܢ ܡܢܗ ܗܘ ܕܡܫܬܡܗ. ܐܝܬ
ܠܟܠܗܘܢ ܪܘܚܐ ܘܡܢܘܬܗ ܠܗܘܢ. ܕܢܚܬ ܐܝܟ ܝܘܢܐ ܘܐܬܬ ܠܟܠܗܘܢ
ܗ̄ ܝܘܢܐ ܢܚܬܬ ܡܢ ܥܠܘܗܝ ܦܪܚܬܐ ܕܢܚܫܐ ܗܘܬ ܘܡܫܢܝܐ ܘܟܡܪܐ
ܐܢ ܡܬܢܣܒܝܢ ܦܪ̈ܨܘܦܗ. ܐܦ ܡܓܕܐ ܕܠܒܪܘܣܝ ܡܢ ܕܘܡܪܐ ܕܟܬܒ
ܒܟܬ̈ܒܐ ܠܐ ܒܪܗܐ. ܘܡܦܪܘܫܢܘ ܐܡܪܝܢ ܕܐܒܗܬܐ ܕܡܥܬܪ ܒܪܢܫܐ ܡܢ
ܝܘܢܐ. ܗܟܢܐ ܘܒܪܐ ܡܥܬܪ ܡܢ ܪܘܚܐ. ܘܠܗܘܢ ܕܝܢ ܡܟܣܘ ܘܦܪܫܐ
ܢܝܢܝܘܩܘܣ ܐܡܪ. ܘܗܕܐ ܗܘ ܠܝ ܡܢܝ ܕܠܡܠܟܘܬܐ ܕܦܫܝܛܐ ܠܦܘܬ
ܒܐܦܬ ܕܒܟܬܒܐ ܕܢܚܙܘܠܐ ܡܬܕܡܟܐ. ܘܟܠܠ ܡܢ ܪܘܒܬܗ ܕܝܫܘܥ
¹ܬܪܡܪܡ ܠܗܘ ܡܣܬܟܠܢܐ ܒܐܡܬ ܠܡܫܢܐ ܒܗܘܢ ܕܪܘܚܢܐ ܗܘ
ܕܡܥܬܪ ܡܢ ܡܢ ܕܗܘܐ ܒܦܝܪܢܐ ܬܘܪܐ. 4. ¹ܗܘܝܢ ܢܦܩ ܐܬܥܕܪ ܢܘܚܢܐ
ܐܫܬܠܡ ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܠܡܕܒܪܐ. ܗ̄ ܠܘ ܡܢܝܐ ܕܡܒܝܢ ܢܦܩ
ܠܡܕܒܪܐ ܒܗܘܢ ܕܒܬܪ ܬܠܬܐ ܝܘܡ̈ܝܢ ܕܡܫܘܪܬܐ ܕܦܘܢܚܐ ܫܡ̈ܝܐ
ܠܫܡ̈ܝܐ ܫܡܥ ܒܩܠܐ ܐܝܟ ܕܐܬܒ ܢܘܚܝ. ܒܝܘܡ ܗܘ ܕܗܘܝܢ
ܠܗܘ ܕܒܬܪ ܕܐܬܓܠܝ ܦܘܩܕܢܗ ܟܠܝܠܐ ܢܘܪܢܝܐ ܒܪܘܚܐ ܕܚܝܠܬܐ ܠܟܠܗܘܢ

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1 omit EF

ܕܬܝܕ ܠܡܗܘܐ ܡܢ ܐܣܦܣܝܢܘܣ. ܘܠܐ ܬܣܒܪ̈ܘܝ ܡܦܬܚ ܬܘ
ܢܫܬܘܕܥܘ ܒܪܘܓܙܐ ܕܐܢܐ ܐܝܬ ܠܝ ܐܒܪ̈ܗܡ ܗ̄ ܐܢ ܕܘܒܪ̈ܐ ܛܒ̈ܐ ܠܐ
ܬܘܩܒܝ. ܐܝܣܝܢܘܬ ܢܫܗܐ ܠܐ ܡܘܬܪ̈ܐ ܠܟܘܢ ܐܝܟ ܕܐܡܪ ܢܒܝܐ . ܗ ܐܝܟ
ܒܩܘ̈ܦܝܐ ܐܝܬܘܗܝ ܠܗ ܒܢ̈ܝܗ ܝܫܪܐܝܠ. ܡܫܒܚ ܠܐܠܗܐ ܡܢ ܗܠܝܢ
ܒܐܦ̈ܐ ܗ̄ ܡܢ ܒܫܡܐ ܕܫܡܐ ܠܡܫܡܫܘ ܒܢ̈ܝܐ ܠܐܒ̈ܗܘܗܝ ܗ̄ ܕܕܡܟܝܢ
ܕܒ̈ܝܗܘܢ ܠܟܠܒܪ̈ܗܘܢ . ܗܐ ܓܝܪ ¹ܢܓܪܐ ܒܪܘܡܝ ܓܡܠܐ . ܢܫܬܘܕܥܘ
ܒܩܘܦܢܐ. ܗ̄ ܡܫܡܫ ܒܪܢܫܐ. ܐܢܐ ܡܫܡܫ ܐܢܐ ܠܟܘܢ ܒܩܘ̈ܫܬܐ ܠܬܝܢܒܘܬܐ
ܗ̄ ܡܫܡܫ̇ ܐܢܐ ܠܟܘܢ ܕܬܫܒܚܘܢ ܡܘܗܒܬܐ ܕܪܘܚܐ ܡܢ ܗܘ ܕܫܠܚ
ܐܬܐ. ܗܘ ܡܫܡܫ ܠܟܘܢ ܒܪܘܚܐ ܕܩܘܕܫܐ ܡܘܗܒܐ ܦܫܝܛܐ ܘܡܒܘܥܐ ܗ̄
ܘܡܫܠܡܬܐ ܠܐܠܗܬܐ. ܐܝܟ ܗܘ ܕܐܡܪ ܢܒܝܐ. ܗܘܬ ܠܗ ܡܠܬܗ ܕܐܠܗܐ
ܒܠܒܗ ܐܝܟ ܢܘܪܐ ܕܝܩܕܐ. ܗܘ ܕܪܘܦܐ ܒܫܒܝܚ ܪܝܫ. ܗ̄ ܠܒܪ̈ܘܬܗ
ܡܢ ܪܘܚܐ. ܘܡܫܒܚܐ ܡܘܗܒܐ ܘܐܝܒܐ ܐܘܪ̈ܗܘܢ ܗ̄ ܠܒܣ̈ܝܡܬܐ ܕܒܢ̈ܝܢܫܐ
ܕܡܬܡܠܟܝܢ ܠܗ ܡܘܗܒܐ ܐܪܙܗ ܡܢܝܢܬ. ܘܡܬܝܩܐ ܗ̄ ܘܐܕܘܟܐ ܒܗܘܦ
ܒܐܘܦ ܒܗ. ܡܘܗܒܐ ܕܒܢܦ ܠܐܘܪ̈ܗܘܢ ܗ̄ ܠܐܘܪ̈ܗܘܢ ܕܒܗܬ ܐܒܗܘܢ
ܘܬܒܝܐ ܗ̄ ܠܒ̈ܢܝܐ ܡܘܡܐ ܗ̄ ܒܐܚܐ . ܗܡܢ ܐܠܐ ܢܫܡܥ ܡܢ
ܐܠܗܐ ܗ̄ ܒܢܘܪܐ ܕܒܐܠܗܐ ܕܡܪ ܗܘܐ ܕܒܡܐ ܠܗܘܢ ܘܒܢܐ
ܕܗܘܐ ܒܢ ܠܠܬܝܢ ܦܘܬܝ ܦܪܝܫ ܠܡܒܪܘ. ²ܦܣܩܘ ܗܘܦܐ
ܗ ܠܗ ܗܘܦܐ ܐܠܐ ܒܬܪ ܐܝܢܐ ܡܬܓܠܝܐ ܪܒܘܬܗ .
ܗܘܢܐ ܓܝܪ ܡܠܐ ܠܝ ܕܒܡܠܐ ܒܠܗ ܒܐܝܬܘܬܐ ܡܘܗܒܐ ܘܐܝܩܪܘܬܐ.

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[1] add ܩܝܘܡ EF [2] ܦܣܩܘܘ ACDE

ܝܘܚܢܢ ܩܕܡܝܬ ܐܕܢܚܗ. ܡܛܠ ܐܘܪܚܗ ܕܡܪܢܐ ܗ ܒܦܫܝܛܘܬܗܘܢ
ܘܐܦܘ ܝܘܢܐ ܠܡܪܝܐ ܟܕ[1] ܠܡܥܡܕܘܗܝ. ܗܘ ܕܝܢ ܝܘܚܢܢ
ܐܬܘܗܝ ܗܘܐ ܠܒܘܣܗ ܡܢ ܫܡܝܐ ܕܢܚܬܐ ܝܘܢܐ ܕܢܫܪܐ ܢܚܬܬ
ܗ̄ ܒܟܠܠܐ ܢܒܝܐ ܕܝܘܕ ܫܡܥ ܗܘܐ ܡܬܕܡܪܐ ܡܛܠ ܕܚܣܝܐ
ܘܪܘܚܐ ܕܥܠܘܗ ܕܟܠܠܐ ܐܠܐ. ܘܐܫܬܪܝ ܒܪܟܝ ܟܠܗ ܢܫܬܘܕܥ ܒܬܚܝܐ.
ܚܙܐ ܝܘܢܐ ܙܥܘܪ ܕܫܒܥܐ ܟܠܠ ܚܙܘܗܝ ܝܘܢܐ ܟܠܠ ܒܫܘܬܗ.
ܗ̄ ܒܗܘܡܢܐ ܕܫܡܥܐ ܕܟܠܠܐ. ܘܡܬܒܘܠܬܗ ܡܫܩܝܐ ܘܕܒܫܐ ܕܒܪܐ
ܒܬܚܝ ܒܢܬ. ܝܘܢܐ ܕܕܒܪܐ ܒܡܠܟ ܒܢܬ. ܗ̄ ܐܢܫܝܢ ܐܡܪܝܢ ܕܒܒܪܝܐ
ܘܫܘܥܐ ܢܟܠܐ ܡܪܐ ܡܫܩܝܐ ܘܥܒܕܐ ܬܫܪܘܢ ܢܠܒܐ ܘܕܒܫܐ ܒܬܢܒ.
ܒ ܚܙܐ ܕܝܢ ܫܘܕܐܐ ܡܢ ܒܬܪܫܐ ܗ ܕܢܬܐ ܕܝܥܩܘܒ ܠܐܢܝܢ ܒܥܒܬܐ
ܘܡܬܚܫܪܝܢ ܡܬܒܠܬܗܘܢ ܘܡܬܒܥܝܢ ܡܫܩܝܬܐ ܘܒܚܫܘܬܐ ܐܬܝܢܘܬܐ ܕܠܟܝܢ
ܟܠܠ ܝܘܬܝܘܢ ܡܬܦܪܫܝܢ ܡܢ ܙܕܘܩܐ ܗ̄ ܡܢ ܒܗܘܢܐ ܕܫܦܠܗ
ܙܕܘܩ ܡܬܡܪܝܢ ܒܦܪܝܢ ܒܡܠܐܟܐ ܘܒܫܡܫܬܐ ܘܫܦܝܪܐ ܐܝܟ. ܡܠܟܐ
ܝܘܢܐ ܡܠܟܐ ܫܘܝܢܐܬ ܕܐܒܪܬܐ. ܒܗܘܢ ܕܒܥܠܐܝܬ ܡܪܒܘ ܠܠܘܗ
[2]ܒܚܝܢ ܐܝܟ. ܘܡܛܠܠ [3]ܕܢܒܝܐ ܐܒܗܐ ܡܬܠܘ ܘܠܐܘܪܫܠܡ ܐܡܗܘܢ
ܒܫܬܗܘܢ ܐܚܪܘ ܒܠܠܟܐ ܕܐܒܪܬܐ ܕܡܠܟ ܐܝܟ. ܡܬܐܡܪܐ ܕܒܫܒܬܐ
ܕܐܒܪܬܐ ܒܪ ܡܢ ܒܫܡܐ ܡܫܒܠܠ ܙܢܐ. ܒܫܡܐ ܠܒܝܬܗ ܕܕܒܪܐ ܘܡܐܠ.
ܘܒ ܡܠܟܐ ܡܛܠܠ ܕܠܘܬ ܠܒܝܬܗ ܡܒܫܢܐ ܙܢܝ ܒܬܝܗ ܒܪܫܗ
ܘܕܒܝܢ ܘܡܠܬܐ ܐܦ ܗܝ ܘܗܒܢܐ ܡܠܟܝ ܐܒܪܐ ܠܐܒܗܘܢ ܘܠܐܡܗܘܢ
ܡܛܠܝܢ ܒܡܠܟܘܬܗܘܢ. ܡܠܘ ܡܘܢܗܘܢ ܝܘܢܐ ܡܘܢ ܠܟܘܢ ܠܡܠܟܘܬ
ܡܢ ܙܘܓܐ ܕܐܠܐ. ܝܘܢܐ ܕܬܒܥ. ܗ̄ ܡܢ ܡܘܪܒܐ ܕܐܘܪܫܠܡ

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[1] ܘܟܕ BEF [2] ܡܚܡܣ ACDE [3] ܕܢܒܝܐ B

ܟܠܗܝܢ ܐܡܗܬܐ ܕܒ̈ܢܝ ܝܣܪܐܝܠ ܕܗܘܝܢ ܢܗܘܐ ܠܗ ܠܡܫܬܡܥܬܐ. ܘܠܐ ܨܒܝܐ ܠܡܬܒܝܐܘ ܡܛܠ ܕܠܐ ܐܝܬܝܗܘܢ ܗ̄ ܠܐ ܠܘܬ ܡܬܚܡܝܢ ܠܫܡܝܐ. ܨܡܚܐ ܠܐܪܥܐ. ܟܕ ܡܝܬ ܕܝܢ ܗܘܪܘܕܝܣ ܗ̄ ܡܣܩܣܘܣ ܒܬܪ ܡܠܟܘܬܗ ܕܫܢܐ ܘܩܛܠ ܠܐܢܬܠܗ ܘܡܠܟܘ̈ܗܝ ܘܐܬܢܟܣ ܗܢܘ ܘܡܝܬ. ܟܕ ܕܝܢ ܫܡܥ ܕܐܪܟܠܐܘܣ ܗܘܐ ܡܠܟܐ ܡܘܬܐ ܡܬܡܠܟ ܒܬܪܗ ܠܟܠ ܒܗܘܢ. ܐܝܟ ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܒܢܒܝܐ ܡܘܬܐ ܒܪܡ ܢܩ̈ܫܐ ܗܝܡܢܘܬ. ܕܢܨܪܝܐ ܢܬܩܪܐ ܗ̄ [1]ܕܝܢ ܡܢ ܢܒܝܐ ܕܠܐ ܡܠܐ ܡܢ ܡܫܠܡܢܘܬܐ ܐܘ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܡܒܝܢܗ ܡܠܬܗ ܘܡܪܝ ܐܦܪܝܡ ܐܡܪ ܕܝܘܢܝܐ ܐܘܟܝܬ ܢܘܗܪܐ ܢܘܨܪ ܡܬܩܪܐ ܒܣܘܪܝܝܬ. ܒܝܘܢܝ ܗܝ ܕܗܝ ܢܨܘܪܬܐ ܗܝ ܕܡܬܦܫܩ ܝܘܢܝܐ ܡܢ ܒܪܗ ܕܐܡܫܚ ܐܬܡܢܗ. ܘܡܢ ܗܘܪܐ ܗܘ ܕܝܘܢܝܐ ܢܘܗܪܐ ܡܬܩܪܐ ܕܗܘ ܝܘܢܝܐ ܢܘܗܪܐ ܡܫܝܚܐ. 3 ܒܗܘܢ ܕܝܢ ܒܫܢ̈ܝܬܐ ܗܢܘܢ ܐܬܐ ܢܘܡܝܢ ܡܫܡܫܢܝܬܐ ܗ̄ ܠܗ ܒܫܢܬܐ ܕܗܘܝܢ ܫܒܥ ܡܢ ܡܬܘܪܝܢ ܐܡܪ ܒܗܘܢ ܕܝܢ ܢܣܒܗ ܩܕܡܝܢ ܗܘܐ ܗܝܕܝܢ. ܟܕ ܠܬ̈ܚܡܝܢ ܝܕܥ ܢܦܩ ܠܗ ܘܐܬܐ ܠܗ ܗܘ ܒܐܬܪ. ܐܠܐ ܠܟܠܗܘܢ ܡܬܝܐ ܕܒܫܢܝܢ ܘܡܫܬܥܐ ܩܕܡܝܢ ܕܫܡܥ ܒܝܘܪܢ ܒܬܪ ܕܐܬܐ ܡܢ ܡܨܪܝܢ ܩܪܐ ܡܩ̈ܛܠܬܐ ܗܢܘܢ. ܡܛܠ ܕܝܢ ܠܬܚܡܝܢ ܢܫܡܥ ܡܢ ܢܘܡܝܢ [2]ܡܫܡܫܢܝܬܐ . ܗ̄ ܡܢ ܡܕܝܢܬܐ ܕܐܢܫ̈ܐ ܕܗܘܝܢ ܒܢ̈ܝܐ ܟܕ ܕܐܬܦܪܩܬܗ ܐܚܘܗ ܡܢ ܩܪܡ ܡܪܒܝܢܘܗ ܕܗܪܘܕܝܣ . ܘܡܕܒܪ ܗܘܐ ܒܣܘܪܝܐ ܒܦܘܣܩܢܐ ܒܝܬ . ܡܘܬܐ ܒܡܕܝܢܬܐ ܕܗܘܘ ܬܘܒ ܩܪܝܬ ܠܗ ܡܠܟܘܬܐ ܕܫܠܝܐ ܗ̄ ܡܒܪܬܗ ܕܡܚܣܢܐ ܕܠܡܫܡܫܐ ܡܫܠܡܢܐ . ܘܠܗܕܐ ܒܪܬ ܩܠܐ ܕܡܫܠܡܢܘܬ ܣܡܝܐ ܗܘܘ

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[1] omit BC

[2] omit B add ܐܬܐ ܢܘܡܝܢ ܡܫܡܫܢܝܬܐ A

ܘܡܛܠ ܗܝ ܕܠܘ ܠܒܝܬܐ ܘܠܘ ܠܡܕܝܢܬܐ ܐܡܪ ܐܘܢܓܠܣܛܐ. ܘܒܗ
ܒܚܠܡܐ ܐܬܚܙܝ ܡܠܐܟܐ ܠܝܘܣܦ ܘܡܢ ܬܡܢ ܥܪܩ ܠܡܨܪܝܢ. ܒܝܘܡܝܢ
ܡ ܐܬܕܟܝ ܡܢ ܒܝܬܠܚܡ ܠܢܨܪܬ ܐܠܐ ܐܝܟ ܕܐܡܪ ܠܘܩܐ. ܘܒܬܪ ܬܪ̈ܬܝܢ
ܫܢܝܢ ܕ ܐܬܘ ܡܓܘܫܐ ܡܢ ܒܝܬܠܚܡ ܠܡܨܪܝܢ ܥܪܩ ܐܝܟ ܕܐܡܪ
ܡܬܝ. ܘܡܛܠ ܗܕܐ ܗܪܘܕܣ ܠܛܠ̈ܝܐ ܕܡܢ ܒܪ ܬܪ̈ܬܝܢ ܫܢܝܢ ܘܠܬܚܬ
ܩܛܠ[1] ܐܝܟ ܙܒܢܐ ܕܝܠܦ. ܡܢ ܡܓܘܫܐ ܘܠܗ ܠܟܠܗ̈ܘܢ ܬܚܘܡ̈ܝܗ.
ܚܕܝ ܓܝܪ ܒܗܘܢ ܒܡܕܝܢܬܐ ܗ̅ ܐܢܫܝܢ ܐܚܪ̈ܢܝܢ ܕܡܠܐܟܐ ܗܘܐ ܕܡܬܚܙܝܐ
ܠܗܘܢ ܐܝܟ ܟܘܟܒܐ . ܘܐܝܟ ܐܚܪ̈ܢܐ ܬܫܡܫܬܐ ܕܬܫܒܚܬܐ ܒܟܘܟܒܗ
ܘܒܪܢܫܗ ܠܐܪܥܐ ܚܕܐ ܒܥܘܒܕܐ . ܘܐܝܟ ܐܚܪ̈ܢܐ ܒܬܫܡܫܬܐ ܕܡܫܒܚܝܢ ܕܢܚܗ
ܚܕܐ ܒܗ . ܘܐܝܟ ܐܚܪ̈ܢܐ ܕܟܠܗܘܢ[2] ܐܝܟ ܗܘܢ ܐܘ ܙܪܘܥܬ ܢܒܗܘܢ ܕܪܐ
ܦܬܓܡܐ ܐܢܘܢ. ܗܟܢܐ ܓܝܪ ܒܬܪܟ ܟܢܫܐ ܗ̅ ܡܠܟܐ . ܠܐ ܗܘܬ .
ܒܟܠܗ ܗܘܐ . ܒܦܘܪܫܐ ܒܡܠܟܐ . ܣܘܥܪܢܐ ܒܡܕܒܪܢܐ . ܕܢܗܘܪܐ . ܕܗܟܢܐ
ܘܡܘܪܐ ܘܠܒܘܫܬܐ ܗ̅ ܕܗܟܢܐ ܐܝܟ ܕܠܡܠܟܐ ܘܡܘܪܐ ܐܝܟ ܕܠܗܘ ܕܬܠܝܢ
ܠܡܘܬܐ ܟܠܠ ܐܦܝ̈ܗܝ ܕܟܠܡܐ ܘܠܒܘܫܬܐ ܐܝܟ ܕܠܐܠܗܐ . ܕܢܬܡܠܠ ܡܪܝܡ
ܕܐܬܐܡܪ[3] ܒܟܬܒܐ ܕܐܡܪ ܕܡܢ ܡܕܢܚܐ ܩܪܝܬ ܠܒܪܝ ܗ̅ ܡܢ ܢܒܝܐ ܕܠܐ
ܚܪܝܐ . ܘܩܪܝܫܐ ܦܘܪܫܐ ܐܡܪ ܕܗܢܘ ܗܘ ܕܐܡܪ ܗܘܫܥ ܟܠܠ ܡܫܪܝܠܐ
ܘܐܪܒܥܝܢ ܟܠܠ ܡܫܝܚܐ ܡܬܟܠܠܢܐ . ܟܐܡܬܝ ܗܘ ܕܒܗ ܗܠܝܢ
ܗܘܐ ܡܫܪܝܠܐ ܢܦܩܬܗ ܘܡܢ ܡܕܢܚܐ ܩܪܝܬܗ ܒܪܝ .
ܡܘܕܐ ܩܪܝܬ[4] ܠܒܪܐ ܕܡܠܟܐ ܐܡܪ . ܢܦܠܐ ܒܟܠܐ ܟܠܠ ܐܝܟ ܒܪܝܗ
ܗ̅ ܡܢ ܢܦܠܐ ܐܡܪܗ ܕܒܡܫܝܚܐ ܒܪ ܡܫܪܝܠܐ ܟܠܠ

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[1] ܩܛܠܗ BC [2] ܕܟܠܟܘܢ F [3] add ܡܢ ܡܪܝܐ BC [4] ܠܒܪܝܐ BC

ܗܝ ܕܐܬܒܛܢ ܢܣܒܐ ܘܟܠܗܘܢ ܒܗ ܘܠܗ ܡܢܗ ܐܡܪ . ܘܬܘܪܐ
[1] ܦܠܗ ܢܦܫܗ ܗ̄ ܐܝܬ ܢܘܡܘܣ . ܘܠܒܘܬܐ ܐܡܪ ܕܬܘܪܝܢ [1] ܦܠܗ ܢܦܫܗ
ܒܐܦܬ ܐܝܬܝ ܡܪܝܡ . ܗܘ ܓܝܪ ܢܣܒܘܗܝ ܠܒܢܗ ܡܢ ܗ̄ ܒܠܐ [2] ܡܢ
ܕܡܗܝܡܢܝܢ ܒܗ ܗܘܝܘ ܒܡܠܗ ܘܠܗ ܒܡܠܐ ܕܒܢܝܢܐ ܒܠܚܘܕ .
ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܡܢ ܡܪܝܐ ܒܝܕ ܢܒܝܐ . ܡܕܝܢܐ ܒܝܕ ܐܫܥܝܐ
ܗܘ ܢܒܝܐ ܕܐܡܪ . ܘܠܐ ܡܦܩܗ ܕܝܠܐ ܕܝܠܝܬܗ . ܒܪܒܒܝ ܠܘ .
ܠܒܪܗ ܒܩܒܪܐ ܗ̄ ܐܦܠܐ ܒܬܪ ܕܝܠܝܬ ܡܦܩܗ ܐܝܟ ܗܝ ܕܢܦܩ
ܠܥܘܪܐ ܘܠܐ ܗܦܟ ܕܬܡܠܐ ܕܢܦܩܘ ܡܢܬܐ . ܘܓܠܝܐ ܕܐܦܠܐ ܒܬܪ
ܕܢܦܩܘ ܗܦܟ . ܘܐܝܟ ܗܝ ܕܡܠܟܠܐ ܒܬܪ ܦܐܘܠܐ ܠܐ ܡܟܝܬ ܕܡܦܩܐ
ܕܡܝܬܬ . ܘܒܪܗ ܒܩܒܪܐ ܐܬܘܪܝ ܠܗ ܕܒܬܪܗ ܐܡܪܝܢܐ ܡܟܝܬ ܐܠܐ
ܒܗܝ ܕܦܪܘܫܘܗܝ ܐܡܪܝܢ ܠܐ ܡܟܝܬ . ܘܢܣܘܣ ܘܢܒܒܒ ܐܝܟ ܕܡܢ
ܢܘܣܣ ܘܠܗ ܐܝܟ ܕܡܢ ܡܪܝܡ ܐܬܘܪܝܘ ܐܢܘܗܝ . 2 ܒܩܘܡܝ
ܗܪܘܕܘܣ ܡܠܟܐ ܗ̄ ܒܝ ܘܪܒ ܕܢܣܗ ܕܡܢ ܕܝ ܦܠܓܐ ܡܢ
ܝܗܘܕܐ . ܒܐܦܬ ܒܛܠܬ ܡܠܟܘܬܐ ܡܢ ܬܘܒܝܐ ܘܩܦܡܦܐ ܡܫܠܒܝܢ
ܗܘܘ ܟܠܗܘܢ . ܐܬܘ ܡܓܘܫܐ ܡܢ ܡܕܢܚܐ ܗ̄ ܐܢܫܝܢ ܠܬܠܬܐ ܫܢܝܐ
ܒܐܠܒܐ ܓܒܝܢ ܐܡܪܝܢ ܕܐܬܘ . ܘܡܫܐ ܡܒܘܒܝܢ ܬܪܥܣܪ ܫܢܝܐ
ܐܡܪ ܕܫܒܛܐ ܠܐܚܝܢ ܒܠܠ ܦܓܪ ܦܩܘܕܘ ܘܒܐܠܒܐ ܠܐܘܪܫܠܡ ܐܬܘ .
ܘܦܝܦܐ ܐܘܣܝܣ ܘܩܘܪܝܠܘܣ ܐܡܪܝܢ ܕܝܢ ܗܘ ܒܘܠܐ ܘܒܪܢܫ
ܒܐܪܘܪܐ ܐܬܘ ܒܗܝ ܕܦܪܫ ܕܬܢܝܢ ܗܒܝ ܐܝܟ ܒܘܒܐ . ܘܐܘܣܒܝܘܣ
ܘܐܦܝܦܢܝܘܣ ܘܡܪܝ ܐܦܪܝܡ ܘܡܪܝ ܝܥܩܘܒ ܐܡܪܝܢ ܕܒܬܪ ܬܪܬܝܢ
ܫܢܝܢ ܕܝܢ ܐܣܩܘܗܝ ܠܐܘܪܫܠܡ ܗܘܢ ܒܡܬܠܡܢܐ ܐܬܘ ܡܓܘܫܐ .

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1 omit ܦܠܗ ܢܦܫܗ B 2 omit BC

ܡܫܪܐ ܐܝܟ ܘܒܡܘܒܠܐ ܡܫܠܡ. ܘܗܝ ܕܡܬܝܬܐ [illegible] ܒܪ
ܢܘܫܐ ܐܝܟ ܠܡܫܠܡܘ ܒܬܪ ܡܫܝܢܘܬ ܒܘܨܪܐ ܕܗܢܘܢ ܘܩܘ̈ܡܐ
ܬܠܬܐ ¹ ܕܐܬܝܗܘܢ ܐܝܠܝܢ ܘܐܦ ܐܡܘܪܓܝܐ¹· ܘܡܢ ܓܠܘܬܐ ܕܒܒܠ
ܥܕܡܐ ܠܡܫܝܚܐ ܫܪ̈ܒܬܐ ܐܪܒܥܣܪܐ ܗ̄ ܡܢ ܓܠܘܬܐ ܡܫܪܐ ܐܝܟ
ܘܒܡܫܝܚܐ ܡܫܠܡ. ܘܒܠܗ ܫܪܒܬܐ ܗܝ ܓܠܘܬܐ ܓܠܝܐ. ܘܟܠ
ܗܕܐ ܡܢ ܢܘܟܪܝܐ ܐܝܟ ܠܡܫܪܝܘ ܒܗܝ ܕܐܝܟ ܕܐܡܪܝܢ [illegible]
ܒܪ ܢܘܫܐ ܘܠܗ ܒܡܘܒܠܐ ܫܠܡܝܢ ܫܪ̈ܒܬܐ ܐܪܒܥܣܪܐ ܕܝܠܗܘܢ

ܐܒܪܗܡ
ܝܣܚܩ
ܝܥܩܘܒ
ܝܗܘܕܐ
ܦܪܨ
ܚܨܪܘܢ
ܐܪܡ
ܥܡܝܢܕܒ
ܢܚܫܘܢ
ܣܠܡܘܢ
ܒܥܙ
ܥܘܒܝܕ
ܐܝܫܝ
ܕܘܝܕ

ܫܠܝܡܘܢ
ܪܚܒܥܡ
ܐܒܝܐ
ܐܣܐ
ܝܗܘܫܦܛ
ܝܘܪܡ
ܥܘܙܝܐ
ܝܘܬܡ
ܐܚܙ
ܚܙܩܝܐ
ܡܢܫܐ
ܐܡܘܢ
ܝܘܫܝܐ
ܝܘܟܢܝܐ

ܓܠܘܬܐ
ܫܠܬܐܝܠ
ܙܪܘܒܒܠ
ܐܒܝܘܕ
ܐܠܝܩܝܡ
ܥܙܘܪ
ܨܕܘܩ
ܐܟܝܢ
ܐܠܝܘܕ
ܐܠܝܥܙܪ
ܡܬܢ
ܝܥܩܘܒ
ܝܘܣܦ
ܡܫܝܚܐ

ܟܠܐ. ܢܘܟܪܝܐ ܡܢ ܩܕܡ ܕܠܐ ܢܫܬܘܬܦܘܢ ܐܫܬܟܚܬ ܒܟܬܒܐ ܗ̄ ܐܢܩ̈ܢ
ܐܡܪܝܢ ܕܒܪܐ ܗܘܬ ܘܐܝܟ ܕܠܒܚܘܪܬܐ ܘܠܘ ܠܫܘܬܦܘܬܐ ܡܟܪܗ
²ܢܘܡܘܣ. ܘܩܕܝܫܐ ܡܘܫܐ ܐܡܪ ܕܐܝܟ ܕܠܫܘܬܦܘܬܐ ܡܟܪܗ²
ܘܐܠܐ ܠܐ ܐܡܪܝܢ ܗܘܬ ܟܠܐ ܢܫܬܘܬܦܘܢ. ܘܟܕ ܩܕܡܬ ܠܕܒܚܘܪܬܐ
ܠܫܘܬܦܘܬܐ ܐܬܟܠܝ ܡܢ ܫܘܠܛܢܗ. ܘܠܐ ܨܐ ܕܢܬܩܪܣܢܗ. ܒܪܡ
ܣܡܟܬ. ܕܡܬܚܫܒܐܝܬ. ܒܬܚܝ ܡܣܝܡ. ܢܘܟܪܝܐ ܕܒܚܘܫܒܢܐ ܢܪܝܗ.
ܒܪܡ ³ܢܘܢ ܘܪܝܫ. ܗܘ ܓܝܪ ܕܐܬܝܠܕ ܒܗ ܗ̄ ܗܝ ܕܐܬܝܠܕ ܚܠܦ

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1 omit BC
2 omit ADEF
3 omit BC

ܐܚ̈ܐ ܐܝܟ ܡܢ ܐܡܐ. ܘܟܕ ܡܝܬ ܗܠܝ ܕܠܐ ܒ̈ܢܝܐ ܢܣܒܗ ܝܥܩܘܒ
ܠܐܢܬܬܗ ܘܐܘܠܕ ܡܢܗ ܠܝܘܣܦ. ܗܘ ܕܢܡܘܣܐܝܬ ܡܢ ܒܪܐ ܗܘ
ܕܗܠܝ ܘܒܟܝܢܐܝܬ ܕܝܥܩܘܒ. ܡܬܝ ܡܢ ܕ ܡܢ ܫܠܝܡܘܢ ܒܪ ܕܘܝܕ
ܢܚܬ ܒܡܘܒܠܐ [illegible] ܠܗ [illegible] ܕܝܘܣܦ ܠܘ ܒܪܐ ܗܘ
ܕܝܥܩܘܒ ܐܝܟ ܢܡܘܣܐ ܐܠܐ ܕܗܠܝ. ܠܘܩܐ ܕܝܢ ܚܘܝ ܕܐܦ ܠܘܬ
ܗܠܝ ܕܐܬܐ [illegible] ܢܡܘܣܐܝܬ ܐܦ ܗܘܝܐ ܠܘܬ ܕܘܝܕ ܒܝܕ ܢܬܢ
ܡܬܢܠܐ ܕܘܟܠ ܡܫܡܫܢܐ. ܘܠܐ ܣܡܟܗ ܠܡܘܒܠܐ ܕܟܠ ܡܫܪܡܛ ܕ ܠܗ
ܡܢ ܢܬܐ [illegible] ܫܪ̈ܒܬܐ. ܐܦ ܓܝܪ [illegible] ܝܘܣܦ ܗܝ ܒܬܘܠܐ
ܡܬܝܕܥܐ ܒܗܝ ܕܒܫܡ̈ܗܝܗܘܢ ܐܚ̈ܐ ܐܝܟ ܕܢ̈ܝܪܐ. ܘܐܒܘܗ ܕܒܬܘܠܘܬܐ
ܒܫܡ̈ܗܐ ܣܓܝ̈ܐܐ [1]ܐܬܩܪܝ ܝܘܝܩܝܡ ܝܘܢܒܪ ܕܙܘܝ ܝܘܐܪܡ. ܘܐܡܪܗ
ܬܘܒ ܐܬܩܪܝܬ ܚܢܐ ܘܒܢܝܢܐ. ܕܝܥܩܘܒ ܐܘܠܕ ܠܝܘܣܦ ܓܒܪܗ
ܕܡܪܝܡ ܗ̄ ܠܟܘ ܚܒܘ ܡܘܕܝܐ ܕܟܘ ܡܢ ܡܘܫܐ ܒܬܚܘܡ ܕܓܡܝܣܗ
ܒܠܐ ܗܝܡܢܘܬܗܘܢ. ܕܡܢܗ ܐܬܝܠܕ ܝܫܘܥ ܕܡܬܩܪܐ. ܡܫܝܚܐ ܕܡܬܐܡܪ.
ܡܫܝܚܐ ܗ̄ ܝܫܘܥ ܕܡܬܦܫܩ ܦܪܘܩܐ ܫܡܐ ܗܘ ܕܐܢܫܘܬܗ. ܘܒܪܐ
ܘܡܠܟܐ ܘܟܗܢܐ ܡܫܡܗ ܠܐܠܗܘܬܗ. ܘܡܫܝܚܐ ܘܡܢܘܣܐܝܠܐ ܕܒܢܫܘܬ
[2]ܬܪ̈ܬܝܗܘܢ. ܘܡܢ ܡܫܝܚܘܬ ܐܢܫܘܬܐ [3]ܘܠܐܠܗܘܬܐ ܐܬܬܝܗܒ ܫܡܗ
ܡܫܝܚܐ. ܟܠܗܝܢ ܗܟܝܠ ܫܪ̈ܒܬܐ. ܡܢܝܢܐ ܕܙܐ. ܡܢ ܐܒܪܗܡ ܥܕܡܐ
ܠܕܘܝܕ ܫܪ̈ܒܬܐ ܐܪܒܥܣܪܐ ܗ̄ [4]ܠܟܠ ܫܪܒܬܐ ܕܗܘ ܕܐܘܠܕ ܘܕܗܘ ܕܐܬܝܠܕ
ܫܪ̈ܒܬܐ ܘܕܪ̈ܐ ܩܪܐ ܟܬܒܐ ܩܕܝܫܐ. ܘܠܒܣܘܬ [illegible] ܫܪ̈ܒܬܐ ܡܢ
ܬܚܘܡܐ ܐܝܬܘܗܝ. ܕܪܐ ܕܝܢ ܐܪܒܥܝܢ ܫ̈ܢܝܢ ܐܘ ܬܠܬܝܢ ܐܝܬܘܗܝ[4]. ܘܡܢ
ܕܘܝܕ ܥܕܡܐ ܠܓܠܘܬܐ ܕܒܒܠ ܫܪ̈ܒܬܐ ܐܪܒܥܣܪܐ ܗ̄ ܕ ܡܢ ܫܠܝܡܘܢ

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[1] ܡܬܩܪܐ BCF [2] ܠܬܪ̈ܬܝܗܘܢ BC [3] ܒܐܠܗܘܬܐ BC [4] BC omit ܠܟܠ to ܐܝܬܘܗܝ adding ܘܐܡܪܬ ܕܐܦ ܠܟܠܐ ܗ̄ ܡܢ ܗܘܢ ܫܒ̈ܐ

ܠܝܘܟܢܝܐ ܘܠܐܚ̈ܘܗܝ ܒܓܠܘܬܐ ܕܒܒܠ ܗ̄ ܠܝܘܟܢܝܐ ܒܪ ܒܪܗ ܕܝܘܫܝܐ ܩܪܐ ܒܪܗ ܒ ܝܘܫܝܐ ܠܝܘܝܩܝܡ[1] ܕܗܘ ܐܠܝܩܝܡ ܐܘܠܕ ܘܝܘܝܩܝܡ[2] ܠܝܘܟܢܝܐ . ܘܠܐܚ̈ܘܗܝ ܕܝܘܟܢܝܐ ܝܗܘܐܚܙ ܘܨܕܩܝܐ ܒܢ̈ܝ ܐܚ̈ܘܗܝ ܒܢ̈ܝܗ ܕܟܬܒܐ ܐܝܟ ܕܐܡܪ: ܐܒܪܗܡ ܠܠܘܛ ܒܪ ܐܚܘܗܝ ܓܒܪ̈ܐ ܐܚ̈ܐ ܚܢܢ . ܘܡܛܠ ܕܢܒܝܐ ܕܢܝܐܝܠ ܡܢ ܢܒܝܘܬܗ ܕܐܪܡܝܐ ܕܒܫܢܬ ܬܠܬ ܥܣܪܐ ܕܝܘܫܝܐ ܫܪܝܬ ܡܚܫܒ ܠܫܢ̈ܝܐ ܫܒܥܝܢ ܕܫܒܝܬܐ ܒܓܠܘܬܐ ܐܡܪ ܡܛܠ ܕܐܘܠܕ ܝܘܫܝܐ ܘܐܦ ܠܐ ܝܠܝܕܐ ܗܘܬ ܠܗ. ܝܘܟܢܝܐ ܐܘܠܕ ܠܫܠܬܐܝܠ ܗ̄ ܐܪܡܝܐ ܢܒܝܐ ܐܡܪ ܥܠ ܝܘܟܢܝܐ ܕܒܥܠܕܒ̈ܒܘܗܝ ܡܫܠܡܐ ܕܠܐ ܒܢ̈ܝܢ ܘܠܐ ܐܢܫ ܢܬܒ ܡܢ ܙܪܥܗ ܥܠ [3]ܟܘܪܣܝܐ ܕܕܘܝܕ . ܘܐܝܟܢܐ ܡܢܗ ܡܬܝܒܠ ܡܫܝܚܐ ܕܟܠܗܘܢ ܗܘ ܕܢܬܠ ܠܗ ܡܪܝܐ ܟܘܪܣܝܗ ܕܕܘܝܕ ܐܒܘܗܝ ܐܡܝܪܐ . ܒܪܡ ܚܕ ܡܢ ܬܪ̈ܝܗܘܢ ܠܐܚܐ ܕܢܓܠ ܢܟܪܘܬܐ ܐܘ ܡܘܒܠܐ . [4]ܘܒܪܝܫܐ ܫܐܘܪܐ ܡܟܒܐ ܕܟܘܪܣܝܐ ܕܡܠܟܘ ܐܫܬܢܝ ܗܪܟܐ ܕܝܘܟܢܝܐ ܠܗ ܗܘ ܦܘܪܫܢܐ ܕܡܪܢ ܗܘ ܐܠܐ ܐܪܥܢܝܐ . [5]ܡܠܟܘܬܗ ܠܗܘ ܕܡܠܟ . ܠܐ ܗܘܬ ܡܢ ܥܠܡܐ . ܘܫܠܬܐܝܠ ܒܪ ܝܘܟܢܝܐ ܕܗܘܐ ܗܘܐ ܒܪ ܫ̈ܢܝܢ ܕܟܠܗܘܢ . ܡܢ ܫ̈ܢܝܢ ܘܝܘܟܢܝܐ ܐܢܬܐ ܐܝܟ ܐܝܟ ܕܡܢ ܐܡܐ . ܘܟܕ ܡܥܝܢ ܢܗܢ ܕܠܐ ܒܢ̈ܝܐ ܢܦܩܘ ܡܘܟܢܝܐ ܠܐܢܬܬܗ ܘܐܘܠܕ ܡܢܗ ܠܫܠܬܐܝܠ . ܒܪܡ ܡܛܠ ܠܝܘܟܢܝܐ ܒܢ̈ܝܐ ܫܐܘܠ ܘܠܘܐ ܠܡܫܘܫܝܐ . ܘܙܪܘܒܒܠ ܐܘܠܕ ܠܐܒܝܘܕ ܗ̄ ܠܟܘܡܐ ܠܪܫܐ ܫܐܘܠ ܒܪ ܙܪܘܒܒܠ . ܘܒܪܝܫܐ ܫܐܘܪܐ ܐܡܪ ܕܬܪ̈ܝܗܘܢ ܒܢܘܗܝ ܐܝܟ ܘܡܬܢ ܡܫܚܒ ܠܚܕ ܘܡܠܟܐ ܠܐܚܪܢܐ . ܡܫܘܫ ܐܘܠܕ ܠܡܘܫܫ ܗ̄ ܠܟܘܡܐ ܒܪ ܗܠܝܢ ܫܐܘܠ ܠܟܘܫܫ . ܘܐܡܪܐ ܕܗܠܝܢ ܘܡܫܘܫ

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1 omit ܕܗܘ ܐܠܝܩܝܡ BC 2 add ܐܘܠܕ BC 3 ܟܘܪܣܝܗ ACF

4 omit A 5 ܡܠܟܘܬܐ BC

ܕܦܓܥܝܢ ܗܘܘ ܒܡܠܠܬܐ ܕܡܠܦܢܐ ܠܟܝܢܘܬܐ ܐܠܗܝܬܐ. ܘܡܛܠ
ܡܥܬܪܘܬܐ ܠܦܘܗܡܐ ܐܘ ܠܪ̈ܒܢܐ ܕܢܠܐ ܠܐܠܗܐ ܣܥܪܝܢ. ܚܙܝܢ ܡܟܝܠ
[1] ܕܡܢ ܗܘ ܪܒܐ ܡܢ ܬܪܝܢ ܕܡܬܒܢܝܬܐ ܕܒܢܝܢܗ ܐܝܬ ܘܡܢ ܪܒܢ
ܐܝܬܐ ܕܒܟܠܗ ܥܠܡܐ ܒܐܪܝܣܘ ܘܡܢ ܪܒܘܬ ܡܘܐܒܝܬܐ ܕܠܐ ܕܡܬܒܪ̈ܝܢ
ܘܡܬܐܒܝܢ ܫܡܥܘܢ ܕܠܐ ܢܕܥܘܢ ܠܒܢܝܬܗ ܕܡܪܝܐ ܠܟܠܡܣ ܡܬܝܒܠܐ.
ܘܫܠܡܘܢ ܡܠܟܐ ܢܒܝܐ ܡܢ ܒܬܫܒܠ ܢܬܝܬܐ ܗܘ ܕܡܢ ܫܘܪܐ
ܠܐ ܢܬܡܫܐܢ ܐܫܬܠܦܬ ܠܥܡܝ ܐܠܝܢ. ܘܢܘܪܐ ܐܡܪ ܠܒܘܢܐ ܗ ܢܘܪܐ
ܠܗ ܠܒܘܢܐ ܐܡܪ ܐܠܐ ܠܐܢܫܐ ܘܐܢܫܐ ܠܟܠܗܘܢ ܘܢܘܢ ܠܐܦܝܣܩܘܦܐ
ܘܐܦܝܣܩܘܦܐ ܠܒܘܢܐ. ܘܐܦܪܝܣܘܢ ܕܐܦܪܘܣ ܘܦܪܝܫܐ ܫܘܪܐ ܐܡܪܝܢ
ܕܠܗܠܝܢ ܠܬܠܬܐ ܒܪ ܡܢ ܕܬܠܬܐ ܢܬܗ ܕܐܝܟ ܗܢ ܕܐܦ ܒܪ ܐܝܟܢܐ
ܒܪܘܦܝܗ ܐܬܪܝܬ ܡܬܒܟܠܝܢ ܦܦܘ ܐܝܟ ܐܘܪ̈ܝܓܢܣܐ. ܘܗܟܢܐ ܗܘܝܐ
[2] ܗܘ ܐܝܟܢܐ ܠܐܢܫ ܘܡܫܢܝܢ ܕܢܬܪ ܒܢܦܫܝ ܐܬܝܗ. ܘܐܘܪ̈ܝܓܢܣ ܕܡܫܡܫܢܐ
ܐܡܪ ܕܒܬܘܒܐ ܦܪܫܐ ܦܝ ܒܪܫܝܬ ܐܬܪܐ ܘܢܠܦܘ ܗܘ ܕܢܬܘܒ
ܐܢܫܐ ܒܘܢܐ ܒܬܘܒ. ܠܢ ܕܝܢ ܐܦܠܐ ܕܒܪܢܫܐ ܗܘܐ ܡܦܫܩ ܒܗܘ ܕܡܫܟܢܗܘܢ
ܕܬܠܬܐ ܗܢܘܢ ܦܪ̈ܘܦܐ ܦܣܝܩܝܢ ܗܘܝܢ ܦܪܘܬܐ ܘܗܟܢܐ [3] ܡܢܗ
ܕܐܘܪ̈ܝܓܢܣܐ ܠܐ ܐܬܦܣܩ ܐܝܟܢܐ ܦܣܝܩܝܢ ܫܐܠ ܗܘܐ ܘܐܦܣܩܝܢ ܡܢܐ
ܗܘܐ. ܚܕܐ ܡܢܝܢ ܕܦܣܝܩ ܕܐܘܪ̈ܝܓܢܝܣ ܗܦܟܐ ܬܚܪܝܬ ܠܗ ܐܬܪܐ
ܘܦܢܝܐ ܕܐܡܪ ܕܠܫܘܒܫ ܡܟܝܢܐ ܐܦܣܩܝܢܐ ܗܘ ܕܬܠܒ ܢܣܝܒ ܗܘܐ
ܟܠܐ ܒܦ̈ܬܐ ܕܗܢܘܢ ܦܦܘ ܐܝܟ ܐܘܪ̈ܝܓܢܣܐ. ܕܐܟܝܢܐ ܠܫܒ ܕܠܫܘܠܫ
ܐ̈ܟܚܕܢ ܘܬܪܝܢ ܡܫܡܫܢܐ ܕܒܫܢܐ ܚܕܐ ܐܝܟܢܐ ܕܡܫܡܫܢܐ ܗܘܘܬ ܠܫܘܠܫ
ܐ̈ܟܚܕܢ ܘܬܪ̈ܬܝܢ ܕܬܡܢ ܡܫܠܡܘܬܐ ܕܦܫܝܢܐ ܒܡܫܝܚܐ. ܢܘܦܐ ܐܡܪ

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[1] ܕܕܘܡܝ [2] ܗܘܐ BC [3] ܡܢܗܘܢ BC

ܡܘܠܕܗ ܕܡܐ ܠܬܠܬܝܢ ܫܢ̈ܝܢ ܡܢܘܬܗ ܕܡܫܘܬܐ ܠܬܝܒܘܬܐ ܦܪܥ. ܘܗܘܝܢ
ܩܪܒ ܠܡܚܝܢ ܠܝ ܦܘܣܐ ܕܠܠܡܐ ܐܬܪܐ ܒܡܪܗ. ܘܡܠܡܠܘܕܝܬܐ ܗܝ
ܐܪܐ ܢܦܫܐ ܕܐܘܪܫܠܡ. ܡܢ ܡܕܝܢܬܐ ܕܝܢ ܦܪܩܘ ܡܠܬܐ ܘܡܠܦܢܐ ܒܪ ܠܐ
ܦܐܝܐ ܗܘܬ ܕܒܪ ܕܚܠܐ ܗܢܘܢ ܕܐܢܫܘܬܐ ܠܐ ܐܦܬܪܢ ܢܦܫܗ ܒܠܐ ܗܢܘܢ
ܕܠܗܘܬܗ. ܢܘܡܐ ܕܝܢ ܒܪ ܡܢ ܒܪܘ ܒܢܘܬܗ ܗܠܝܢ ܕܐܢܫܘܬܐ ܩܪܡܘ
ܣܪܘ ܒܗܢܝܢ ܕܠܗܘܬܐ ܦܪܝ ܘܠܡܠܡܪܐ ܒܪܢܫ ܣܒܪܬܐ ܛܒܣ. ܢܘܢܐ
ܒܬܒܐ ܕܗܘܢܐ ܐܡܪ. ܒܪܘ ܕܕܝܢ ܒܪܗ ܕܐܒܪܗܡ ܗ̄ ܠܒܪܝܢ ܐܬܢܗܝ ܒܪ
ܡܢܗ ܡܣܬܒܪܢ ܗܘܘ ܕܢܚܫ ܐܝܟ ܗܝ ܕܠܐ ܗܘ[1] ܡܢ ܐܢܫܗ ܕܕܘܝܢ ܒܡܢ
ܒܬܠܬܐ ܕܝܫ ܡܦܝܫܐ. ܘܡܪܐ ܡܢܐ ܠܒܪܝܢ ܕܡܢ ܦܐܪ̈ܝ ܒܪܣܝ
ܘܦܪܒܐ. ܘܡܫܬܐ ܠܒܪܝܢ ܒܒܪ. ܘܢܦܫܗ ܢܣܛܪܐ ܡܢ ܓܒܝܢܗ ܕܐܢܫܝ.
ܘܐܬܒܪܗ ܠܗܘܢ ܕܒܪ ܒܢܝܢܗ ܐܬܐܡܪ ܕܢܬܒܪܝܢ ܒܠܗܘܢ ܒܡܦܩܐ.
ܘܠܡܠܐ ܡܠܝܐ [2]ܕܠܡܫܡܫܢܐ ܒܬܒ ܠܗܬ ܐܢܫ ܐܟܐ ܓܒܝܐ ܘܡܢܗ ܠܗܬ
ܠܗܐ ܒܪܡܐ ܕܟܠܐ ܐܬܠܠܝ. ܢܒܢܘܢ ܐܟܪ ܠܒܗܘܢ ܘܠܐܝܢܗܘܢ ܗ
ܠܐܝܢܗܘܢ ܕܐܢܫܝܢ ܘܢܒܝܢܘܢ ܠܐ ܐܟܪ ܒܪ ܠܗ ܡܢܗܘܢ ܡܬܝܢܐ
ܓܢܫܐ ܕܒܟܪܐ ܐܟܡܐ ܕܡܢ ܐܝܢܘܢ ܕܒܘܪܐ. ܒܪܘܒܐ ܓܢܝܪ ܐܝܟ ܗܢܘܢ
ܘܐܪܘܢܐ ܒܢܘܢܝ ܒܝܬ ܕܐܦܠܝܢܐ ܘܒܣܘܣ. ܢܗܘܒܐ ܐܟܪ ܠܦܪܓ
ܘܠܐܢܝ ܡܢ ܠܡܪ ܗ̄ ܦܪܓ ܫܦܘܣܐ ܗܘ ܕܕܝܢܘܢ ܝܕܝܬܐ ܕܢܦܫܗ
ܠܩܪܡ ܐܬܬܓܪ ܒܗܝ ܕܐܝܪܗ ܩܪܡ ܐܦܝ. ܒܪ ܐܬܝܒܝ ܘܒܬܪ ܐܢܝ
ܕܦܘܣܐ [3]ܗܘ ܕܢܬܢܬܐ ܢܣܒ. ܘܒܠܗܝܐ ܠܬܪ̈ܢܗܘܢ [4]ܐܦܪܝܡ. ܘܡܢ
ܒܗܘܢ ܗܪܐ ܘܦܐܡܐ ܘܦܪܟܐ ܕܩܫܐ ܡܢܬܪ̈ܐ ܐܗܡܢ ܐܘܪܫܠܡܐ.
ܘܠܬܠܡܪ ܘܢܝܢ ܘܢܒܘܬ ܘܒܬܦܘܒ ܐܬܢܗܪ ܠܒܘܦܫܝ ܢܘܒܪܐ ܗܢܘܢ

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[1] ܗܘܐ CF [2] ܕܒܡܫܡܫܐ A [3] omit A [4] ܐܦܪܝܡ BCD

ܬܘܒ ܟܕ ܐܠܗܐ ܡܫܪܝܢ ܒܗܠܝܢ ܕܕܝܬܩܐ ܚܕܬܐ. ܒܡܕܝܢܬ
ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܟܪܘܙܘܬܐ ܕܡܬܝ. ܓܢܝܐ ¹ܕܫܪܝܢ ܘܬܩܢ.
ܦܪܘܫܗܘܢ. ܟܬ̈ܒܐ ܕܗܡܝܟܘ ܡܢ ܚܕܘ ܠܫܠܝ̈ܚܐ ܕܡܬܟܪܙܝܢ ܒܪܘܚܐ
ܕܩܘܫܬܐ ܠܟܠܗܘܢ ܡܢ ܐܬܢܛܝܪ ܐܣܛܘܟܣܐ. ܘܐܬܘܣܦ ܒܟܘܠ ܦܐܝܘ ܡܢ
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¹ B ܠܥܠܡܝܢ

ܘܐܝ̈ܟܢܘܢ ܩܕܝܫܐ ܒܪ̈ܘܙܘܬܐ ܕܡܠܟܢ

8

ܟܬܒܐ ܕܐܘܨܪ ܐܪ̈ܙܐ

ܦܘܫܩܐ ܕܟܠܗ ܨܘܪܬ

ܟܬܒ ܡܢ ܣܝܡܐ ܕܐܒܘܢ ܡܪܝ ܓܪܝܓܘܪܝܘܣ.
ܡܦܪܝܢܐ ܕܡܕܢܚܐ

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